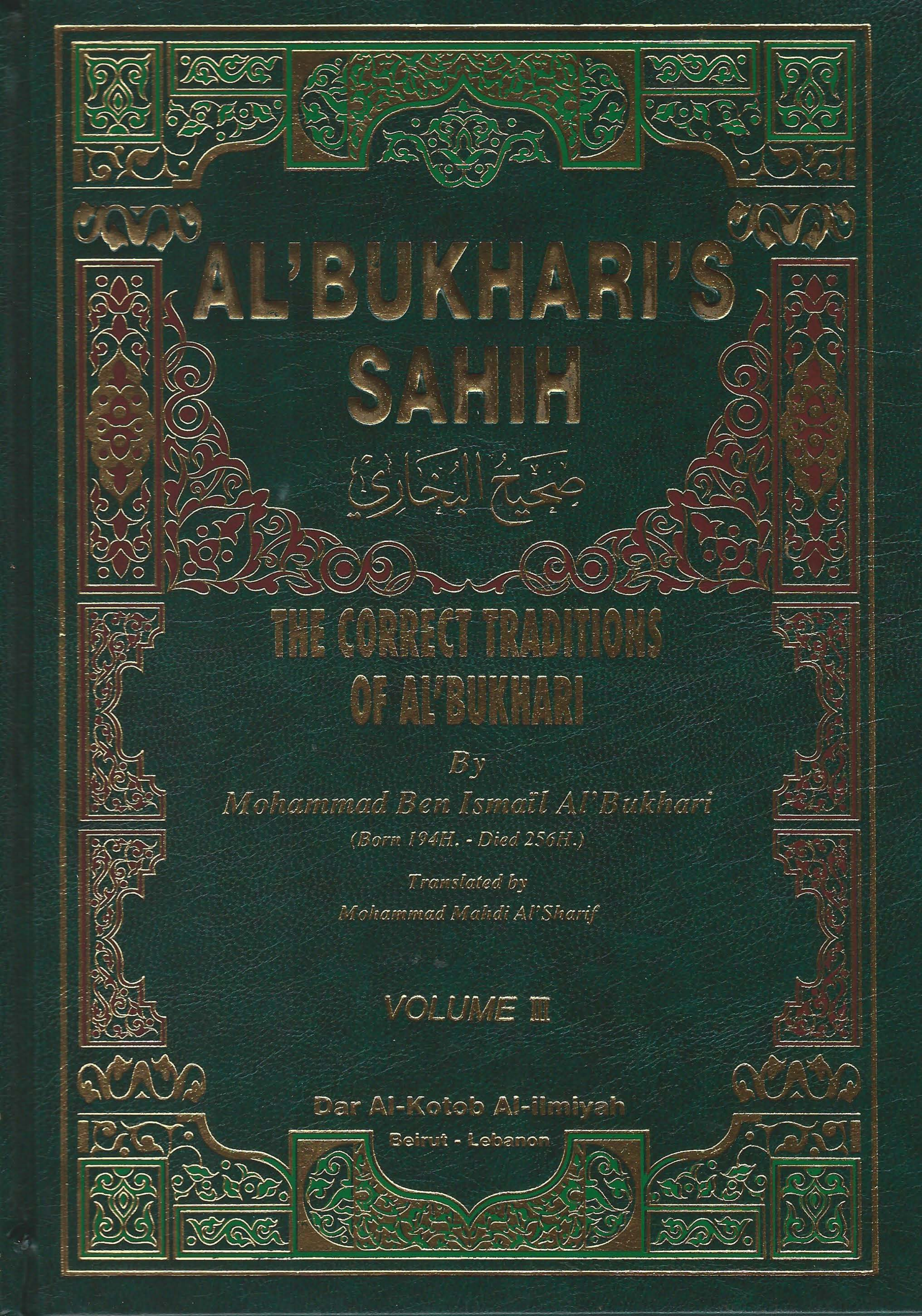
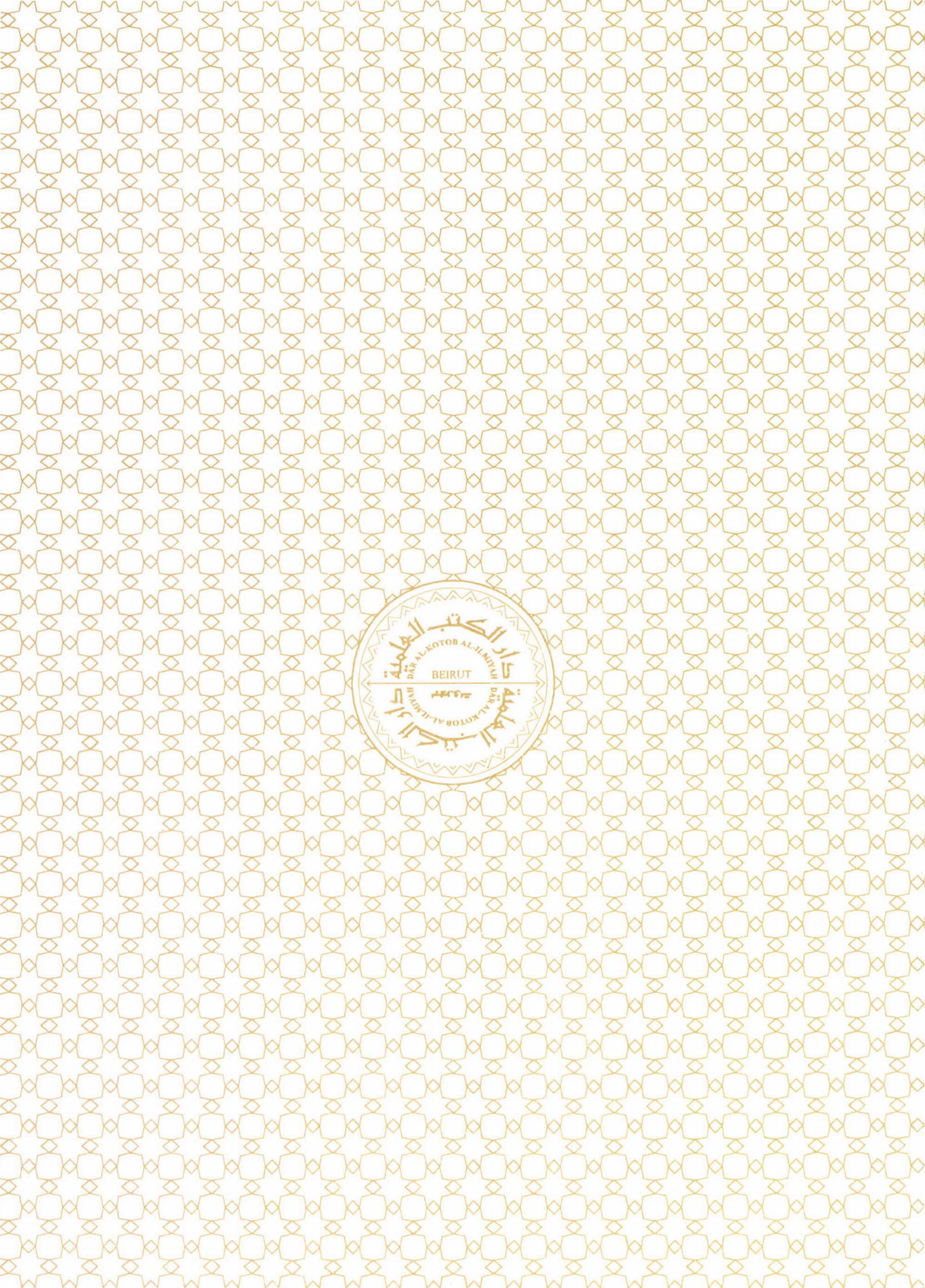

AL'BUKHARI'S
SAHIH
صحيح البخاري
THE CORRECT TRADITIONS
OF AL'BUKHARI
By
Mohammad Ben Ismaïl Al'Bukhari
(Born 194H. - Died 256H.)
Translated by
Mohammad Mahdi Al'Sharif
VOLUME III
Dar Al-Kotob Al-ilmiyah
Beirut - Lebanon



دار الكتب العلمية
DAR AL-KOTOB AL-ILMIYAH
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AL' BUKHARI'S SAHIH

The correct traditions of Al' Bukhari



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Mohammad ben Ismaïl Al' BuKhari

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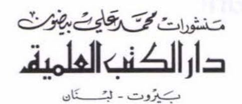
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بسم الله الرحمن الرحيم

In The Name of ALLAH,
The Most Gracious, The Most Merciful

(64) The Book of The holy battles

[1] The holy battle of Al'ushaira or Al'usaira

In this context, Ibn Is'haq reported that the first holy battle undertaken by The Messenger of Allah "Allah's blessing and peace be upon him" was Al'abwa, followed by Buwat and then Al'ushaira.

3949- Abu'is'haq reported: I was beside Zaid Ibn Arqam "Allah be pleased with him" when he was asked: "How many holy battles did The Prophet "Allah's blessing and peace be upon him" undertake?" he answered: "Twenty-nine." He was asked: "How many holy battles in which you participated with him?" he replied: "Seventeen." He was asked: "Which of them was the first?" he said: "The holy battle of Al'ushaira (Or Al'usaira)."

[2] The Messenger of Allah's mentioning (some pagans of) those killed in The Holly Battle of Badr

3950- Amr Ibn Maimun narrated: Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: Sa'd Ibn Mu'adh was a friend of Omaiyya Ibn Khalaf. Whenever Omaiyya passed by Medina he used to stay at Sa'd's house. Whenever Sa'd passed by Mecca, he used to stay in Omaiyya's home. After The Messenger of Allah "Allah's blessing and peace be upon him" had come to Medina, Sa'd went to Mecca with the intention of performing Umra. Sa'd stayed at Omaiyya's home in Mecca. He said to Omaiyya: "Might you look for a time when people are at their homes, so that I could go and circumambulate Ka'ba!" So, Omaiyya accompanied Sa'd at midday. While Sa'd was going round Ka'ba, Abu'jahl came and met them asking: "O Abu'safwan! Who is this with you?" He replied: "Sa'd." Abu'jahl said: "Are you circumambulating Ka'ba safely although you have given refuge to those of the newly invented religion (meaning Mohammad and his companions), and pretended that you would help and support them? By Allah! Had you not been with Abu'safwan,

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٦٤ ـ كِتَابُ المَغَازِي

١ ـ بابُ غزوَةِ العُشَيرَةِ، أو العُسَيرَةِ

قال ابْنُ إسْحاق: أوَّلُ ما غزا النَّبِيُّ ﷺ الأَبْواءَ، ثُمَّ بُواط، ثُمَّ العُشَيرَة.

٣٩٤٩ ـ حَدَّثني عَبْدُ اللهِ بْنُ مُحمّدٍ حَدَّثنا وهْبٌ: حَدَّثنا شُعْبةُ، عَنْ أَبي إسْحاق: كُنْتُ إلى جَنْبِ زيدِ بْنِ أرقَمَ، فقِيلَ لَهُ: كَمْ غَزا النَّبِيُّ ﷺ مِنْ غَزوَةٍ؟ قالَ: تِسعَ عَشرَةَ، قِيلَ: كَمْ غَزَوْتَ أنتَ مَعَهُ؟ قالَ: سَبْعَ عَشْرَةَ، قُلتُ: فَأَيُّهُم كانَتْ أوَّلَ؟ قالَ: العُسَيرَةُ أو العُشَيْرُ، فذَكَرْتُ لِقَتادَةَ، فقالَ: العُشَيْرُ.

[الحديث ٣٩٤٩ ـ طرفاه في: ٤٤٠٤، ٤٤٧١].

٢ ـ بابُ ذِكْرُ النَّبِيِّ ﷺ مَنْ يُقْتَلُ بِبَدْرٍ

٣٩٥٠ ـ حدّثني أَحْمَدُ بْنُ عُثمانَ: حَدَّثنا شُرَيحُ بْنُ مَسْلَمةَ: حَدَّثَنا إبْراهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبي إسْحاقَ قالَ: حَدَّثَني عَمْرُو بْنُ مَيمُونٍ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: حَدَّثَ عَنْ سَعْدِ بْنِ مُعَاذٍ أَنَّهُ قَالَ: كَانَ صَدِيقاً لِأُمَيَّةَ بْنِ خَلَفٍ، وكَانَ أُمَيَّةُ إذا مَرَّ بِالمَدِينَةِ نَزَلَ عَلَى سَعْدٍ، وَكَانَ سَعْدٌ إذا مَرَّ بِمَكَّةَ نَزَلَ عَلَى أُمَيَّةَ، فَلَمَّا قَدِمَ رَسُولُ ﷺ المَدِينَة انْطَلَقَ سَعْدٌ مُعْتَمِراً، فَنَزَلَ عَلَى أُمَيَّةَ بِمَكَّةَ، فَقَالَ لِأُمَيَّةَ: انْظُرْ لِي سَاعَةَ خَلوَةٍ لَعَلِّي أَنْ أَطُوفَ بِالبَيْتِ، فَخَرَجَ بِهِ قَرِيباً مِنْ نِصْفِ النَّهَارِ، فَلَقِيَهُمَا أَبُو جَهْلٍ فَقَالَ: يَا أَبَا صَفْوَانَ، مَنْ هذا مَعَكَ؟ فَقَالَ: هذا سَعْدٌ، فَقَالَ لَهُ أَبُو جَهْلٍ: أَلَا أَرَاكَ تَطُوفُ بِمَكَّةَ آمِناً وَقَدْ أَوَيتُمُ الصُّبَاةَ، وَزَعَمْتُمْ أَنَّكُمْ تَنْصُرُونَهُمْ

باب ١ ـ قوله: (العشيرة أو العسيرة) أفاد المجد أنّ فيه لغتين أشهرهما الإعجام وذكره بإضافة ذو إليه فقال: وذو العشيرة موضع بناحية ينبع غزوتها معروفة بعدما قال في ع س ر وغزوة ذي العسيرة بالشين أعرف ا هـ. وأما التذكير والتأنيث أعني حذف الهاء من الآخر وإثباتها فيه فذكرهما ابن الأثير بقول غزوة العشيرة ويقال: العشير وذات العشيرة والعشير وهو موضع من بطن ينبع.

ـ (الأبواء) الخ روي بالرفع أيضاً.

باب ٢ ـ قوله: قتل ببدر نخ.

٣٩٥٠ ـ قوله: (الصباة) كانه جمع الصابي غير مهموز كقاض وقضاة كما في تاج العروس وأصله الهمز يقال: صبأ كمنع اذا خرج من دين الى دين وكانت العرب تسمي المسلمين الصبأة لخروجهم من دين قريش إلى الإسلام، مصحح.

You would not have returned to your family safely!" Sa'd said shouting: "By Allah, if you prevent me from this (circumambulating Ka'ba), I will prevent you from passing through Medina (with your trade), which is much harder for you." Omaiyya said to Sa'd: "Don't shout and raise your voice before Abul'hakam, the chief of the valley (of Mecca)." Sa'd became furious and said (to Omaiyya): "Be away from me O Omaiyya! By Allah, I heard The Messenger of Allah "Allah's blessing and peace be upon him" asserting that they (Muslims) would kill you." Omaiyya asked: "(did he say that they would kill me) in Mecca?" Sa'd replied: "I do not know." Omaiyya got so much frightened for that. He went to his wife and said to her: "O Ommu'safwan! Do you know what Sa'd has said to me?" She said: "What has he said?" He said: "He claims that he has heard Mohammad telling them (Muslims) that they will kill me. When I asked him whether this will happen in Mecca, he answered: I do not know." Omaiyya said: "By Allah! I will never get out of Mecca!" when the time of The Holy Battle of Badr came, Abu'jahl (father of ignorance) called people to come out for fighting (with Muslims) saying: "Save your caravan!" but Omaiyya disliked to go. Abu'jahl said to him: "You are from the nobles of the valley of Mecca, and when people see you staying behind, they will remain behind." He kept on talking to him until the latter was persuaded. Then he said: "Since you could manage to persuade me, I would buy the best mount in Mecca to ride. Then he said to his wife: "O Ommu'safwan! Prepare my needs for the journey." His wife said to him: "Don't you remember what your brother from Yathrib told you?" he replied: "No! But I would not accompany them for more than a short distance." Thus, he went with them. Whenever he encamped at a certain place, he used to tie his camel. He kept on doing so until he was killed by (virtue of) Allah Almighty (at the hands of Muslims) on (the day of) Badr.

[3] The story of The Holy Battle of Badr

And Allah's saying: "Allah had helped you at Badr, when you were a contemptible little force; then fear Allah; thus may ye show your gratitude. Remember thou saidst to the faithful: is it not enough for you that Allah should help you with three thousand angels (specially) sent down? Yea, if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels making a terrific onslaught. Allah made it but a message of hope for you, and an assurance to your hearts: (in any case) there is no help except from Allah, the exalted, the wise: That he might cut off a fringe of the Unbelievers or expose them to infamy, and they should then be turned back, frustrated of their purpose." (Al Imran 123:127)

On the other hand, Wahshi said: "Hamza (Ibn Abdul'muttalib "Allah be pleased with him") killed Tu'aima Ibn Adi Ibn Al'khiyar on the day of (The Holy Battle of) Badr."

Allah Almighty said: " Behold Allah promised you one of the two (enemy) parties, that is should be yours: ye wished that the one unarmed should be yours, but Allah willed to justify the truth according to his words, and to cut off the roots of the Unbelievers." (The Spoils of War "Al'anfal" 7)

3951- Abdullah Ibn Ka'b Ibn Malik narrated that Ka'b Ibn Malik "Allah be pleased with him" had told: I never remained behind (and did not take part with) The Messenger of Allah "Allah's blessing and peace be upon him" in any holy battle he undertook except in this of Tabuk. Though I did not take part in the holy battle of Badr, no one, who did not take part in it, was blamed, for The Messenger of Allah "Allah's blessing and peace be upon him" had gone out to meet the caravans of Quraish, but Allah caused them (Muslims) to meet their enemy unexpectedly (though they had no intention to do so).

[4] Allah's saying: "Remember ye implored the assistance of Lord, and He answered you: I will assist you with a thousand of the angels, ranks on ranks.

وَتُعِينُونَهُمْ، أَمَا وَاللَّهِ لَوْلَا أَنَّكَ مَعَ أَبِي صَفْوَانَ مَا رَجَعْتَ إِلَى أَهْلِكَ سَالِماً. فَقَالَ لَهُ سَعْدٌ، وَرَفَعَ صَوْتَهُ عَلَيْهِ: أَمَا وَاللَّهِ لَئِنْ مَنَعْتَنِي هذا لأَمْنَعَنَّكَ مَا هُوَ أَشَدُّ عَلَيْكَ مِنْهُ، طَرِيقَكَ عَلَى الْمَدِينَةِ، فَقَالَ لَهُ أُمَيَّةُ: لَا تَرْفَعْ صَوْتَكَ يَا سَعْدُ عَلَى أَبِي الْحَكَمِ، سَيِّدِ أَهْلِ الْوَادِي، فَقَالَ سَعْدٌ: دَعْنَا عَنْكَ يَا أُمَيَّةُ، فَوَاللَّهِ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُمْ قَاتِلُوكَ». قَالَ: بِمَكَّةَ؟ قَالَ: لَا أَدْرِي، فَفَزِعَ لِذَلِكَ أُمَيَّةُ فَزَعاً شَدِيداً، فَلَمَّا رَجَعَ أُمَيَّةُ إِلَى أَهْلِهِ قَالَ: يَا أُمَّ صَفْوَانَ، أَلَمْ تَرَيْ مَا قَالَ لِي سَعْدٌ؟ قَالَتْ: وَمَا قَالَ لَكَ؟ قَالَ: زَعَمَ أَنَّ مُحَمَّداً أَخْبَرَهُمْ أَنَّهُمْ قَاتِلِيَّ، فَقُلْتُ لَهُ: بِمَكَّةَ؟ قَالَ: لَا أَدْرِي، فَقَالَ أُمَيَّةُ: وَاللَّهِ لَا أَخْرُجُ مِنْ مَكَّةَ، فَلَمَّا كَانَ يَوْمُ بَدْرٍ اسْتَنْفَرَ أَبُو جَهْلٍ النَّاسَ قَالَ: أَدْرِكُوا عِيرَكُمْ، فَكَرِهَ أُمَيَّةُ أَنْ يَخْرُجَ، فَأَتَاهُ أَبُو جَهْلٍ فَقَالَ: يَا أَبَا صَفْوَانَ، إِنَّكَ مَتَى مَا يَرَاكَ النَّاسُ قَدْ تَخَلَّفْتَ، وَأَنْتَ سَيِّدُ أَهْلِ الْوَادِي، تَخَلَّفُوا مَعَكَ، فَلَمْ يَزَلْ بِهِ أَبُو جَهْلٍ حَتَّى قَالَ: أَمَّا إِذْ غَلَبْتَنِي، فَوَاللَّهِ لأَشْتَرِيَنَّ أَجْوَدَ بَعِيرٍ بِمَكَّةَ، ثُمَّ قَالَ أُمَيَّةُ: يَا أُمَّ صَفْوَانَ جَهِّزِينِي، فَقَالَتْ لَهُ: يَا أَبَا صَفْوَانَ، وَقَدْ نَسِيتَ مَا قَالَ لَكَ أَخُوكَ الْيَثْرِبِيُّ؟ قَالَ: لَا، مَا أُرِيدُ أَنْ أَجُوزَ مَعَهُمْ إِلَّا قَرِيباً، فَلَمَّا خَرَجَ أُمَيَّةُ أَخَذَ لَا يَنْزِلُ مَنْزِلاً إِلَّا عَقَلَ بَعِيرَهُ، فَلَمْ يَزَلْ بِذَلِكَ، حَتَّى قَتَلَهُ اللَّهُ عَزَّ وَجَلَّ بِبَدْرٍ. [طرفه في: ٣٦٣٢].

٣ ـ بابُ قِصَّةِ غَزْوَةِ بَدْرٍ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ * إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنْزَلِينَ * بَلَى إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فَوْرِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ * وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ، وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ * لِيَقْطَعَ طَرَفاً مِنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ﴾ [آل عمران: ١٢٣، ١٢٧].

وَقَالَ وَحْشِيٌّ: قَتَلَ حَمْزَةُ طُعَيمَةَ بْنَ عَدِيِّ بْنِ الْخِيَارِ يَوْمَ بَدْرٍ.

وَقَوْلُهُ تَعَالَى: ﴿وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ﴾ الآيَةَ [الأنفال: ٧].

٣٩٥١ ـ حدثني يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ عَبْدِ اللهِ بنِ كَعْبٍ: أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ غَزَاهَا إِلَّا فِي غَزْوَةِ تَبُوكَ، غَيْرَ أَنِّي تَخَلَّفْتُ عَنْ غَزْوَةِ بَدْرٍ، وَلَمْ يُعَاتَبْ أَحَدٌ تَخَلَّفَ عَنْهَا، إِنَّمَا خَرَجَ رَسُولُ اللَّهِ ﷺ يُرِيدُ عِيرَ قُرَيْشٍ، حَتَّى جَمَعَ اللَّهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ مِيعَادٍ. [طرفه في: ٢٧٥٧].

٤ ـ بابُ قَوْلِ اللَّهِ تَعَالَى

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ * وَمَا جَعَلَهُ

باب ٤ ـ التلاوة إذ يغشيكم النعاس بالتشديد ونصب النعاس والضمير لله عز وجل أي يغطيكم.

Allah made it but a message of hope, and an assurance to your hearts: (in any case) there is no help except from Allah: and Allah is exalted in power, wise. Remember He covered you with a sort of drowsiness, to give you calm as from Himself, and He caused rain to descend on you from heaven, to clean you therewith, to remove from you the stain of Satan, to strengthen your hearts, and to plant your feet firmly therewith. Remember thy Lord inspired the angels (with the message): "I am with you: give firmness to the Believers: I will instill terror into the hearts of the Unbelievers: smite ye above their necks and smite all their finger tips off them." This because they contended against Allah and His Messenger: if any contend against Allah and His Messenger, Allah is strict in punishment." (Spoils of War "Al'anfal" 9:13)

3952- Ibn Mas'ood "Allah be pleased with him" reported: I witnessed Al'miqdad Ibn Al'aswad in a scene, which would have been dearer to me than anything had I, been the hero of that scene. He (Al'miqdad) came to The Prophet "Allah's blessing and peace be upon him" while The Prophet was urging the Muslims to fight with the pagans. Al'miqdad said: "We will not say as the People of Moses said: "Go you and your Lord and fight you two." But we shall fight on your right and on your left and in front of you and behind you." I saw the face of The Prophet "Allah's blessing and peace be upon him" getting bright with happiness, for that saying pleased him.

3953- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" (while in a tent) on the day of the battle of Badr, said: "O Allah! I ask you the fulfillment of Your Covenant and Promise. O Allah! If you wish (that the believers be destroyed) you will never be worshipped at all." Abu'bakr caught him by the hand and said: "This is sufficient, O Allah's Apostle! You have asked Allah pressingly." The Prophet "Allah's blessing and peace be upon him" went out, saying: "Their multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense) and that Hour will be more grievous and more bitter (than their worldly failure)." (The Moon "Al'qamar" 45:46)

[5]

3954- Abdullah Ibn Al'harith's freed slave reported that he had heard Abdullah Ibn Abbas "Allah be pleased with both" saying: "Not equal are those believers who sit (at their homes) and those who strive and fight in Allah's cause." (Women "An'nisa" 95) (He commented): "He meant those who did not take part and those who took part in The Holy Battle of Badr."

[6] The number of The Prophet's companions in The Battle of Badr

3955- Al'bara "Allah be pleased with him" narrated: On the day of (The Holy Battle of) Badr, Ibn Omar and I were considered to be too young (to take part in fighting).

3956- Al'bara "Allah be pleased with him" narrated: On the day of (The Holy Battle of) Badr, Ibn Omar and I were regarded as too young (to join Muslims in fighting). However, the number of the Emigrants (Muhajirs) on the day of (The Holy Battle of) Badr was over sixty; while The Ansar amounted at over than two hundred and forty persons.

اللَّهُ إِلاَّ بُشْرَى وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ، وَمَا النَّصْرُ إِلاَّ مِنْ عِنْدِ اللَّهِ، إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ * إِذْ يُغَشِّاكُمُ النُّعَاسَ أَمَنَةً مِنْهُ وَيُنَزِّلُ عَلَيْكُم مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُم بِهِ، وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ، وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الأَقْدَامَ * إِذْ يُوحِي رَبُّكَ إِلَى المَلائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ * ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ العِقَابِ﴾ [الأنفال: ٩، ١٣].

٣٩٥٢ ـ حدّثنا أَبُو نُعَيم: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مُخَارِق، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: شَهِدْتُ مِنَ المِقْدَادِ بْنِ الأَسْوَدِ مَشْهَداً، لأَنْ أَكُونَ صَاحِبَهُ أَحَبُّ إِلَيَّ مِمَّا عُدِلَ بِهِ، أَتَى النَّبِيَّ ﷺ وَهُوَ يَدْعُو عَلَى المُشْرِكِينَ، فَقَالَ: لا نَقُولُ كَمَا قَالَ قَوْمُ مُوسَى: اذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلا، وَلكِنَّا نُقَاتِلُ عَنْ يَمِينِكَ وَعَنْ شِمَالِكَ، وَبَيْنَ يَدَيْكَ وَخَلْفَكَ، فَرَأَيْتُ النَّبِيَّ ﷺ أَشْرَقَ وَجْهُهُ وَسَرَّهُ. يَعْنِي: قَوْلَهُ. [الحديث ٣٩٥٢ ـ طرفه في: ٤٦٠٩].

٣٩٥٣ ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ: حَدَّثَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ بَدْرٍ: «اللَّهُمَّ أَنْشُدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبَدْ». فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ، فَقَالَ: حَسْبُكَ، فَخَرَجَ وَهُوَ يَقُولُ: ﴿سَيُهْزَمُ الجَمْعُ وَيُوَلُّونَ الدُّبُرَ﴾ [القمر: ٤٥]. [طرفه في: ٢٩١٥].

٥ ـ بابٌ

٣٩٥٤ ـ حدّثني إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي عَبْدُ الكَرِيمِ: أَنَّهُ سَمِعَ مِقْسَماً، مَوْلَى عَبْدِ اللَّهِ بْنِ الحَارِثِ، يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ سَمِعَهُ يَقُولُ: ﴿لا يَسْتَوِي القَاعِدُونَ مِنَ المُؤْمِنِينَ﴾ [النساء: ٩٥] عَنْ بَدْرٍ، وَالخَارِجُونَ إِلَى بَدْرٍ.

[الحديث ٣٩٥٤ ـ طرفه في: ٤٥٩٥].

٦ ـ بابُ عِدَّةِ أَصْحَابِ بَدْرٍ

٣٩٥٥ ـ حدّثنا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ البَرَاءِ قَالَ: اسْتُصْغِرْتُ أَنَا وَابْنُ عُمَرَ.

[الحديث ٣٩٥٥ ـ طرفه في: ٣٩٥٦].

٣٩٥٦ ـ حدّثني مَحْمُودٌ: حَدَّثَنَا وَهْبٌ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ البَرَاءِ قَالَ: اسْتُصْغِرْتُ أَنَا وَابْنُ عُمَرَ يَوْمَ بَدْرٍ، وَكَانَ المُهَاجِرُونَ يَوْمَ بَدْرٍ نَيِّفاً عَلَى سِتِّينَ، وَالأَنْصَارُ نَيِّفاً وَأَرْبَعِينَ وَمِائَتَيْنِ.

[طرفه في: ٣٩٥٥].

٣٩٥٧ ـ حدّثنا عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ البَرَاءَ رَضِيَ

٣٩٥٦ ـ قوله. (نيفاً على ستين) أي زائداً عليه.

3957- Al'bara "Allah be pleased with him" reported: "The companions of (The Prophet) Mohammad who took part in Badr, told me that their number was that of Saul's (Talut's) companions who crossed the river (of Jordan) with him. They were over three-hundred-and-ten men." Al'bara commented: "By Allah, none crossed the river with him but a believer."

3958- Al'bara "Allah be pleased with him" reported: We, the companions of (The Prophet) Mohammad "Allah's blessing and peace be upon him" who took part in Badr, were talking of the fact that the number of those of Badr was that of Saul's (Talut's) companions who crossed the river (of Jordan) with him. None crossed the river with him but a believer. They were over three-hundred-and-ten men.

3959- Al'bara "Allah be pleased with him" reported: We were talking of the fact that the number of those of Badr was over three-hundred-and-ten men. It was the same as that of Saul's (Talut's) companions who crossed the river (of Jordan) with him. None crossed the river with him but a believer.

[7] The Prophet's invoking evil against such pagans of Quraish as Shaiba, Utba, (sons of Rabie'a), Al'walid (Ibn Utba) and Abu'jahl (Amr) Ibn Hesham

3960- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" faced Ka'ba and invoked evil against Shaiba, Utba, (sons of Rabie'a), Al'walid (Ibn Utba) and Abu'jahl. By Allah, I saw all of them dead (on the day of (The Holy Battle of) Badr), putrefied by the sun as it was a very hot day.

[8] Killing Abu'jahl

3961- Qais narrated: When Abdullah (Ibn Mas'ood) "Allah be pleased with him" came to see Abu'jahl (according to The Messenger of Allah's request), he found him in his last breaths. (He asked him: "Are you Abu'jahl?) Abu'jahl said: "Is there a man more noble than the one (himself) whom you killed?"

اللَّهُ عَنهُ يَقولُ: حَدَّثَني أَصْحابُ مُحَمَّدٍ ﷺ مِمَّنْ شَهِدَ بَدْراً أَنَّهُم كانُوا عِدَّةَ أَصْحابِ طَالُوت، الَّذِينَ جازُوا مَعهُ النَّهرَ، بِضعَةَ عشَرَ وَثَلاثَ مِئةٍ. قالَ البَراءُ: لا وَاللَّهِ ما جاوَزَ مَعهُ النَّهرَ إِلاَّ مُؤْمِنٌ.

[الحديث ٣٩٥٧ ـ طرفاه في: ٣٩٥٨، ٣٩٥٩].

٣٩٥٨ ـ حدثنا عَبدُ اللَّهِ بنُ رَجاءٍ: حَدَّثَنا إِسرائِيلُ، عَنْ أَبِي إِسحاقَ، عَنِ البَراءِ قالَ: كُنَّا أَصْحابَ مُحَمَّدٍ ﷺ نَتَحَدَّثُ: أَنَّ عِدَّةَ أَصْحَابِ بَدْرٍ عَلَى عِدَّةِ أَصْحَابِ طَالُوتَ، الَّذِينَ جاوَزُوا مَعَهُ النَّهرَ، وَلَمْ يُجاوِزْ مَعَهُ إِلاَّ مُؤْمِنٌ، بِضْعَةَ عَشَرَ وَثَلاثَ مِئةٍ.

[طرفه في: ٣٩٥٧].

٣٩٥٩ ـ حدثني عَبْدُ اللَّهِ بْنُ أَبِي شَيبَةَ: حَدَّثَنا يَحيى، عَنْ سُفيانَ، عَنْ أَبِي إِسْحاقَ، عَنِ البَراءِ. [طرفه في: ٣٩٥٧]

وحدثنا مُحَمَّدُ بنُ كَثِيرٍ: أَخبَرَنا سُفيانُ، عَنْ أَبي إِسْحاقَ، عَنِ البراءِ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا نَتَحَدَّثُ: أَنَّ أَصْحابَ بَدرٍ ثَلاثُ مِئةٍ وَبِضعةَ عشَرَ، بِعِدَّةِ أَصْحابِ طالُوتَ، الَّذِينَ جاوَزُوا مَعَهُ النَّهرَ، وَما جاوَزَ مَعَهُ إِلاَّ مُؤْمِنٌ.

٧ ـ بابُ دُعاءُ النَّبِيِّ ﷺ عَلَى كُفَّارِ قُرَيشٍ: شيبَةَ وَعُتْبَةَ وَالوَلِيدِ وَأَبِي جَهْلِ بْنِ هِشَامٍ، وَهَلاكِهِمْ

٣٩٦٠ ـ حدّثني عَمْرُو بنُ خالِدٍ: حَدَّثَنا زُهَيرٌ: حَدَّثَنا أَبُو إِسْحاقَ، عَنْ عَمْرِو بنِ مَيمُونٍ، عَنْ عَبْدِ اللَّهِ بنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قالَ: اسْتَقبَلَ النَّبِيُّ ﷺ الكَعْبَةَ، فَدعا عَلَى نَفَرٍ مِنْ قُرَيشٍ: عَلَى شَيبَةَ بنِ رَبِيعَةَ، وَعُتْبَةَ بنِ رَبِيعَةَ، وَالوَلِيدِ بنِ عُتْبَةَ، وَأَبِي جَهْلِ بْنِ هِشَامٍ، فَأَشْهَدُ بِاللَّهِ، لَقَدْ رَأَيتُهُمْ صَرْعى، قَدْ غَيَّرَتْهُمُ الشَّمْسُ، وَكانَ يَوْماً حارّاً.

[طرفه في: ٢٤٠].

٨ ـ بابُ قَتْلِ أَبِي جَهْلٍ

٣٩٦١ ـ حدّثنا ابنُ نُمَيرٍ: حَدَّثَنا أَبُو أُسامَةَ: حَدَّثَنا إِسْماعِيلُ: أَخبَرَنا قَيسٌ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ أَتَى أَبا جَهْلٍ وَبِهِ رَمَقٌ يَوْمَ بَدْرٍ، فَقالَ أَبُو جَهْلٍ: هَل أَعْمَدُ مِنْ رَجُلٍ قَتَلْتُمُوهُ.

٣٩٥٨ ـ قوله: (بضعة عشر وثلثمائة) خبر ثانٍ لأنّ، والخبر الأوّل هو قوله: على عدة الخ وكلمة الاستعلاء هنا مؤداها التشبيه.

٣٩٦١ ـ قوله: (رمق) بقية روح.

ـ قوله: (هل أعمد) الخ قاله حين احتزّ رأسه ابن مسعود قائلاً له: قد أخزاك الله يا عدو الله فكأنه يقول له مجيباً: بم أخزاني فهل من رجل أعمد مني أي أشرف ومن معاني العمود السيد كما في القاموس وغيره ويؤيد هذا المعنى ما سيأتي وفي النهاية أعمد من رجل قتله قومه أي هل أعمد وهل أعجب من رجل قتله قومه يعني

3962- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Who will go and see what has happened to Abu'jahl?" Ibn Mas'ood went and found that the two sons of Afra had struck him to death (and he was in his last breaths). Abdullah Ibn Mas'ood said: "Are you Abu'jahl?" And he took him by the beard. Abu'jahl said: "Can there be a man superior to one whom you have killed or one whom his own folk have killed?"

3963- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Who will go and see what has happened to Abu'jahl?" Ibn Mas'ood went and found that the two sons of Afra had struck him to death (and he was in his last breaths). Abdullah Ibn Mas'ood took him by the beard and said "Are you Abu'jahl?" Abu'jahl said: "Can there be a man superior to one whom you have killed or one whom his own folk have killed?"

3964- Salih Ibn Ibrahim narrated from his father from his grandfather (Abdur'rahman) the tradition of the two sons of Afra (who killed Abu'jahl) on (The Holy Battle of) Badr.

3965- Ali Ibn Abu'talib "Allah be pleased with him" narrated: "I will be the first to kneel in front of The Most Gracious (Allah) on The Day of Judgement for judging my case." Qais Ibn Obad said: On him the following Qur'anic verse was revealed: "These two antagonists dispute with each other about their Lord: but those who deny (their Lord), for them will be cut out a garment of Fire: over their heads will be poured out boiling water." (The Pilgrimage "Al'hajj" 19) it is said that this was revealed concerning the first fighters who competed with each other on the day of Badr: Hamza, Ali, and Obaida (or Abu'obaida) Ibn Al'harith from the party of Muslims, against Shaiba Ibn Rabie'a, Al'walid Ibn Utba, and Utba Ibn Rabie'a from the party of the pagans.

٣٩٦٢ ـ حدّثنا أَحْمَدُ بْنُ يُونسَ: حَدَّثَنا زُهَيرٌ: حَدَّثَنا سُلَيمانُ التَّيمِيُّ: أَنَّ أَنساً حَدَّثَهُمْ قالَ: قالَ النَّبِيُّ ﷺ.

[الحديث ٣٩٦٢ ـ طرفاه في: ٣٩٦٣، ٤٠٢٠].

وحدّثني عَمْرُو بْنُ خالِدٍ: حَدَّثَنا زُهَيرٌ، عَنْ سُلَيمانَ التَّيمِيِّ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ يَنْظُرُ ما صَنَعَ أَبُو جَهْلٍ»، فَانْطَلَقَ ابْنُ مَسْعُودٍ فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنا عَفراءَ حَتَّى بَرَدَ، قالَ: آأَنتَ أَبُو جَهْلٍ؟ قالَ فَأَخَذَ بِلِحْيَتِهِ، قالَ: وَهَل فَوْقَ رَجلٍ قَتَلتُمُوهُ، أَوْ رَجُلٍ قَتَلَهُ قَوْمُهُ؟ قالَ أَحْمَدُ بْنُ يُونُسَ: أَنْتَ أَبُو جَهْلٍ.

٣٩٦٣ ـ حدّثني مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا ابْنُ أَبِي عَدِيٍّ، عَنْ سُلَيمانَ التَّيمِيِّ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ يَوْمَ بَدْرٍ: «مَنْ يَنْظُرُ ما فَعَلَ أَبُو جَهْلٍ»، فَانْطَلَقَ ابْنُ مَسْعُودٍ فَوَجَدَه قَدْ ضَرَبَهُ ابْنا عَفراءَ حَتَّى بَرَدَ، فَأَخَذَ بِلِحْيَتِهِ فَقالَ: أَنْتَ، أَبا جَهْلٍ؟ قالَ: وَهَل فَوْقَ رَجلٍ قَتَلَهُ قَوْمُهُ؟ أَوْ قالَ: قَتَلتُمُوهُ.

حدّثني ابْنُ المُثَنَّى: أَخْبَرَنا مُعاذُ بْنُ مُعاذٍ: حَدَّثَنا سُلَيمانُ: أَخْبَرَنا أَنَسُ بْنُ مالِكٍ: نَحْوَهُ.

[طرفه في: ٣٩٦٢].

٣٩٦٤ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ قالَ: كَتَبْتُ عَنْ يُوسُفَ بْنِ الماجِشُونِ، عَنْ صالِحِ بْنِ إِبْراهِيمَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: في بَدْرٍ ـ يَعْنِي ـ حَدِيثَ ابْنَي عَفراءَ.

[طرفه في: ٣١٤١].

٣٩٦٥ ـ حدّثني مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقَاشِيُّ: حَدَّثَنا مُعْتَمِرٌ قالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنا أَبُو مِجْلَزٍ، عَنْ قَيسِ بْنِ عُبادٍ، عَنْ عَلِيِّ بْنِ أَبِي طالِبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قالَ: أَنا أَوَّلُ مَنْ يَجْثُو بَينَ يَدَيِ الرَّحْمٰنِ لِلخُصُومَةِ يَوْمَ القِيامَةِ وَقالَ قَيسُ بْنُ عُبادٍ، وَفِيهِمْ أُنْزِلَتْ: ﴿هَذانِ خَصْمانِ اخْتَصَمُوا في رَبِّهِمْ﴾ [الحج: ١٩]. قالَ: هُمُ الَّذِينَ تَبارَزُوا يَوْمَ بَدْرٍ: حَمْزَةُ وَعَلِيٌّ وَعُبَيدَةُ، أَوْ أَبُو عُبَيدَةَ بْنُ الحارِثِ، وَشَيبَةُ بْنُ رَبِيعَةَ وَعُتْبَةُ وَالوَلِيدُ بْنُ عُتْبَةَ.

[الحديث ٣٩٦٥ ـ طرفاه في: ٣٩٦٧، ٤٧٤٤].

٣٩٦٦ ـ حدّثنا قَبِيصَةُ: حَدَّثَنا سُفيانُ، عَنْ أَبِي هاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيسِ بْنِ

= هل كان إلاّ هذا وأنّ هذا ليس بعار ومراده بذلك أن يهون على نفسه ما حلّ به من الهلاك ا هـ ملخصاً ومثله في اللسان فهذه الرواية غير رواية المؤلف إلاّ أن بعض الشارحين لم يميز ما بين الروايتين فجاء في التفسير بما عند ابن الأثير. ا هـ مصححه.

٣٩٦٢ ـ قوله: (براد) مات.

٣٩٦٣ ـ قوله: (أنت أبا جهل) على لغة من يثبت الألف.

٣٩٦٥ ـ قوله: (يجثو) يقعد على ركبتيه.

٣٩٦٦ ـ قوله: (علي وحمزه. . . . الخ) ثلاثتهم مؤمنون، وثلاثتهم كافرون.

3966- Abu'dharr "Allah be pleased with him" narrated: Allah's saying: "These two antagonists dispute with each other about their Lord..." was revealed concerning those six persons (who competed with each other on the day of Badr): Hamza, Ali, and Obaida Ibn Al'harith (from the Muslim party), against Shaiba, Utba (sons of Rabie'a), and Al'walid Ibn Utba (from the party of the pagans).

3967- Ali Ibn Abu'talib "Allah be pleased with him" narrated: The following verse was revealed regarding us: "These two antagonists dispute with each other about their Lord..."

3968- Qais Ibn Obad narrated that he had heard Abu'dharr swearing that the previous verse had been revealed considering those six men above-mentioned.

3969- Qais reported that he had heard Abu'dharr "Allah be pleased with him" taking an oath that this verse: "These two antagonists dispute with each other about their Lord..." (Al'hajj 19) was revealed in relation to those (six men) who competed with each other on the day of Badr. They were: Hamza, Ali, and Obaida Ibn Al'harith (from the believers party), against Shaiba, Utba (sons of Rabie'a), and Al'walid Ibn Utba (from the unbelievers party).

3970- Abu'is'haq narrated that a man asked Al'bara, and I was listening: "Did Ali attend (The Holy Battle of) Badr?" he answered: "Yes; and he competed (with many unbelievers), and was clad in two armours (one over the other)."

3971- Abdur'rahman Ibn Awf "Allah be pleased with him" narrated: "I had a contract with Omaiyya Ibn Khalaf (that he would look after my relatives and property in Mecca, in return for my looking after his in Medina)." Abdur'rahman then mentioned the (event of) killing Omaiyya and his son on the day of Badr, when Bilal said: "Woe to me if Omaiyya is saved (from being killed)."

3972- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" recited The Sura of The Star "An'najm" and then prostrated himself, followed by all who were with him. But an old man took a handful of dust with which he touched his forehead saying: "This is sufficient for me." Later on, I saw him killed as an infidel.

عُبَادٍ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قالَ: نَزَلَتْ: ﴿هذانِ خَصْمانِ اخْتَصَمُوا في رَبِّهِمْ﴾ [الحج: ١٩] في سِتَّةٍ مِنْ قُرَيْشٍ: عَلِيٍّ وَحَمْزَةَ وَعُبَيْدَةَ بْنِ الحارِثِ، وَشَيْبَةَ بْنِ رَبِيعَةَ وَعُتْبَةَ بْنِ رَبِيعَةَ وَالوَلِيدِ بْنِ عُتْبَةَ.

[الحديث ٣٩٦٦ - أطرافه في: ٣٩٦٨، ٣٩٦٩، ٤٧٤٣].

٣٩٦٧ - حدثنا إِسْحاقُ بْنُ إِبْراهِيمَ الصَّوَّافُ: حَدَّثَنا يُوسُفُ بْنُ يَعْقُوبَ - كانَ يَنْزِلُ في بَنِي ضُبَيْعَةَ، وَهُوَ مَوْلًى لِبَنِي سَدُوسٍ - حَدَّثَنا سُلَيْمانُ التَّيْمِيُّ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ قالَ: قالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: فِينا نَزَلَتْ هذه الآيَةُ: ﴿هذانِ خَصْمانِ اخْتَصَمُوا في رَبِّهِمْ﴾. [طرفه في: ٣٩٦٥].

٣٩٦٨ - حدثنا يَحْيَى بْنُ جَعْفَرٍ: أَخْبَرَنا وَكِيعٌ، عَنْ سُفْيانَ، عَنْ أَبِي هاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ بْنِ عُبادٍ: سَمِعْتُ أَبا ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يُقْسِمُ. لَنَزَلَتْ هؤلاءِ الآياتُ، فِي هؤلاءِ الرَّهْطِ السِّتَّةِ يَوْمَ بَدْرٍ، نَحْوَهُ.

[طرفه في: ٣٩٦٦].

٣٩٦٩ - حدثنا يَعْقُوبُ بْنُ إِبْراهِيمَ: حَدَّثَنا هُشَيْمٌ: أَخْبَرَنا أَبُو هاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسٍ قالَ: سَمِعْتُ أَبا ذَرٍّ يُقْسِمُ قَسَماً: إِنَّ هذه الآيَةَ: ﴿هذانِ خَصْمانِ اخْتَصَمُوا في رَبِّهِمْ﴾ [الحج: ١٩]. نَزَلَتْ في الَّذِينَ بَرَزُوا يَوْمَ بَدْرٍ؛ حَمْزَةَ وَعَلِيٍّ وَعُبَيْدَةَ بْنِ الحارِثِ، وَعُتْبَةَ وَشَيْبَةَ ابْنَيْ رَبِيعَةَ وَالوَلِيدِ بْنِ عُتْبَةَ.

[طرفه في: ٣٩٦٦].

٣٩٧٠ - حدثني أَحْمَدُ بْنُ سَعِيدٍ أَبُو عَبْدِ اللَّهِ: حَدَّثَنا إِسْحاقُ بْنُ مَنْصُورٍ: حَدَّثَنا إِبْراهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحاقَ: سَأَلَ رَجُلٌ البَراءَ - وَأَنا أَسْمَعُ - قالَ: أَشَهِدَ عَلِيٌّ بَدْراً؟ قالَ: بارَزَ وَظاهَرَ.

٣٩٧١ - حدثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنِي يُوسُفُ بْنُ الماجِشُونِ، عَنْ صالِحِ ابْنِ إِبْراهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ الرَّحْمٰنِ قالَ: كاتَبْتُ أُمَيَّةَ بْنَ خَلَفٍ، فَلَمَّا كانَ يَوْمَ بَدْرٍ، فَذَكَرَ قَتْلَهُ وَقَتْلَ ابنه، فَقالَ بِلالٌ: لا نَجَوْتُ إِنْ نَجا أُمَيَّةُ.

[طرفه في: ٢٣٠١].

٣٩٧٢ - حدثنا عَبْدانُ بْنُ عُثْمانَ قالَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَرَأَ ﴿وَالنَّجْمِ﴾ [النجم: ١]، فَسَجَدَ بِها، وَسَجَدَ مَنْ مَعَهُ، غَيْرَ أَنَّ شَيْخاً أَخَذَ كَفّاً مِنْ تُرابٍ فَرَفَعَهُ إِلَى جَبْهَتِهِ، فَقالَ: يَكْفِينِي هذا، قالَ

٣٩٧٠ - قوله (وبارز) عطف على مقدر كأنه قال: نعم شهده وبارز فيه و(ظاهر) أي لبس درعاً على درع أفاده

3973- Urwa Ibn Az'zubair narrated: Az'zubair had three scars caused by the sword, one of which was over his shoulder, in which I used to insert my fingers. He had two of those scars on the day of Badr and one on the day of Al'yarmuk. When Abdullah Ibn Az'zubair was killed, Abdul'malik Ibn Marwan said to me: "O Urwa, do you know the sword of Az'zubair?" I said: "Yes." He said: "What marks does it have?" I replied: "It has a dent in its sharp edge which it got on the day of Badr." Abdul'malik said: "You are true! (Then he mentioned half the poetic verse in which the poet praises a certain tribe whose members have no defect at all except that their swords) have dents because of clashing with the regiments of the enemies." Then Abdul'malik returned that sword to me (Urwa). (Hesham, Urwa's son said: "We estimated the price of the sword at three-thousand (Dinars) and after that it was taken by one of us (the inheritors). However, I wish I could have had it.")

3974- Hesham narrated from his father that Az'zubair's sword was decorated with silver. Hesham narrated that Urwa's sword was decorated with silver too.

3975- Urwa narrated: On the day of the battle of Al'yarmuk, the companions of The Prophet "Allah's blessing and peace be upon him" said to Az'zubair: "Will you attack the enemy vigorously so that we may attack them along with you?" Az'zubair replied: "If I attack them, you people would not support me." They said: "No, we will support you." So Az'zubair attacked them, pierced through their lines, and went beyond them and none of his companions was with him. Then he returned but the enemy got hold of the bridle of his (horse) and struck him two blows (with the sword) over his shoulder. In between these two scars, there was an old scar he had had on the day of the battle of Badr. When I was a child, I used to insert my fingers into those scars in play. Urwa added: Az'zubair had with him, in this battle, his son Abdullah, who was (no more than) ten years old, whom he made ride a horse under somebody's care.

3976- Anas narrated from Abu'talha "Allah be pleased with both": On the day of Badr, The Prophet "Allah's blessing and peace be upon him" ordered that the dead bodies of twenty-four leaders of Quraish should be thrown into one of the dirty dry wells of Badr. It was a habit of The Prophet "Allah's blessing and peace be upon him" that whenever he conquered some people, he used to stay at the battlefield for three nights. So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his companions followed him saying among themselves: "It is clear that he (The Prophet) is proceeding for some great purpose." When he halted at the edge of the well, he

عَبْدُ اللَّهِ: فَلَقَدْ رَأَيْتُهُ بَعْدُ قُتِلَ كافِرًا.

[طرفه في: ١٠٦٧].

٣٩٧٣ ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ قالَ: كانَ في الزُّبَيرِ ثَلاثُ ضَرَباتٍ بالسَّيفِ، إِحْداهُنَّ في عاتِقِهِ، قالَ: إِنْ كُنْتُ لأُدْخِلُ أَصَابِعِي فِيهَا، قالَ: ضُرِبَ ثِنْتَيْنِ يَوْمَ بَدْرٍ، وَوَاحِدَةً يَوْمَ اليَرْمُوكِ. قالَ عُرْوَةُ: وَقالَ لِي عَبْدُ المَلِكِ ابْنُ مَرْوَانَ، حِينَ قُتِلَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ: يا عُرْوَةُ، هَلْ تَعْرِفُ سَيْفَ الزُّبَيْرِ؟ قُلْتُ: نَعَمْ، قالَ: فَما فِيهِ؟ قُلْتُ: فِيهِ فَلَّةٌ فُلَّهَا يَوْمَ بَدْرٍ، قالَ: صَدَقْتَ، بِهِنَّ فُلُولٌ مِنْ قِرَاعِ الكَتائِبِ. ثُمَّ رَدَّهُ عَلَى عُرْوَةَ. قالَ هِشَامٌ: فَأَقَمْنَاهُ بَيْنَنَا ثَلاثَةَ آلافٍ، وَأَخَذَهُ بَعْضُنَا، وَلَوَدِدْتُ أَنِّي كُنْتُ أَخَذْتُهُ.

[طرفه في: ٣٧٢١].

٣٩٧٤ ـ حدثنا فروة، عن علي، عن هِشام، عن أبيه قال: كانَ سَيفُ الزُّبَيرِ مُحَلًّى بِفِضَّةٍ، قال هِشامٌ: وَكانَ سَيفُ عُروَةَ مُحَلًّى بِفِضَّةٍ.

٣٩٧٥ ـ حدثنا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ: أَنَّ أَصْحابَ رَسُولِ اللَّهِ ﷺ قالوا لِلزُّبَيرِ يَوْمَ اليَرْمُوكِ: أَلا تَشُدُّ فَنَشُدَّ مَعَكَ؟ فَقالَ: إِنِّي إِنْ شَدَدْتُ كَذَبْتُمْ، فَقالُوا: لا نَفْعَلُ، فَحَمَلَ عَلَيهِمْ حَتَّى شَقَّ صُفُوفَهُمْ، فَجَاوَزَهُمْ وَما مَعَهُ أَحَدٌ، ثُمَّ رَجَعَ مُقْبِلاً، فَأَخَذُوا بِلِجَامِهِ، فَضَرَبُوهُ ضَرْبَتَيْنِ عَلَى عاتِقِهِ، بَيْنَهُمَا ضَرْبَةٌ ضُرِبَهَا يَوْمَ بَدْرٍ، قالَ عُرْوَةُ: كُنْتُ أُدْخِلُ أَصَابِعِي فِي تِلْكَ الضَّرَبَاتِ أَلْعَبُ وَأَنَا صَغِيرٌ. قالَ عُرْوَةُ: وَكانَ مَعَهُ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ يَوْمَئِذٍ، وَهُوَ ابْنُ عَشْرِ سِنِينَ، فَحَمَلَهُ عَلَى فَرَسٍ، وَكَّلَ بِهِ رَجُلاً.

[طرفه في: ٣٧٢١].

٣٩٧٦ ـ حدثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: سَمِعَ رَوْحَ بْنَ عُبَادَةَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عن قتادة قال: ذَكَرَ لَنا أَنَسُ بْنُ مالِكٍ، عَنْ أَبِي طَلْحَةَ: أَنَّ نَبِيَّ اللَّهِ ﷺ أَمَرَ يَوْمَ بَدْرٍ بِأَرْبَعَةٍ وَعِشْرِينَ رَجُلاً مِنْ صَنَادِيدِ قُرَيْشٍ، فَقُذِفُوا فِي طَوِيٍّ مِنْ أَطْوَاءِ بَدْرٍ خَبِيثٍ مُخْبِثٍ، وَكانَ إِذا ظَهَرَ عَلَى قَوْمٍ أَقامَ بِالعَرْصَةِ ثَلاثَ لَيالٍ، فَلَمَّا كانَ بِبَدْرٍ اليَوْمَ الثَّالِثَ أَمَرَ بِراحِلَتِهِ فَشُدَّ عَلَيها رَحْلُها، ثُمَّ مَشَى واتَّبَعَهُ أَصْحابُهُ، وَقالُوا: ما نُرَى يَنْطَلِقُ إِلَّا لِبَعْضِ حاجَتِهِ، حَتَّى قامَ عَلَى شَفَةِ الرَّكِيِّ، فَجَعَلَ

٣٩٧٣ ـ قوله (أقمنا) قوّمنا.

٣٩٧٥ ـ قوله: ألا تشدّ الخ أي ألا تحمل على المشركين فنحمل معك عليهم فقال: إني إن فعلت ذلك أخلفتم.

ـ قوله: (وكل) وروي ووكل بزيادة العاطف.

٣٩٧٦ ـ قوله: (طويّ) بئر مطوية أي مبنية بالحجارة (خبيث) غير طيب (مخبث) من أخبث إذا اتخذ أصحاباً خبثاً وأطواء جمع طويّ وقياسه أطوياء و(الركيّ) البئر قبل أن تطوى قالوا: فكأنها كانت مطوية ثم استهدمت فصارت كالركي

ـ (العرصة) كل موضع واسع لا بناء فيه.

ـ (على شفة) على شفير نخد.

addressed the corpses of the Quraish infidels by their and their fathers' names: "O so-and-so, son of so-and-so, and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allah and His Apostle? We have found true what our Lord promised us. Have you too found true what your Lord promised you? "Omar said: "O Allah's Apostle! You are speaking to bodies that have no souls!" Allah's Apostle "Allah's blessing and peace be upon him" said: "By he, in Whose Hand Mohammad's soul is, you do not hear what I say better than they do." (Quatada said: "Allah brought them to life (again) to be able to hear him as scolding, slighting, and taking revenge over them. Thus, he caused them to feel remorseful and regretful.")

3977- Amr narrated from Ibn Abbas "Allah be pleased with both": Regarding Allah's saying: "Hast thou not turned thy vision to those who have changed the favour of Allah." (Abraham 28): It refers to the pagans of Quraish. Amr told: The people meant here are those (infidels) of Quraish; and Mohammad is the favour of Allah. As for his saying: "Into blasphemy and caused their people to descend to the house of perdition?" (Abraham 28): Ibn Abbas says that it relates to the (Hell) fire they will receive (after their death) on the day of Badr.

3978- Hesham narrated from his father: It was mentioned before A'isha that Ibn Omar had attributed to The Prophet "Allah's blessing and peace be upon him" the statement: "The dead person is punished in the grave because of his family's weeping over him." On that, A'isha said: But The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dead person is punished for his crimes and sins while his family members are weeping over him then."

3979- She added: This is similar to the statement of (Ibn Omar, which he attributed to) The Messenger of Allah "Allah's blessing and peace be upon him" when he stood by the (edge of the) well which implied the corpses of the infidels who were killed at Badr: "They hear what I say." She added: But he said: "Now they know very well that what I used to tell them was the truth." A'isha then recited: "So verily thou canst not cause the dead to hear." (The Ants "An'naml" 80) she also recited: "Verily thou canst not cause those in the graves to hear." (Fatir 22) that is, after they had taken their places in the (Hell) Fire.

3980- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" stood at the (edge of the) well of Badr (which implied the corpses of the pagans) and said: "Have you found true what your lord promised you?" (Al'a'raf 44) Then he further said: "They now hear what I say." This was mentioned before A'isha who said: But The Prophet "Allah's blessing and peace be upon him" said: "Now they know very well that what I used to tell them was the truth." She recited Allah's saying: "So verily thou canst not cause the dead to hear." (The Ants "An'naml" 80)

يُنَادِيهِمْ بِأَسْمائِهِمْ، وَأَسْماءِ آبَائِهِمْ: «يَا فُلانَ بْنَ فُلانٍ، وَيَا فُلانُ بْنَ فُلانٍ، أَيَسُرُّكُمْ أَنَّكُمْ أَطَعْتُمُ اللَّهَ وَرَسُولَهُ، فَإِنَّا قَدْ وَجَدْنَا ما وَعَدَنَا رَبُّنَا حَقًّا، فَهَل وَجَدْتُمْ ما وَعَدَ رَبُّكُمْ حَقًّا؟». قالَ: فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، ما تُكَلِّمُ مِنْ أَجْسادٍ لا أَرْوَاحَ لَهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفسُ مُحَمَّدٍ بِيَدِهِ، ما أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ».

قال قَتَادَةُ: أَحْيَاهُمُ اللَّهُ، حَتَّى أَسْمَعَهُمْ قَوْلَهُ، تَوْبِيخاً وَتَصْغِيراً وَنَقِيمَةً وَحَسْرَةً وَنَدَماً.

[طرفه في: ٣٠٦٥].

٣٩٧٧ ـ حدَّثنا الحُمَيدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرٌو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا: ﴿الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفراً﴾ [إبراهيم: ٢٨]، قال: هُمْ وَاللَّهِ كُفَّارُ قُرَيْشٍ، قال عَمْرٌو: هُمْ قُرَيْشٌ، وَمُحَمَّدٌ ﷺ نِعْمَةُ اللَّهِ، ﴿وَأَحَلُّوا قَوْمَهُمْ دَارَ البَوَارِ﴾ [إبراهيم: ٢٨]، قالَ: النَّارَ يَوْمَ بَدْرٍ.

[الحديث ٣٩٧٧ ـ طرفه في: ٤٧٠٠].

٣٩٧٨ ـ حدَّثني عُبَيْدُ بْنُ إِسْماعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ قالَ: ذُكِرَ عِنْدَ عائِشَةَ رَضِيَ اللَّهُ عَنها: أَنَّ ابْنَ عُمَرَ رَفَعَ إِلَى النَّبِيِّ ﷺ: «إِنَّ المَيِّتَ يُعَذَّبُ فِي قَبْرِهِ بِبُكَاءِ أَهْلِهِ». فَقالَتْ: إِنَّما قالَ رَسولُ اللَّهِ ﷺ: «إِنَّهُ لَيُعَذَّبُ بِخَطِيئَتِهِ وَذَنْبِهِ، وَإِنَّ أَهْلَهُ لَيَبْكُونَ عَلَيْهِ الآنَ».

[طرفه في: ١٢٨٨].

٣٩٧٩ ـ قالتْ: وَذاكَ مِثْلُ قَوْلِهِ: إِنَّ رَسُولَ اللَّهِ ﷺ قامَ عَلَى القَلِيبِ وَفِيهِ قَتْلَى بَدْرٍ مِنَ المُشْرِكِينَ، فَقَالَ لَهُمْ ما قالَ: «إِنَّهُمْ لَيَسْمَعُونَ ما أَقُولُ». إِنَّمَا قالَ: «إِنَّهُمُ الآنَ لَيَعْلَمُونَ أَنَّ ما كُنْتُ أَقُولُ لَهُمْ حَقٌّ». ثُمَّ قَرَأَتْ: ﴿إِنَّكَ لا تُسْمِعُ المَوْتَى﴾ [النمل: ٨٠]، ﴿وما أنْتَ بِمُسْمِعٍ مَنْ فِي القُبُورِ﴾ [فاطر: ٢٢]. يَقُولُ: حِينَ تَبَوَّؤُوا مَقَاعِدَهُمْ مِنَ النَّارِ.

[طرفه في: ١٣٧١].

٣٩٨٠، ٣٩٨١ ـ حدَّثني عُثْمانُ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا قالَ: وَقَفَ النَّبِيُّ ﷺ عَلَى قَلِيبِ بَدْرٍ، فَقَالَ: ﴿هَلْ وَجَدْتُمْ ما وَعَدَ رَبُّكُمْ حَقّاً﴾ [الأعراف: ٤٤]. ثُمَّ قالَ: «إِنَّهُمُ الآنَ يَسْمَعُونَ ما أَقُولُ». فَذُكِرَ لِعَائِشَةَ، فَقالَتْ: إِنَّمَا قالَ النَّبِيُّ ﷺ: «إِنَّهُمُ الآنَ لَيَعْلَمُونَ أَنَّ الَّذِي كُنْتُ أَقُولُ لَهُمْ هُوَ الحَقُّ». ثُمَّ قَرَأَتْ: ﴿إِنَّكَ لا تُسْمِعُ

= ـ قوله: ونقمة بهذا الضبط مصححاً عليه في حاشية اليونينية وفي الناصرية بكسر النون وسكون القاف اهـ من الشارح بحذف.

٣٩٧٨، ٣٩٧٩ ـ قوله فقالت: وفي المتن الذي عليه شرح العيني وزيادة: «وهل ابن عمر» أي غلط قوله مثل قوله أي قول ابن عمر

٣٩٨٠، ٣٩٨١ ـ قوله: الترضية ساقطة من أكثر النسخ.

3981- The same previous narration.

[9] The merit of he, who attended (The Holy Battle of) Badr

3982- Humaid narrated from Anas "Allah be pleased with him": Haritha, who was still a young boy, was martyred on the day (of The Holy Battle) of Badr. His mother came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! You know how dear Haritha is to me. If he is in Paradise, I shall keep patient, and expect for Allah's reward, but if it is not so, then you shall see what I do." He said: "May Allah be merciful to you! Have you got mad? Do you think there is only one garden? There are many gardens; and your son is in Paradise (the most superior)."

3983- Ali "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent me, Abu'marthad and Az'zubair, all of us were riding horses, and said: "Go till you reach Rawdat Khakh where there is an infidel woman carrying a letter from Hatib Ibn Abu'balta'a to the pagans of Mecca." (Went to the appointed place), we found her riding a camel at the very place fixed by The Messenger of Allah "Allah's blessing and peace be upon him". We said (to her) :"(Give us) the letter." She said: "I have no letter." Then we made her camel kneel down and searched her, but we found no letter. Then we said: "The Messenger of Allah "Allah's blessing and peace be upon him" certainly had not told us a lie. Take out the letter; otherwise we will strip you naked." When she saw our determinedness, she put her hand below her waist belt, where she had tied her cloak round her waist, and took out the letter. Then we brought her to The Messenger of Allah "Allah's blessing and peace be upon him". Omar said: "O Allah's Apostle! He (Hatib) has betrayed Allah, His Messenger, and the believers! Let me cut off his neck!" The Prophet "Allah's blessing and peace be upon him" asked Hatib: "What made you do this which you have done?" Hatib said: "By Allah, I did not intend to divert from believing in Allah and His Messenger, but I wanted to have some power among the (Meccan) people through which my family and property might be protected by Allah. There is none of your companions except that he has some of his relatives there through whom Allah protects his family and property." The Prophet "Allah's blessing and peace be upon him" said: "He is true; do not say to him but good." Omar said: "He as betrayed Allah, His Messenger, and the believers. Let me cut off his neck!" The Prophet "Allah's blessing and peace be upon him" said: "Isn't he one of the Badr warriors? Perhaps Allah looked at the Badr warriors and said: "Do whatever you like, for I granted Paradise to you", or said: "I forgave you"." On this, tears dropped from Omar's eyes who said: "Allah and His Messenger know better."

الْمَوْتَى﴾ [النمل : ٨٠] حَتَّى قَرَأَتِ الآيَةَ .

[طرفه في : ١٣٧٠ ، ١٣٧١] .

٩ ـ بابُ فَضْلُ مَنْ شَهِدَ بَدْراً

٣٩٨٢ ـ حدثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ : حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو : حَدَّثَنَا أَبُو إِسْحَاقَ ، عَنْ حُمَيْدٍ قَالَ : سَمِعْتُ أَنَساً رَضِيَ اللَّهُ عَنْهُ يَقُولُ : أُصِيبَ حَارِثَةُ يَوْمَ بَدْرٍ وَهُوَ غُلامٌ ، فَجَاءَتْ أُمُّهُ إِلَى النَّبِيِّ ﷺ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، قَدْ عَرَفتَ مَنْزِلَةَ حَارِثَةَ مِنِّي ، فَإِنْ يَكُنْ فِي الجَنَّةِ أَصْبِرْ وَأَحْتَسِبْ ، وَإِنْ تَكُ الأُخْرَى تَرَى مَا أَصْنَعُ فَقَالَ : «وَيحَكِ ، أَوَهَبِلْتِ ، أَوَجَنَّةٌ وَاحِدَةٌ هِيَ ، إِنَّهَا جِنَانٌ كَثِيرَةٌ ، وَإِنَّهُ فِي جَنَّةِ الفِرْدَوْسِ» .

[طرفه في : ٢٨٠٩] .

٣٩٨٣ ـ حدثني إِسْحَاقُ بْنُ إِبْرَاهِيمَ : أَخْبَرَنَا عبدُ اللَّهِ بْنُ إِدْرِيسَ قَالَ : سَمِعْتُ حُصَيْنَ بْنَ عَبْدِ الرَّحْمنِ ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ ، عَنْ أَبِي عَبْدِ الرَّحْمنِ السُّلَمِيِّ ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ : بَعَثَنِي رَسُولُ اللَّهِ ﷺ وَأَبَا مَرْثَدٍ وَالزُّبَيْرَ ، وَكُلُّنَا فَارِسٌ ، قَالَ : «انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ ، فَإِنَّ بِهَا امْرَأَةً مِنَ المُشْرِكِينَ ، مَعَهَا كِتَابٌ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى المُشْرِكِينَ» . فَأَدْرَكْنَاهَا تَسِيرُ عَلَى بَعِيرٍ لَهَا حَيْثُ قَالَ رَسُولُ اللَّهِ ﷺ ، فَقُلْنَا : الكِتَابُ؟ فَقَالَتْ : مَا مَعَنَا كِتَابٌ ، فَأَنَخْنَاهَا فَالتَمَسْنَا فَلَمْ نَرَ كِتَاباً ، فَقُلْنَا : مَا كَذَبَ رَسُولُ اللَّهِ ﷺ ، لَتُخْرِجِنَّ الكِتَابَ أَوْ لَنُجَرِّدَنَّكِ ، فَلَمَّا رَأَتِ الجِدَّ أَهْوَتْ إِلَى حُجْزَتِهَا ، وَهِيَ مُحْتَجِزَةٌ بِكِسَاءٍ ، فَأَخْرَجَتْهُ ، فَانْطَلَقْنَا بِهَا إِلَى رَسُولِ اللَّهِ ﷺ ، فَقَالَ عُمَرُ : يَا رَسُولَ اللَّهِ ، قَدْ خَانَ اللَّهَ وَرَسُولَهُ وَالمُؤْمِنِينَ ، فَدَعْنِي فَلأَضْرِبْ عُنُقَهُ . فَقَالَ النَّبِيُّ ﷺ : «مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟» . قَالَ حَاطِبٌ : وَاللَّهِ مَا بِي أَنْ لا أَكُونَ مُؤْمِناً بِاللَّهِ وَرَسُولِهِ ﷺ ، أَرَدْتُ أَنْ يَكُونَ لِي عِنْدَ القَوْمِ يَدٌ يَدْفَعُ اللَّهُ بِهَا عَنْ أَهْلِي وَمَالِي ، وَلَيْسَ أَحَدٌ مِنْ أَصْحَابِكَ إِلاَّ لَهُ هُنَاكَ مِنْ عَشِيرَتِهِ مَنْ يَدْفَعُ اللَّهُ بِهِ عَنْ أَهْلِهِ وَمَالِهِ . فَقَالَ النَّبِيُّ ﷺ : «صَدَقَ ، وَلاَ تَقُولُوا لَهُ إِلاَّ خَيْراً» . فَقَالَ عُمَرُ : إِنَّهُ قَدْ خَانَ اللَّهَ وَرَسُولَهُ وَالمُؤْمِنِينَ ، فَدَعْنِي فَلأَضْرِبَ عُنُقَهُ . فَقَالَ : «أَلَيْسَ مِنْ أَهْلِ بَدْرٍ؟ فَقَالَ : لَعَلَّ اللَّهَ اطَّلَعَ إِلَى أَهْلِ بَدْرٍ فَقَالَ : اعْمَلُوا مَا شِئْتُمْ ، فَقَدْ وَجَبَتْ لَكُمُ الجَنَّةُ ، أَوْ : فَقَدْ غَفَرْتُ لَكُمْ» . فَدَمَعَتْ عَيْنَا عُمَرَ ، وَقَالَ : اللَّهُ وَرَسُولُهُ أَعْلَمُ .

[طرفه في : ٣٠٠٧] .

٣٩٨٢ ـ قوله : (ترى) وفي رواية : «تر» مجزوماً وقوله : ما أصنع بسكون العين ا هـ . من الشارح مختصراً .

ـ (الهبل) الثكل وقال الشارح : أبك جنون .

٣٩٨٣ ـ قوله : (فأنخناها) أي أنخنا بعيرها .

ـ قوله : (إلى حجزتها) أي إلى مقعد إزارها .

ـ قوله : فلأضرب بالجزم وفتح اللام ولأبي ذر بكسر اللام وفتح الباء كذا في الشارح فلينظر .

[10]

3984- Abu'osaid "Allah be pleased with him" narrated: On the day of (The Holy Battle of) Badr, The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "When they (your enemy) come near to you, shoot at them; but use your arrows sparingly."

3985- Abu'osaid "Allah be pleased with him" narrated: On the day of (The Holy Battle of) Badr, The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "When they (your enemy) come near to you, i.e. overcome you by sheer number, shoot at them; but use your arrows sparingly."

3986- Al'bara Ibn Azib "Allah be pleased with him" narrated: On the day of Ohud, The Prophet "Allah's blessing and peace be upon him" appointed Abdullah Ibn Jubair as the leader of the archers. However, seventy from among us were injured and martyred. On the day of Badr, The Prophet "Allah's blessing and peace be upon him" and his companions had caused one hundred and forty losses from among the pagans: 70 were captured, and 70 were killed. Abu'sufyan said: "This is a day of (revenge) for the day of Badr; and the (issue of war) is undecided."

3987- Abu'moosa "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" had said: "The good is what Allah gave us later on (after Ohud), and the reward of truthfulness is what Allah gave us after the day (of The Holy Battle) of Badr."

3988- Abdur'rahman Ibn Awf "Allah be pleased with him" narrated: While I was fighting in the front row on the day (of The Holly Battle) of Badr, suddenly I looked behind and saw on my right and left two young boys, by standing between whom I did not feel safe. Then one of them asked me secretly in order that his companion may not hear: "O Uncle! Show me Abu'jahl." I said: "O nephew! What will you do to him?" He said: "I have promised Allah that if I see him (Abu'jahl), I will either kill him or be killed before killing him." Then the other secretly said the same to me in order that his companion might not hear. I would not have been pleased to be in between two men other than them. Then I pointed him (Abu'jahl) out to them. Both of them attacked him like two hawks until they knocked him down. Those two boys were the sons of Afra.

١٠ ـ بابٌ

٣٩٨٤ ـ حدثني عَبْدُ اللهِ بْنُ مُحَمَّدٍ الجُعْفِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الغَسِيلِ، عَنْ حَمْزَةَ بْنِ أَبِي أُسَيْدٍ، وَالزُّبَيْرِ بْنِ المُنْذِرِ بْنِ أَبِي أُسَيْدٍ، عَنْ أَبِي أُسَيْدٍ رَضِيَ اللَّهُ عَنْهُ قال: قال لنا رَسُولُ اللهِ ﷺ يوم بَدْرٍ: «إِذا أَكْثَبُوكُم فَارْمُوهُم، وَاسْتَبْقُوا نَبْلَكُم».

[طرفه في: ٢٩٠٠]

٣٩٨٥ ـ حدثني مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الغَسِيلِ، عَنْ حَمْزَةَ بْنِ أَبِي أُسَيْدٍ وَالمُنْذِرِ بْنِ أَبِي أُسَيْدٍ عَنْ أَبِي أُسَيْدٍ، رَضِيَ اللَّهُ عَنْهُ قال: قال لَنا رَسُولُ اللَّهِ ﷺ يَوْمَ بَدْرٍ: «إِذا أَكْثَبُوكُم - يَعْنِي كَثَرُوكُم - فَارْمُوهُمْ، وَاسْتَبْقُوا نَبْلَكُم».

[طرفه في: ٢٩٠٠]

٣٩٨٦ ـ حدثني عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قال: سَمِعْتُ البَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُما قالَ: جَعَلَ النَّبِيُّ ﷺ عَلَى الرُّمَاةِ يَوْمَ أُحُدٍ عَبْدَ اللَّهِ بْنَ جُبَيْرٍ، فَأَصَابُوا مِنَّا سَبْعِينَ، وَكانَ النَّبِيُّ ﷺ وَأَصْحابُهُ أَصابُوا مِنَ المُشْرِكِينَ يَوْمَ بَدْرٍ أَرْبَعِينَ وَمِئَةً، سَبْعِينَ أَسِيراً وَسَبْعِينَ قَتِيلاً، قالَ أَبُو سُفْيَانَ: يَوْمٌ بِيَوْمِ بَدْرٍ، وَالحَرْبُ سِجَالٌ.

[طرفه في: ٣٠٣٩]

٣٩٨٧ ـ حدثني مُحَمَّدُ بْنُ العَلاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى - أُرَاهُ - عَنِ النَّبِيِّ ﷺ قالَ: «وَإِذَا الخَيْرُ مَا جَاءَ اللَّهُ بِهِ مِنَ الخَيْرِ بَعْدُ، وَثَوَابُ الصِّدْقِ الَّذِي آتانا بَعْدَ يَوْمِ بَدْرٍ».

[طرفه في: ٣٦٢٢]

٣٩٨٨ ـ حدثني يَعْقُوبُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قال: قال عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ: إِنِّي لَفِي الصَّفِّ يَوْمَ بَدْرٍ، إِذِ التَفَتُّ فَإِذَا عَنْ يَمِينِي وَعَنْ يَسَارِي فَتَيَانِ حَدِيثَا السِّنِّ، فَكَأَنِّي لَمْ آمَنْ بِمَكَانِهِما، إِذْ قالَ لِي أَحَدُهُما سِرّاً مِنْ صاحِبِهِ: يا عَمِّ أَرِنِي أَبا جَهْلٍ، فَقُلْتُ يا ابْنَ أَخِي، وما تَصْنَعُ بِهِ؟ قالَ: عاهَدْتُ اللَّهَ إِنْ رَأَيْتُهُ أَنْ أَقْتُلَهُ أَوْ أَمُوتَ دُونَهُ، فَقالَ لِي الآخَرُ سِرّاً مِنْ صاحِبِهِ: مِثْلَهُ، قالَ: فَما سَرَّنِي أَنِّي بَيْنَ رَجُلَيْنِ مَكانَهُما، فَأَشَرْتُ لَهُما إِلَيْهِ، فَشَدَّا عَلَيْهِ مِثْلَ الصَّقْرَيْنِ حَتَّى ضَرَباهُ، وَهُما ابْنا عَفْرَاءَ. [طرفه في: ٣١٤١].

٣٩٨٤ ـ قوله: (أكثبوكم) أي قربوا منكم.

٣٩٨٥ ـ قوله: يعني كثروكم وروي أكثروكم وكلاهما غير معروف في تفسير الإكثاب وتأوّل بعضهم فقال أي قاربوكم بحيث كانهم اختلطوا معكم فظهر بهم الكثرة فيكم ا هـ والكثرة تتعدى بالنقل يقال: كاثروهم فكثروهم.

٣٩٨٧ ـ قوله: (ثواب) فيه الرفع والجرانظر الشارح.

ـ أي بعد احد وهذا قطعة من حديث الرؤيا.

٣٩٨٨ ـ قوله: مكانهما أي بدلهما ا هـ عيني.

3989- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent out ten spies led by Asim Ibn Thabit Al'ansari, the grandfather of Asim Ibn Omar Ibn Al'khattab. When they reached (a place called) Al'hadah between Usfan and Mecca, (a group of the tribe of) Hudhail called Banu'lihyan learnt of their existence. So they sent about one hundred archers in their pursuit. The archers traced the footsteps (of the Muslims) until they found the traces of dates which they had eaten at one of their camping places. The archers said: "These dates are of Yathrib (Medina)." Then they went on tracing the Muslims' footsteps. When Asim and his companions became aware of them, they took refuge in a (high) place. But the enemy encircled them and said: "Come down and surrender. We give you a promise and covenant not to kill anyone of you." Asim Ibn Thabit said: "O people! As for me, I will never get down to be under the protection of an infidel. O Allah! Inform your Prophet about us." So the archers threw their arrows at them and martyred Asim (with seven men of the ten). (The remaining) three of them came down and surrendered to them, accepting their promise and covenant. They were Khubaib, Zaid Ibn Ad'dathina and another man. When the archers got hold of them, they untied the strings of the arrow bows with which they tied the captives. The third man said: "This is the first proof of treachery! By Allah, I will not go with you for I follow the example of those (martyred companions)." The archers dragged him and tried hard with him (until he was martyred). Then Khubaib and Zaid Ibn Ad'dathina were taken away by them. Later on, they were sold as slaves in Mecca after the event of Badr battle.

The sons of Al'harith Ibn Amer Ibn Nawfal bought Khubaib for it was he, who had killed Al'harith Ibn Amer (their father) on the day (of The Holy Battle) of Badr. Khubaib remained imprisoned by them until they decided unanimously to kill him. One day Khubaib borrowed from a daughter of Al'harith, a razor for shaving his public hair. By chance, while she was inattentive, a little son of hers went to him (Khubaib). She saw that Khubaib had seated him on his thigh while the razor was in his hand. She was so much terrified that Khubaib noticed her fear and said: "Are you afraid that I will kill him? I am not to do such a thing." Later on (while narrating the story) she said: "By Allah, I had never seen a better captive than Khubaib. By Allah, one day I saw him eating from a bunch of grapes in his hand while he was fettered with iron chains though (at that time) there was no fruit in Mecca." She used to say:" It was food with which Allah had provided Khubaib."

When they took him out of Mecca sanctuary to murder him, Khubaib requested them to allow for him to offer a two-rak'a prayer." They allowed him; and he prayed two Rak'as. Then he said: "By Allah! Had I not been afraid that you would think I was worried, I would have prayed more." Then he (invoking evil upon them) said: "O Allah! Count and kill them one by one, and leave none of them." Then he recited (those two poetic verses):

٣٩٨٩ ـ حدّثنا مُوسى بْنُ إسْماعيلَ: حَدَّثَنا إبْراهيمُ: أَخْبَرَنا ابْنُ شِهابٍ قالَ: أَخْبَرَني عُمَرُ ابْنُ أَبي أَسِيدِ بْن جارِيَةَ الثَّقَفِيُّ ـ حَلِيفُ بَنِي زُهْرَةَ، وَكانَ مِنْ أَصْحابِ أَبي هُرَيْرَةَ ـ عَنْ أَبي هُرَيرة رَضِيَ اللَّهُ عَنْهُ قالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ عَشَرَةً عَيناً، وأَمَّرَ عَلَيهِمْ عاصِمَ بْنَ ثابِتٍ الأَنْصارِيَّ جَدَّ عاصِمِ بْنِ عُمَرَ بْنِ الخَطَّابِ، حتَّى إذَا كانُوا بِالهَدْأَةِ بَينَ عَسْفانَ وَمَكَّةَ، ذُكِرُوا لِحَيٍّ مِنْ هُذَيلٍ يُقالُ لَهُمْ بَنُو لِحْيانَ، فَنَفَرُوا لَهُمْ بِقَرِيبٍ مِنْ مِئَةِ رَجُلٍ رامٍ، فاقْتَصُّوا آثارَهُمْ حَتَّى وَجَدُوا مَأْكَلَهُمُ التَّمْرَ في مَنْزِلٍ نَزَلُوهُ، فَقالُوا: تَمْرُ يَثْرِبَ، فَاتَّبَعُوا آثارَهُمْ. فَلَمَّا حَسَّ بِهِمْ عاصِمٌ وَأَصْحابُهُ لَجَؤُوا إلَى مَوضِعٍ فَأَحاطَ بِهِمُ القَوْمُ، فَقالُوا لَهُمْ: انزِلُوا فَأَعْطُوا بِأَيدِيكُمْ، وَلَكُمُ العَهْدُ والمِيثاقُ: أَنْ لاَ نَقْتُلَ مِنْكُمْ أَحَداً. فَقالَ عاصِمُ بْنُ ثابِتٍ: أَيُّها القَوْمُ أَمَّا أَنَا فَلا أَنْزِلُ فِي ذِمَّةِ كافِرٍ، ثُمَّ قالَ: اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ ﷺ، فَرَمَوْهُمْ بِالنَّبْلِ فَقَتَلُوا عاصِماً، وَنَزَلَ إلَيهِمْ ثَلاثَةُ نَفَرٍ عَلَى العَهْدِ وَالمِيثاقِ، مِنْهُمْ خُبَيبٌ وَزَيدُ بْنُ الدَّثِنَةِ وَرَجُلٌ آخَرُ، فَلَمَّا اسْتَمْكَنُوا مِنْهُمْ أَطْلَقُوا أَوْتارَ قِسِيِّهِمْ فَرَبَطُوهُمْ بِها. قالَ الرَّجُلُ الثَّالِثُ: هذا أَوَّلُ الغَدْرِ، وَاللَّهِ لا أَصْحَبُكُمْ، إنَّ لِي بِهؤُلاءِ أُسْوَةً ـ يُرِيدُ القَتْلى ـ فَجَرَّرُوهُ وَعالَجُوهُ فَأَبى أَنْ يَصْحَبَهُمْ، فَانْطُلِقَ بِخُبَيبٍ وَزَيدِ بْنِ الدَّثِنَةِ حَتَّى باعُوهُمَا بَعْدَ وَقْعَةِ بَدْرٍ، فَابْتاعَ بَنُو الحارِثِ بْنِ عامِرِ بْنِ نَوْفَلٍ خُبَيباً، وَكانَ خُبَيبٌ هُوَ قَتَلَ الحارِثَ بْنَ عامِرٍ يَوْمَ بَدْرٍ، فَلَبِثَ خُبَيبٌ عِنْدَهُمْ أَسِيراً، حَتَّى أَجْمَعُوا قَتْلَهُ، فاسْتَعارَ مِنْ بَعْضِ بَناتِ الحارِثِ مُوسى يَسْتَحِدُّ بِها فَأَعارَتْهُ، فَدَرَجَ بُنَيٌّ لَهَا وَهْيَ غافِلَةٌ حَتَّى أَتاهُ، فَوَجَدَتْهُ مُجْلِسَهُ عَلَى فَخِذِهِ وَالمُوسى بِيَدِهِ، قالَتْ: فَفَزِعْتُ فَزْعَةً عَرَفَها خُبَيبٌ، فَقالَ: أَتَخْشَينَ أَنْ أَقْتُلَهُ؟ ما كُنْتُ لأَفْعَلَ ذلِكَ، قالَتْ: وَاللَّهِ ما رَأَيتُ أَسِيراً قَطُّ خَيراً مِنْ خُبَيبٍ، وَاللَّهِ لَقَدْ وَجَدْتُهُ يَوْماً يَأْكُلُ قِطْفاً مِنْ عِنَبٍ في يَدِهِ، وَإنَّهُ لَمُوثَقٌ بِالحَدِيدِ، وَما بِمَكَّةَ مِنْ ثَمَرَةٍ، وَكانَتْ تَقُولُ: إنَّهُ لَرِزْقٌ رَزَقَهُ اللَّهُ خُبَيباً، فَلَمَّا خَرَجُوا بِهِ مِنَ الحَرَمِ، لِيَقْتُلُوهُ في الحِلِّ، قالَ لَهُمْ خُبَيبٌ: دَعُونِي أُصَلِّي رَكْعَتَينِ، فَتَرَكُوهُ فَرَكَعَ رَكْعَتَينِ، فَقالَ: وَاللَّهِ لَوْلا أَنْ تَحْسِبُوا أَنَّ ما بِي جَزَعٌ لَزِدْتُ، ثُمَّ قالَ: اللَّهُمَّ أَحْصِهِمْ عَدَداً، وَاقْتُلْهُمْ بَدَداً وَلا تُبْقِ مِنْهُمْ أَحَداً، ثُمَّ أَنْشَأَ يَقُولُ:

٣٩٨٩ ـ قوله: بالهدة كذا في ضبط الشارح وعند العيني بالهدأة بالتحريك مع الهمز وذكرهما المجد.

ـ (اقتصوا) اتبعوا.

قوله: فلما حس أي علم تقول: حسست به بالكسر إذا أيقنت به كما في القاموس

ـ (فاعطوا بايديكم) أي فاعطونا.

ـ قوله: فقتلوا عاصماً أي في سبعة من العشرة.

ـ قوله: موسى بالصرف وعدمه لأنه إما فعلى أو مفعل وهو ما يحلق به ذكره المجد في (م و س) و(و س ي).

ـ (درج) ذهب.

ـ (قطفاً) عنقودا.

"As I am martyred as a Muslim, I do not care whatever I receive my death for Allah's Sake, for this is in the Cause of Allah. If He wishes, He will bless the cut limbs of my body." Then Abu'sarwa'a, Uqba Ibn Al'harith went up to him and killed him. It was Khubaib who set the tradition of praying for any Muslim to be martyred in captivity (before he is executed). The Prophet "Allah's blessing and peace be upon him" told his companions of what had happened (to those ten spies) on the same day they were martyred. Some Quraishi people, being informed of Asim Ibn Thabit's death, sent some to bring a part of his body so that his death might be known for certain, for he had previously killed one of their nobles chiefs (in the battle of Badr). But Allah sent a swarm of wasps to protect the dead body of Asim, which shielded him from those who could not cut anything from his body.

On the other hand, Ka'b Ibn Malik reported that they had mentioned two good men: Marara Ibn Rabie Al'ameri, and Hilal Ibn Omaiyya Al'waqifi, who attended (The Holy Battle of) Badr.

3990- Nafi narrated that Sa'eed Ibn Zaid Ibn Amr Ibn Nufail, who was one of Badr warriors, was reported to have been ill on a Friday. This was mentioned before Ibn Omar who, at forenoon, rode (his mount and went to pay a visit to him). This was near the time of Friday prayer, in which Ibn Omar did not take part.

3991- Obaidullah Ibn Abdullah Ibn Utba narrated that his father had written to Omar Ibn Abdullah Ibn Arqam Az'zuhri, ordering him to go to Subai'a Bint Al'harith Al'aslami in order that he might ask her about the tradition she had when she went to The Messenger of Allah "Allah's blessing and peace be upon him" to take his opinion (regarding her marriage after she had given birth to her child, knowing that her husband had died during her pregnancy). Omar Ibn Abdullah Ibn Arqam replied: Subai'a Bint Al'harith told that she was married to Sa'd Ibn Khawla who was from the tribe of Banu'amr Ibn Lu'ai, and was one of those who fought in the holy battle of Badr. He died while she was pregnant during The (Prophet's) last Hajj. Soon after his death, she gave birth to a child. When she completed the term of birth confinement (and became clean), she prepared herself for suitors. Abus'sanabil Ibn Ba'kak, a man from the tribe of Banu Abdud'dar visited and said to her: "What is the matter! I see you dressed up for the people to demand you in marriage. Do you want to marry? By Allah, you are not allowed to marry before four months and ten days have elapsed (following your husband's death)." Subai'a, in her narration, said: "When he (Abus'sanabil) said so, I put on my dress in the evening and went to The Messenger of Allah "Allah's blessing and peace be upon him" whom I asked about this matter. He gave the verdict that I was free to marry since I gave birth to my child; and ordered me to marry if I wished."

فَلَسْتُ أُبَالِي حِينَ أُقْتَلُ مُسْلِماً عَلَى أَيِّ جَنْبٍ كَانَ لِلَّهِ مَصْرَعِي

وَذٰلِكَ فِي ذَاتِ الإِلٰهِ وَإِنْ يَشَأْ يُبَارِكْ عَلَى أَوْصَالِ شِلْوٍ مُمَزَّعِ

ثُمَّ قَامَ إِلَيْهِ أَبُو سِرْوَعَةَ عُقْبَةُ بْنُ الحَارِثِ فَقَتَلَهُ، وَكَانَ خُبَيْبٌ هُوَ سَنَّ لِكُلِّ مُسْلِمٍ قُتِلَ صَبْراً الصَّلَاةَ، وَأَخْبَرَ - أَصْحَابَهُ يَوْمَ أُصِيبُوا خَبَرَهُمْ، وَبَعَثَ نَاسٌ مِنْ قُرَيْشٍ إِلَى عَاصِمِ بْنِ ثَابِتٍ - حِينَ حُدِّثُوا أَنَّهُ قُتِلَ - أَنْ يُؤْتَوْا بِشَيْءٍ مِنْهُ يُعْرَفُ، وَكَانَ قَتَلَ رَجُلاً عَظِيماً مِنْ عُظَمَائِهِمْ، فَبَعَثَ اللَّهُ لِعَاصِمٍ مِثْلَ الظُّلَّةِ مِنَ الدَّبْرِ فَحَمَتْهُ مِنْ رُسُلِهِمْ، فَلَمْ يَقْدِرُوا أَنْ يَقْطَعُوا مِنْهُ شَيْئاً.

وَقَالَ كَعْبُ بْنُ مَالِكٍ: ذَكَرُوا مُرَارَةَ بْنَ الرَّبِيعِ العَمْرِيَّ، وَهِلَالَ بْنَ أُمَيَّةَ الوَاقِفِيَّ، رَجُلَيْنِ صَالِحَيْنِ، قَدْ شَهِدَا بَدْراً. [طرفه في: ٣٠٤٥].

٣٩٩٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، عَنْ يَحْيَى، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا ذُكِرَ لَهُ: أَنَّ سَعِيدَ بْنَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، وَكَانَ بَدْرِيّاً، مَرِضَ فِي يَوْمِ جُمُعَةٍ، فَرَكِبَ إِلَيْهِ بَعْدَ أَنْ تَعَالَى النَّهَارُ، وَاقْتَرَبَتِ الجُمُعَةُ، وَتَرَكَ الجُمُعَةَ.

وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ: أَنَّ أَبَاهُ كَتَبَ إِلَى عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ الأَرْقَمِ الزُّهْرِيِّ: يَأْمُرُهُ أَنْ يَدْخُلَ عَلَى سُبَيْعَةَ بِنْتِ الحَارِثِ الأَسْلَمِيَّةِ، فَيَسْأَلَهَا عَنْ حَدِيثِهَا، وَعَنْ مَا قَالَ لَهَا رَسُولُ اللَّهِ ﷺ حِينَ اسْتَفْتَتْهُ. فَكَتَبَ عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ الأَرْقَمِ، إِلَى عَبْدِ اللَّهِ بْنِ عُتْبَةَ يُخْبِرُهُ: أَنَّ سُبَيْعَةَ بِنْتَ الحَارِثِ أَخْبَرَتْهُ: أَنَّهَا كَانَتْ تَحْتَ سَعْدِ بْنِ خَوْلَةَ، وَهُوَ مِنْ بَنِي عَامِرِ بْنِ لُؤَيٍّ، وَكَانَ مِمَّنْ شَهِدَ بَدْراً، فَتُوُفِّيَ عَنْهَا فِي حَجَّةِ الوَدَاعِ وَهِيَ حَامِلٌ، فَلَمْ تَنْشَبْ أَنْ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاتِهِ، فَلَمَّا تَعَلَّتْ مِنْ نِفَاسِهَا تَجَمَّلَتْ لِلْخُطَّابِ، فَدَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ - رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ - فَقَالَ لَهَا: مَالِي أَرَاكِ تَجَمَّلْتِ لِلْخُطَّابِ، تُرَجِّينَ النِّكَاحَ؟ فَإِنَّكِ وَاللَّهِ مَا أَنْتِ بِنَاكِحٍ حَتَّى تَمُرَّ عَلَيْكِ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ. قَالَتْ سُبَيْعَةُ: فَلَمَّا قَالَ لِي ذٰلِكَ جَمَعْتُ عَلَيَّ ثِيَابِي حِينَ أَمْسَيْتُ، وَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَسَأَلْتُهُ عَنْ ذٰلِكَ، فَأَفْتَانِي بِأَنِّي قَدْ حَلَلْتُ حِينَ وَضَعْتُ حَمْلِي، وَأَمَرَنِي بِالتَّزَوُّجِ إِنْ بَدَا لِي.

تَابَعَهُ أَصْبَغُ، عَنِ ابْنِ وَهْبٍ، عَنْ يُونُسَ. وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: وَسَأَلْنَاهُ فَقَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ ثَوْبَانَ، مَوْلَى بَنِي عَامِرِ بْنِ لُؤَيٍّ: أَنَّ مُحَمَّدَ بْنَ

= - (شلو ممزع) جسد مقطع.

- قوله: صبراً أي محبوساً للقتل.

- (الدبر) النحل.

٣٩٩٠ - قوله: فركب إليه أي ركب ابن عمر إلى سعيد ليعوده.

٣٩٩١ - قوله: وعن ما بفصل عن من لاحقتها ولأبي ذرّ وعما (شارح).

- (فلم تنشب) أي فلم تلبث.

- قوله: فلما تعلت أي خرجت وطهرت.

[11] The Angels attend The Battle of Badr

3992- Rifa'a Ibn Rafi "Allah be pleased with him" (who was one of the Badr warriors) reported: Gabriel came to The Prophet "Allah's blessing and peace be upon him" and asked: "How do you consider the warriors of Badr from among you?" The Prophet "Allah's blessing and peace be upon him" said: "As the best of the Muslims." or said a similar statement. On that, Gabriel said: "And so are the Angels who participated in Badr."

3993- Mu'adh Ibn Rifa'a Ibn Rafi narrated from his father, who was one of Badr warriors, while Rafi, (Mu'adh's grandfather) was one of those who attended Al'aqaba's pledge of allegiance, and who used to say to his son: "I would not have been more pleased if I had taken part in Badr instead of attending Al'aqaba's pledge of allegiance", that The Messenger of Allah "Allah's blessing and peace be upon him" had told them of that (mentioned in the previous narration).

3994- Mu'adh narrated (regarding the previous narration) that the enquirer was Gabriel "Peace be upon him".

3995- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said on the day of Badr: "This is Gabriel holding the head of his horse and equipped with arms for the battle."

[12]

3996- Anas "Allah be pleased with him" narrated: Abu'zaid died leaving no offspring. However, he was one of the Badr warriors.

3997- Ibn Abbas "Allah be pleased with both" narrated: Abu'sa'eed Ibn Malik Al'khudri returned from a journey when his family offered him some meat of Al'ad'ha sacrifices. On that he said: "I will not eat it before asking (whether it is lawful)." He went to his maternal brother, Quatada Ibn An'no'man, who was one of the Badr warriors, and asked him about it. Quatada said: "After your departure, an order was issued by The Prophet "Allah's blessing and peace be upon him" which annulled the prohibition of eating sacrifices after three days."

إِيَاسِ بْنِ البُكَيرِ، وَكَانَ أَبُوهُ شَهِدَ بَدْراً، أَخْبَرَهُ.

[الحديث ٣٩٩١ ـ طرفه في: ٥٣١٩].

١١ ـ بابُ شُهُودِ المَلائِكَةِ بَدْراً

٣٩٩٢ ـ حدثني إِسْحاقُ بْنُ إِبْراهِيمَ: أَخْبَرَنا جَرِيرٌ، عَنْ يَحْيى بْنِ سَعِيدٍ، عَنْ مُعَاذِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ الزُّرَقِيِّ، عَنْ أَبِيهِ، وَكَانَ أَبُوهُ مِنْ أَهْلِ بَدْرٍ، قَالَ: جَاءَ جِبْرِيلُ إِلى النَّبِيِّ ﷺ فَقَالَ: مَا تَعُدُّونَ أَهْلَ بَدْرٍ فِيكُمْ؟ قَالَ: «مِنْ أَفضَلِ المُسْلِمِينَ» أَوْ كَلِمَةً نَحْوَهَا، قَالَ: وَكَذلِكَ مَنْ شَهِدَ بَدْراً مِنَ المَلائِكَةِ. [الحديث ٣٩٩٢ ـ طرفه في: ٣٩٩٤].

٣٩٩٣ ـ حدثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا حَمَّادٌ، عَنْ يَحْيى، عَنْ مُعَاذِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ، وَكَانَ رِفَاعَةُ مِنْ أَهْلِ بَدْرٍ، وَكَانَ رَافِعٌ مِنْ أَهْلِ العَقَبَةِ، فَكَانَ يَقُولُ لابْنِهِ: مَا يَسُرُّنِي أَنِّي شَهِدْتُ بَدْراً بِالعَقَبَةِ، قَالَ: سَأَلَ جِبْرِيلُ النَّبِيَّ ﷺ بِهذا.

٣٩٩٤ ـ حدثنا إِسْحاقُ بْنُ مَنْصُورٍ: أَخْبَرَنا يَزِيدُ: أَخْبَرَنا يَحْيى: سَمِعَ مُعَاذَ بْنَ رِفَاعَةَ: أَنَّ مَلَكاً سَأَلَ النَّبِيَّ ﷺ. وَعَنْ يَحْيى: أَنَّ يَزِيدَ بْنَ الهَادِ أَخْبَرَهُ: أَنَّهُ كَانَ مَعَهُ يَوْمَ حَدَّثَهُ مُعَاذٌ هذا الحَدِيثَ، فَقَالَ يَزِيدُ: فَقَالَ مُعَاذٌ: إِنَّ السَّائِلَ هُوَ جِبْرِيلُ عَلَيهِ السَّلامُ.

[طرفه في: ٣٩٩٢].

٣٩٩٥ ـ حدثني إِبْراهِيمُ بْنُ مُوسى: أَخْبَرَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا خَالِدٌ: عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمَ بَدْرٍ: «هذا جِبْرِيلُ، آخِذٌ بِرَأْسِ فَرَسِهِ، عَلَيهِ أَدَاةُ الحَرْبِ». [الحديث ٣٩٩٥ ـ طرفه في: ٤٠٤١].

١٢ ـ بابٌ

٣٩٩٦ ـ حدثني خَلِيفَةُ: حَدَّثَنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصارِيُّ: حَدَّثَنا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنهُ قالَ: ماتَ أَبُو زَيدٍ، وَلَمْ يَتْرُكْ عَقِباً، وَكانَ بَدْرِيّاً. [طرفه في: ٣٨١٠].

٣٩٩٧ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنا اللَّيثُ قَالَ: حَدَّثَنِي يَحْيى بْنُ سَعِيدٍ، عَنِ القَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ خَبَّابٍ: أَنَّ أَبَا سَعِيدِ بْنَ مَالِكٍ الخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ قَدِمَ مِنْ سَفَرٍ، فَقَدَّمَ إِلَيهِ أَهْلُهُ لَحْماً مِنْ لُحُومِ الأَضْحى، فَقَالَ: مَا أَنَا بِآكِلِهِ حَتَّى أَسْأَلَ، فَانْطَلَقَ إِلَى أَخِيهِ لأُمِّهِ ـ وَكَانَ بَدْرِيّاً ـ قَتَادَةَ بْنِ النُّعْمَانِ، فَسَأَلَهُ فَقَالَ: إِنَّهُ حَدَثَ بَعْدَكَ أَمْرٌ، نَقْضٌ لِمَا كَانُوا يُنْهَوْنَ عَنْهُ مِنْ أَكْلِ لُحُومِ الأَضْحى بَعْدَ ثَلاثَةِ أَيَّامٍ. [الحديث ٣٩٩٧ ـ طرفه في: ٥٥٦٨].

٣٩٩٧ ـ لحوم الأضاحي نخ.

ـ قوله: قتادة بالنصب لفعل محذوف أي أعني قتادة ويجوز خبر مبتدأ محذوف أي هو قتادة والجر بدلاً من أخيه (شارح).

ـ (نقض) أي ناقض.

3998- Hesham Ibn Urwa narrated from his father: Az'zubair "Allah be pleased with him" told: "I met Obaida Ibn Sa'eed Ibn Al'ass on the day of Badr and he was covered with armour so much that only his eyes were visible. He was nicknamed Abu Dhatul'karish. He said (proudly): "I am Abu Dhatul'karish." I attacked him with the spear and pierced his eye and he died. I put my foot over his body to pull (that spear) out, but even then I had to use a great force to take it out as its both ends were bent." Later on, Allah's Apostle "Allah's blessing and peace be upon him" asked Az'zubair for the spear which he gave to him. When Allah's Apostle "Allah's blessing and peace be upon him" died, Az'zubair took it back. After that Abu'bakr demanded it and he gave it to him. When Abu'bakr died, Az'zubair took it back. Omar then demanded it from him and he gave it to him. When Omar died, Az'zubair took it back, and then Othman demanded it from him and he gave it to him. When Othman was martyred, the spear remained with Ali's offspring. Then Abdullah Ibn Az'zubair demanded it back, and it remained with him till he was martyred.

3999- Obada Ibn As'samit "Allah be pleased with him", who attended Badr, narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had said (to them): "Give me the pledge of allegiance (Not to associate anything in worship along with Allah)…"

4000- Urwa Ibn Az'zubair narrated from A'isha (the wife of The Prophet "Allah's blessing and peace be upon him"): Abu'hudhaifa, one of those who took part in (The Holy Battle of) Badr with The Messenger of Allah "Allah's blessing and peace be upon him", adopted Salim to whom he married his niece Hind Bint Al'walid Ibn Utba. Indeed, Salim was a freed slave of an Ansari woman. The Messenger of Allah "Allah's blessing and peace be upon him" also adopted Zaid. In the Pre-Islamic period of ignorance, the custom was that: if one adopted a son, the people would call him (this son) by the name of he who adopted him, whom he would also inherit, till Allah revealed: "Call them (adopted sons) By (the names of) their (real) fathers." (Al'ahzab 5)

4001- Ar'rubaiy Bint "daughter of" Mu'awwedh "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" came to me after my consummating marriage and sat down on my bed as you (the sub-narrator) are sitting now, with small girls beating the tambourine and singing in lamentation of my father who had been killed on the day of the battle of Badr. Then one of the girls said: "There is a Prophet amongst us who knows what will happen tomorrow." The Prophet "Allah's blessing and peace be upon him" said (to her):" Do not say this, but go on saying what you have spoken before."

٣٩٩٨ ـ حدّثني عُبيدُ بنُ إسماعيلَ: حدَّثنا أبو أُسامةَ، عن هِشامِ بنِ عُروةَ، عن أبيهِ قال: قال الزُّبير: لقيتُ يومَ بدرٍ عُبيدةَ بنَ سعيدِ بن العاصِ، وهو مُدجَّجٌ، لا يُرى منهُ إلا عيناهُ، وهو يُكنى أبو ذاتِ الكَرِش، فقال أنا أبو ذاتِ الكرِشِ، فحمَلتُ عليهِ بالعَنَزَة فطعَنْتُهُ في عينِه فماتَ. قالَ هِشامٌ: فأُخبِرْتُ أنَّ الزُّبيرَ قال: لقد وضَعتُ رِجلي عليه، ثُمَّ تمطَّأتُ، فكانَ الجَهدَ أنْ نزَعتُها وقدِ انثنى طرَفاها. قالَ عُروةُ: فسألَهُ إيَّاها رسولُ اللهِ ﷺ فأعطاه، فلمَّا قُبِضَ رسولُ اللهِ ﷺ أخذَها، ثمَّ طلبَها أبو بَكرٍ فأعطاهُ، فلمَّا قُبِضَ أبو بكرٍ سألَها إيَّاهُ عُمرُ، فأعطاهُ إيَّاها، فلمَّا قُبِضَ عُمرُ أخذَها، ثُمَّ طلبَها عُثمانُ منهُ فأعطاهُ إيَّاها، فلمَّا قُتِلَ عُثمانُ وقعتْ عِندَ آلِ عليٍّ، فطلَبَها عبدُ اللهِ بنُ الزُّبيرِ، فكانتْ عندَه حتَّى قُتِلَ.

٣٩٩٩ ـ حدثنا أبو اليمانِ: أخبرَنا شُعَيبٌ، عنِ الزُّهريِّ قال: أخبرَني أبو إدريسَ، عائذُ اللهِ بنُ عبدِ اللهِ: أنَّ عُبادةَ بنَ الصَّامتِ، وكانَ شَهِدَ بَدراً: أنَّ رسُولَ اللهِ ﷺ قالَ: «بايِعوني».

[طرفه في: ١٨].

٤٠٠٠ ـ حدثنا يحيى بنُ بُكَيرٍ: حدَّثنا اللَّيثُ، عن عُقَيلٍ، عنِ ابنِ شِهابٍ: أخبَرني عُروةُ ابنُ الزُّبيرِ، عن عائشةَ رَضيَ اللهُ عنها، زوجِ النَّبيِّ ﷺ: أنَّ أبا حُذيفةَ، وكانَ مِمَّن شَهِدَ بَدراً معَ رَسُولِ اللهِ ﷺ، تبَنَّى سالِماً، وأنكحَهُ بِنتَ أخيهِ هِندَ بِنتَ الوَليدِ بنِ عُتْبَةَ وهوَ مَولًى لامرأةٍ منَ الأنصارِ، كما تبنَّى رسُولُ اللهِ ﷺ زيداً، وكانَ من تبَنَّى رجُلاً في الجاهِلِيَّةِ، دَعاهُ النَّاسُ إليهِ، ووَرِثَ ميراثَه، حتَّى أنزَلَ اللهُ تعالى: ﴿ادعُوهُم لآبائِهِم﴾ [الأحزاب: ٥]، فجاءتْ سهلَةُ النَّبيَّ ﷺ: فذكَرَ الحديثَ.

[الحديث ٤٠٠٠ ـ طرفه في: ٥٠٨٨]

٤٠٠١ ـ حدثنا عليٌّ: حدَّثنا بِشرُ بنُ المُفضَّلِ: حدَّثنا خالِدُ بنُ ذَكْوانَ، عنِ الرُّبَيِّعِ بنتِ مُعَوِّذٍ قالتْ: دخَلَ عليَّ النَّبيُّ ﷺ، غَداةَ بُنِيَ عليَّ، فجلَسَ على فِراشي كمَجلِسِكَ منِّي، وجُوَيرِياتٌ يضرِبْنَ بالدُّفِّ، يَندُبْنَ مَن قُتِلَ مِن آبائِهِنَّ يومَ بَدرٍ، حتَّى قالتْ جاريةٌ: وفِينا نَبيٌّ يعلَمُ ما في غَدٍ، فقالَ النَّبيُّ ﷺ: «لا تقولِي هكذا، وقُولِي ما كُنتِ تقُولينَ».

[الحديث ٤٠٠١ ـ طرفه في: ٥١٤٧]

٣٩٩٨ ـ قوله: مدجج بفتح الجيم الأولى وكسرها مشددة فيهما أي مغطى بالسلاح. وقوله: أبو ذات الكرش ولأبي ذر: ذات الكرش. (شارح).

ـ قوله: تمطأت صوابه تمطيت.

ـ لفظة آل مقحمة والمعنى عند علي ثم عند أولاده.

٣٩٩٩ ـ قوله: أن عبادة بن الصامت أي أخبره.

٤٠٠٠ ـ وورث من ميراثه نخ.

٤٠٠١ ـ الدف بضمّ الدال وتفتح قاله الشارح.

4002- Ibn Abbas “Allah be pleased with both” narrated from Abu'talha "Allah be pleased with him", a companion of Allah's Apostle "Allah's blessing and peace be upon him" and one of those who took part in Badr with him, that Allah's Apostle "Allah's blessing and peace be upon him" said: "Angels do not enter a house in which there is a dog or a picture." He meant the images of creatures that have souls.

4003- Husain Ibn Ali “Allah be pleased with both” narrated: Ali told: I got an old she-camel as my share from the booty, and the Prophet “Allah’s blessing and peace be upon him” had given me another from the one-fifth. When I intended to marry Fatima “Peace be upon her”, daughter of The Messenger of Allah “Allah’s blessing and peace be upon him”, I arranged that a goldsmith from the tribe of Banu’qainuqa would accompany me in order to bring Idhkhir and then sell it to the goldsmiths and use its price for my marriage banquet.

While I was collecting ropes and sacks of packsaddles for my two she-camels, they were kneeling down beside an Ansari's dwelling. After collecting what I needed, I suddenly found that the humps of the two she-camels had been cut off, their flanks had been cut open, and portions of their livers had been taken out. On seeing that, I could not help weeping.

I asked: "Who did that?" They (people) said: "Hamza Ibn Abdul'muttalib did it. He is now in this house with some Ansari drinkers, a songstress, and his friends. The songstress said in her song: "O Hamza, kill (and serve your guests with) the fat she-camels!" On hearing this, Hamza rushed to his sword, cut off the camels' humps, cut their flanks open, and took out portions from their livers." Then I came to The Prophet “Allah’s blessing and peace be upon him”, with whom Zaid Ibn Haritha was. The Prophet “Allah’s blessing and peace be upon him” noticed my state and asked: "What is the matter?" I said: "O Allah's Apostle! I have never seen such a day as today! Hamza attacked my two she-camels, cut off their humps and cut their flanks open. He is still present in a house along with some drinkers." The Prophet “Allah’s blessing and peace be upon him” asked for his cloak, which he put on, and proceeded, followed by Zaid Ibn Haritha and me, till he reached the house where Hamza was. He asked the permission to enter, and he was permitted. The Prophet “Allah’s blessing and peace be upon him” started blaming Hamza for what he had done. Hamza was drunk and his eyes were red. He looked at The Prophet “Allah’s blessing and peace be upon him”. Then he raised his eyes to look at his knees and raised his eyes more to look at his face. Then he said: "You are not but my father's slaves." When The Prophet “Allah’s blessing and peace be upon him” understood that Hamza was drunk, he retreated, walking backwards and went out, followed by us.

٤٠٠٢ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسى : أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ.

حدثنا إِسماعِيلُ قال: حَدَّثَنِي أَخِي، عَنْ سُلَيمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَخْبَرَنِي أَبُو طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ، صَاحِبُ رَسُولِ اللَّهِ ﷺ، وَكَانَ قَدْ شهد بَدراً مَعَ رَسُولِ اللَّهِ ﷺ: أَنَّهُ قَالَ: «لاَ تَدْخُلُ المَلاَئِكَةُ بَيتاً فِيهِ كَلبٌ وَلاَ صُورَةٌ» يُرِيدُ التَّمَاثِيلَ الَّتِي فِيهَا الأَرْوَاحُ. [طرفه في: ٣٢٢٥].

٤٠٠٣ ـ حدّثنا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ.

حدثنا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنْبَسَةُ: حَدَّثَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: أَخْبَرَنَا عَلِيُّ بْنُ حُسَيْنٍ: أَنَّ حُسَيْنَ بْنَ عَلِيٍّ عَلَيهِمُ السَّلاَمُ أَخْبَرَهُ: أَنَّ عَلِيّاً قَالَ: كَانَتْ لِي شَارِفٌ مِنْ نَصِيبِي مِنَ المَغْنَمِ يَوْمَ بَدْرٍ، وَكَانَ النَّبِيُّ ﷺ أَعْطَانِي مِمَّا أَفَاءَ اللَّهُ عَلَيهِ مِنَ الخُمُسِ يَوْمَئِذٍ، فَلَمَّا أَرَدْتُ أَنْ أَبْتَنِيَ بِفَاطِمَةَ عَلَيهَا السَّلاَمُ، بِنْتِ النَّبِيِّ ﷺ وَاعَدْتُ رَجُلاً صَوَّاغاً فِي بَنِي قَيْنُقَاعَ أَنْ يَرْتَحِلَ مَعِي، فَنَأْتِيَ بِإِذْخِرٍ، فَأَرَدْتُ أَنْ أَبِيعَهُ مِنَ الصَّوَّاغِينَ، فَنَسْتَعِينَ بِهِ فِي وَلِيمَةِ عُرْسِي، فَبَينَا أَنَا أَجْمَعُ لِشَارِفَيَّ مِنَ الأَقْتَابِ وَالغَرَائِرِ وَالحِبَالِ، وَشَارِفَايَ مُنَاخَانِ إِلَى جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الأَنْصَارِ، حَتَّى جَمَعْتُ مَا جَمَعْتُ، فَإِذَا أَنَا بِشَارِفَيَّ قَدْ أُجِبَّتْ أَسْنِمَتُهَا، وَبُقِرَتْ خَوَاصِرُهُمَا، وَأُخِذَ مِنْ أَكْبَادِهِمَا، فَلَمْ أَمْلِكْ عَيْنَيَّ حِينَ رَأَيتُ المَنْظَرَ، قُلْتُ: مَنْ فَعَلَ هذا؟ قَالُوا: فَعَلَهُ حَمْزَةُ بْنُ عَبْدِ المُطَّلِبِ، وَهُوَ فِي هذا البَيتِ فِي شَرْبٍ مِنَ الأَنْصَارِ، عِنْدَهُ قَيْنَةٌ وَأَصْحَابُهُ، فَقَالَتْ فِي غِنَائِهَا: (أَلاَ يَا حَمْزَ لِلشُّرُفِ النِّوَاءِ)، فَوَثَبَ حَمْزَةُ إِلَى السَّيفِ، فَأَجَبَّ أَسْنِمَتَهُمَا، وَبَقَرَ خَوَاصِرَهُمَا، وَأَخَذَ مِنْ أَكْبَادِهِمَا، قَالَ عَلِيٌّ: فَانْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى النَّبِيِّ ﷺ، وَعِنْدَهُ زَيدُ بْنُ حَارِثَةَ، وَعَرَفَ النَّبِيُّ ﷺ الَّذِي لَقِيتُ، فَقَالَ: «مَا لَكَ»؟. قُلْتُ: يَا رَسُولَ اللَّهِ، مَا رَأَيتُ كَاليَوْمِ، عَدَا حَمْزَةُ عَلَى نَاقَتَيَّ، فَأَجَبَّ أَسْنِمَتَهُمَا، وَبَقَرَ خَوَاصِرَهُمَا، وَهَا هُوَ ذَا فِي بَيتٍ مَعَهُ شَرْبٌ، فَدَعَا النَّبِيُّ ﷺ بِرِدَائِهِ فَارْتَدَى، ثُمَّ انْطَلَقَ يَمْشِي، وَاتَّبَعْتُهُ أَنَا وَزَيدُ بْنُ حَارِثَةَ، حَتَّى جَاءَ البَيتَ الَّذِي فِيهِ حَمْزَةُ، فَاسْتَأْذَنَ عَلَيهِ، فَأُذِنَ لَهُ، فَطَفِقَ النَّبِيُّ ﷺ يَلُومُ حَمْزَةَ فِيمَا فَعَلَ، فَإِذَا حَمْزَةُ ثَمِلٌ، مُحْمَرَّةٌ عَينَاهُ، فَنَظَرَ حَمْزَةُ إِلَى النَّبِيِّ ﷺ ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلَى رُكْبَتِهِ، ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلَى وَجْهِهِ، ثُمَّ قَالَ حَمْزَةُ: وَهَل أَنْتُمْ إِلاَّ عَبِيدٌ لأَبِي، فَعَرَفَ النَّبِيُّ ﷺ أَنَّهُ ثَمِلٌ، فَنَكَصَ رَسُولُ اللَّهِ ﷺ عَلَى عَقِبَيهِ القَهْقَرَى، فَخَرَجَ وَخَرَجْنَا مَعَهُ. [طرفه في: ٢٠٨٩].

٤٠٠٢ ـ يريد صور التماثيل نخ.

٤٠٠٣ ـ قوله: قينقاع بضم النون وتفتح وتكسر قبيلة من اليهود (شارح).

ـ (الشارف) هي المسنة من النوق و(الغرائر) جمع الغرارة وهي وعاء للتبن ونحوه و(الشرب) جمع الشارب و(النواء) جمع الناوية وهي السمينة و(الثمل) السكران اهـ من شرح العيني.

ـ قوله: فأذن بضم الهمزة ولأبي ذرّ فأذن بفتحها (شارح).

4004- Ibn Ma'qil narrated: Ali led the funeral prayer of Sahl Ibn Hunaif and said: "He was one of the warriors of Badr."

4005- Abdullah Ibn Omar "Allah be pleased with both" told: Hafsa Bint Omar lost her husband Khunais Ibn Hudhaifa As'sahmi who was one of the companions of Allah's Apostle "Allah's blessing and peace be upon him" and had taken part in the battle of Badr and had died in Medina. Omar said: "I met Othman Ibn Affan and suggested that he might marry Hafsa saying: "If you wish, I will marry Hafsa Bint Omar to you." He said: "I will think it over." I waited for a few days and then he said to me: "I see that I shall not marry at present." Then I met Abu'bakr and said: "If you wish, I will marry Hafsa Bint Omar to you." He kept quiet and did give me no reply. I became angrier with him than I was with Othman. Some days later, Allah's Apostle "Allah's blessing and peace be upon him" demanded her hand in marriage to whom I married her. Later on Abu'bakr met me and said: "Perhaps you were angry with me when you offered me Hafsa for marriage and I gave no reply to you?" I said: "Yes." Abu'bakr said: "Nothing prevented me from accepting your offer except that I learnt that Allah's Apostle "Allah's blessing and peace be upon him" had referred to the issue of Hafsa and I did not want to disclose the secret of Allah's Apostle "Allah's blessing and peace be upon him". But had he given her up I would surely have accepted her."

4006- Abu'mas'ood Al'badri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "One's spending on his family is (a kind of) charity."

4007- Urwa Ibn Az'zubair told Omar Ibn Abdul'aziz during his governorship: Al'mogheera Ibn Sho'ba, the governor of Iraq, once delayed the Asr prayer. Abu'mas'ood Al'ansari "Allah be pleased with him" went to him and said: " Did not you know that Gabriel "peace be unto him" came down and prayed, and The Prophet "Allah's blessing and peace be upon him" prayed after him, five prayers daily, and then he (Gabriel) said: "With this I was ordered"?" So narrated Bashir Ibn Abu'mas'ood from his father.

4008- Abu'mas'ood Al'badri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "It is sufficient for one to recite the last two Verses of The Sura of Al'baqara (Heifer) every night."

٤٠٠٤ ـ حدّثني مُحَمَّدُ بْنُ عَبَّادٍ أَخْبَرَنَا ابْنُ عُيَيْنَةَ قالَ: أَنْفَذَهُ لَنا ابْنُ الأَصْبَهانِيِّ: سَمِعَهُ مِن ابْنِ مَعْقِل: أَنَّ عَلِيّاً رَضِيَ اللَّهُ عَنْهُ كَبَّرَ عَلى سَهْلِ بْنِ حُنَيف، فَقالَ: إِنَّهُ شَهِدَ بَدْراً.

٤٠٠٥ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهرِيِّ قالَ: أَخْبَرَنِي سالِمُ بْنُ عَبْدِ اللَّه: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُما يُحَدِّثُ: أَنَّ عُمَرَ بْنَ الخَطَّابِ، حِينَ تَأَيَّمَتْ حَفصَةُ بِنْتُ عُمَرَ مِنْ خُنَيسِ بْنِ حُذافَةَ السَّهْمِيِّ، وَكانَ مِنْ أَصْحابِ رَسُولِ اللَّهِ ﷺ قَدْ شَهِدَ بَدراً، تُوُفِّيَ بِالمَدِينَةِ، قالَ عُمَرُ: فَلَقِيتُ عُثْمانَ بْنَ عَفّانَ، فَعَرَضْتُ عَلَيهِ حَفصَةَ، فَقُلتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ، قَالَ: سَأَنْظُرُ في أَمْرِي، فَلَبِثْتُ لَيالِيَ، فَقالَ: قَدْ بَدَا لِي أَنْ لا أَتَزَوَّجَ يَوْمِي هذا. قالَ عُمَرُ: فَلَقِيتُ أَبا بَكْرٍ، فَقُلتُ: إِنْ شِئتَ أَنْكَحْتُكَ حَفصَةَ بِنْتَ عُمَرَ؟ فَصَمَتَ أَبُو بَكْرٍ فَلَمْ يَرْجِعْ إِلَيَّ شَيْئاً، فَكُنْتُ عَلَيهِ أَوْجَدَ مِنِّي عَلى عُثْمانَ، فَلَبِثْتُ لَيالِيَ ثُمَّ خَطَبَها رَسُولُ اللَّهِ ﷺ فَأَنْكَحْتُها إِيّاهُ، فَلَقِيَنِي أَبُو بَكْرٍ، فَقالَ: لَعَلَّكَ وَجَدْتَ عَلَيَّ، حِينَ عَرَضْتَ عَلَيَّ حَفصَةَ فَلَمْ أَرْجِعْ إِلَيكَ؟ قُلتُ: نَعَمْ، قالَ: فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيكَ فِيما عَرَضْتَ، إِلا أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ ذَكَرَها، فَلَمْ أَكُنْ لأُفْشِيَ سِرَّ رَسُولِ اللَّهِ ﷺ، وَلَوْ تَرَكَها لَقَبِلتُها.

[الحديث ٤٠٠٥ ـ أطرافه في: ٥١٢٢، ٥١٢٩، ٥١٤٥].

٤٠٠٦ ـ حدّثنا مُسْلِمٌ: حَدَّثَنا شُعْبَةُ، عَنْ عَدِيٍّ، عَنْ عَبْدِ اللَّهِ بْن يَزِيدَ: سَمِعَ أَبا مَسْعُودٍ البَدْرِيَّ، عَنِ النَّبِيِّ ﷺ قالَ: «نَفَقَةُ الرَّجُلِ عَلى أَهْلِهِ صَدَقَةٌ». [طرفه في: ٥٥]

٤٠٠٧ ـ حدّثنا أَبو اليَمانِ: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيرِ، يُحَدِّثُ عُمَرَ بْنَ عَبْدِ العَزِيزِ في إِمارَتِهِ: أَخَّرَ المُغِيرَةُ بْنُ شُعْبَةَ العَصْرَ ـ وَهْوَ أَمِيرُ الكُوفَةِ ـ فَدَخَلَ أَبُو مَسْعُودٍ عُقْبَةُ بْنُ عَمْرٍو الأَنْصارِيُّ، جَدُّ زَيدِ بْنِ حَسَنٍ، شَهِدَ بَدْراً، فَقالَ: لَقَدْ عَلِمْتَ: نَزَلَ جِبْرِيلُ فَصَلَّى، فَصَلَّى رَسُولُ اللَّهِ ﷺ خَمسَ صَلَواتٍ، ثُمَّ قالَ: «هَكَذا أُمِرْتَ». كَذلِكَ كانَ بَشِيرُ بْنُ أَبِي مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيه. [طرفه في: ٥٢١]

٤٠٠٨ ـ حدّثنا مُوسى: حَدَّثَنا أَبُو عَوانَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْراهِيمَ، عَنْ عَبْدِ الرَّحْمنِ بْنِ يَزِيدَ، عَنْ عَلقَمَةَ، عَنْ أَبِي مَسْعُودٍ البَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «الآيَتانِ مِنْ آخِرِ سُورَةِ البَقَرَةِ، مَنْ قَرَأَهُما في لَيلَةٍ كَفَتاهُ». قالَ عَبْدُ الرَّحْمنِ: فَلَقِيتُ أَبا مَسْعُودٍ وَهْوَ يَطُوفُ بِالبَيتِ، فَسَأَلْتُهُ فَحَدَّثَنِيه. [الحديث ٤٠٠٨ ـ أطرافه في: ٥٠٠٨، ٥٠٠٩، ٥٠٤٠، ٥٠٥١]

٤٠٠٤ ـ قوله: (كبر على سهل) أي صلى عليه صلاة الجنازة.

٤٠٠٥ ـ قوله: فكنت عليه أوجد مني على عثمان أي فكان غضبي على أبي بكر أشد منه على عثمان.

٤٠٠٧ ـ قوله: أمرت بفتح التاء على الخطاب من جبريل عليه السلام للنبيّ ﷺ وروي بضمها على معنى أني أمرت أن أصلي بك هكذا.

٤٠٠٨ ـ قوله: الآيتان هما قوله تعالى: آمن الرسول إلى آخر السورة آخر أولاهما وإليك المصير وأوّل ثانيتهما لا يكلف الله.

4009- Mahmud Ibn Ar'rabie narrated: Itban Ibn Malik "Allah be pleased with him" who was one of the companions of Allah's Apostle "Allah's blessing and peace be upon him" and one of the Ansar who took part in the battle of Badr, came to The Messenger of Allah "Allah's blessing and peace be upon him" (asking him to go with him and lead the prayer in a certain place of his house wherein Itban might lead people in prayer and take it as a mosque, in view of the fact that he had a weak eyesight and was not able to go to lead the prayer in the mosque).

4010- Ibn Shehab narrated: I asked Al'husain Ibn Mohammad, one of Banu'salim's sons, about the tradition of Mahmud Ibn Ar'rabie, which he narrated from Itban Ibn Malik; and he (Al'husain) confirmed it.

4011- Abdullah Ibn Amer Ibn Rabie'a, the chief of Banu'adi, whose father took part in the battle of Badr with The Messenger of Allah "Allah's blessing and peace be upon him", narrated that Omar "Allah be pleased with him" appointed Qudama Ibn Maz'oon, one of those who attended (The Holy Battle of) Badr, as the governor of Bahrain. He was the maternal uncle of Abdullah Ibn Omar and Hafsa Bint Omar.

4012- Az'zuhri narrated from Salim Ibn Abdullah that Rafi Ibn Khadij had told Abdullah Ibn Omar that his two paternal uncles, who attended Badr, told that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden renting farms. Salim Ibn Abdullah was asked: "As for you, do you rent your land?" he replied: "Yes, because Rafi is mistaken." (that is because only a kind of renting according to which the rental fee might be unknown or might not be estimated, was forbidden).

4013- The same previous narration.

4014- Abdullah Ibn Shaddad Ibn Al'had Al'laithi narrated: I saw Rifa'a Ibn Rafi Al'ansari who was one of Badr warriors.

4015- Urwa Ibn Az'zubair narrated from Al'miswar that Amr Ibn Awf Al'ansari "Allah be pleased with him" (who was an ally of Banu'amr Ibn Lu'ai and one of those who had taken part in (the holy battle of) Badr) had told him: Allah's Apostle "Allah's blessing and peace be upon him" sent Abu'obaida Ibn Al'jarrah to Bahrain to collect Jizya (tribute). Allah's Apostle "Allah's blessing and peace be upon him" had established peace with the people of Bahrain and appointed Al Ala Ibn Al'hadrami as their governor. When Abu'obaida came from Bahrain with the money, the Ansar heard of Abu'obaida's arrival, which coincided with the time of the Morning Prayer with The Prophet. When Allah's Apostle "Allah's blessing and peace be upon him" led them in the Morning Prayer and finished, the Ansar approached him. He looked at them and smiled on seeing them. Then he said: "I feel that you have heard that Abu'obaida has brought something." They said: "Yes, O Allah's Apostle." He said: "Rejoice and hope for what will please you! By Allah, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, for which you will compete with each other, as they competed with each other for it, and (as a result) it will destroy you as it destroyed them."

٤٠٠٩ ـ حدّثنا يَحيَى بْنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ: أَنَّ عِتْبَانَ بْنَ مالِكٍ ـ وَكانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ ـ مِمَّنْ شَهِدَ بَدْراً مِنَ الانْصَارِ: أَنَه أَتَى رَسُولَ اللَّهِ ﷺ.

[طرفه في: ٤٢٤]

٤٠١٠ ـ حدّثنا أحمَدُ، هُوَ ابْنُ صَالِحٍ: حَدَّثَنا عَنْبَسَةُ: حَدَّثَنا يُونُسُ: قالَ ابْنُ شِهَابٍ: ثُمَّ سأَلتُ الحُصَينَ بْنَ مُحَمَّدٍ، وَهْوَ أَحَدُ بَنِي سَالِمٍ، وَهْوَ مِنْ سَرَاتِهِمْ، عَنْ حَدِيثِ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عِتْبَانَ بْنَ مالِكٍ؟ فَصَدَّقَهُ.

[طرفه في: ٤٢٤].

٤٠١١ ـ حدّثنا أبو اليمان: أخبرنا شعَيبٌ، عن الزهري قال: أخبرني عبدُ اللهِ بنُ عامِرِ بن رَبيعَةَ، وَكانَ مِنْ أكبَرِ بني عَدِيّ، وَكانَ أبوهُ شَهِدَ بَدراً مَعَ النَّبيِّ ﷺ: أنَّ عُمَرَ اسْتَعْمَلَ قُدامَةَ بْنَ مَظْعُونٍ عَلَى البَحْرَينِ، وَكانَ شَهِدَ بَدْراً، وَهُوَ خالُ عَبْدِ اللَّهِ بْنِ عُمَرَ وَحَفصَةَ رَضِيَ اللَّهُ عَنْهُمْ.

٤٠١٢، ٤٠١٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَحَمَّدِ بْنِ أَسْماءَ: حَدَّثَنَا جُوَيرِيَةُ، عَنْ مالِكٍ، عَنِ الزُّهرِيِّ: أنَّ سالِمَ بن عَبدِ اللَّهِ أخبَرَهُ قال: أخبَرَ رافِعُ بنُ خَدِيجٍ عَبدَ اللهِ بنَ عُمَرَ: أنَّ عَمَّيهِ ـ وكانا شهِدا بَدْراً ـ أخبَراهُ: أنَّ رَسُولَ اللهِ ﷺ نهى عن كِراءِ المَزارِعِ. قُلتُ لِسالِمٍ: فَتُكرِيها أنتَ؟ قال: نَعَمْ، إنَّ رافِعاً أكثَرَ عَلَى نفسه.

[طرفه في: ٢٣٣٩].

٤٠١٤ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ حُصَينِ بْنِ عَبْدِ الرَّحْمٰنِ قالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ شَدَّادِ بْنِ الْهادِ اللَّيثِيَّ قالَ: رَأَيتُ رِفاعَةَ بْنَ رافِعٍ الأَنْصارِيَّ، وَكانَ شَهِدَ بَدْراً.

٤٠١٥ ـ حدّثنا عَبدانُ: أخبرَنا عبدُ اللَّهِ: أخبرنا مَعْمَرٌ ويونسُ، عنِ الزُّهرِيِّ، عن عُروَةَ بنِ الزُّبَيرِ أنَّهُ أخبَرَهُ: أنَّ المِسوَرَ بنَ مَخرَمَةَ أخبَرَهُ: أنَّ عَمرَو بنَ عَوفٍ، وَهُوَ حَلِيفٌ لِبَني عامِرِ بنِ لُؤَيٍّ، وَكانَ شَهِدَ بَدْراً مَعَ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَبا عُبَيدَةَ بْنَ الجَرَّاحِ إِلَى البَحْرَينِ يَأْتِي بِجِزْيَتِهَا، وَكانَ رَسُولُ اللَّهِ ﷺ هُوَ صَالَحَ أَهْلَ البَحْرَينِ وَأَمَّرَ عَلَيهِمُ العَلاَءَ بْنَ الحَضْرَمِيِّ، فَقَدِمَ أَبُو عُبَيدَةَ بِمَالٍ مِنَ البَحْرَينِ، فَسَمِعَتِ الانْصَارُ بِقُدُومِ أَبِي عُبَيدَةَ، فَوَافَوْا صَلاَةَ الفَجْرِ مَعَ النَّبِيِّ ﷺ فَلَمَّا انْصَرَفَ تَعَرَّضُوا لَهُ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ حِينَ رَآهُمْ، ثُمَّ قالَ: «أَظُنُّكُمْ سَمِعْتُمْ أَنَّ أَبَا عُبَيدَةَ قَدِمَ بِشَيءٍ»؟ قالوا: أجَل يا رَسُولَ اللَّهِ، قالَ: «فَأَبْشِرُوا وَأَمِّلُوا ما يَسُرُّكُمْ، فَوَ اللَّهِ ما الفَقْرَ أَخْشَى عَلَيكُمْ، وَلٰكِنِّي أَخْشَى أَنْ تُبْسَطَ عَلَيكُمُ الدُّنْيَا، كَما بُسِطَتْ عَلَى مَنْ قَبْلَكُمْ، فَتَنَافَسُوهَا كَما تَنَافَسُوهَا، وَتُهْلِكَكُمْ كَما أَهْلَكَتْهُمْ». [طرفه في: ٣١٥٨].

٤٠١٢، ٤٠١٣ ـ قوله: إن رافعاً أكثر على نفسه أي أطلق في موضع التقييد فإن الممنوع نوع من كراء المزارع وهو ما يكون فيه البدل مجهولاً كالكراء ببعض ما يخرج لا مطلق الكراء.

4016- Nafi narrated: Ibn Omar used to kill all kinds of snakes.

4017- (he resumed): (He kept doing so) until Abu'lubaba Al'badri told him that The Prophet "Allah's blessing and peace be upon him" had forbidden killing harmless snakes living in houses, and called Jinan. So Ibn Omar gave up killing them.

4018- Anas "Allah be pleased with him" narrated: Some people of The Ansar said to The Messenger of Allah "Allah's blessing and peace be upon him": "Allow for us not to take the ransom of our nephew Abbas." He replied: "No, by Allah! You should not leave even a single Dirham of it."

4019- Al'miqdad Ibn Amr Al'kindi "Allah be pleased with him", who was an ally of Banu'zuhra and one of those who took part in the battle of Badr with Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Suppose I met one of the infidels and we fought, and he struck one of my hands with his sword and cut it off; then he took refuge in a tree and said: "I surrender to Allah" (as becoming a Muslim), could I kill him, O Allah's Apostle, after he had said this?" Allah's Apostle "Allah's blessing and peace be upon him" said: "You should not kill him." Al'miqdad said: "O Allah's Apostle! But he had cut off one of my two hands, and then he uttered those words." Allah's Apostle "Allah's blessing and peace be upon him" replied: "You should not kill him, for if you killed him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words."

4020- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Who will go and see what has happened to Abu'jahl?" Ibn Mas'ood went and found that the two sons of Afra had struck him to death (and he was in his last breaths). Abdullah Ibn Mas'ood said: "Are you Abu'jahl?" Abu'jahl said: "Can there be a man superior to one whom you have killed or one whom his own folk have killed?" Abu'jahl added: "Would that I had been killed by other than a mere farmer."

٤٠١٦ ـ حدّثنا أبو النُّعمان: حَدَّثنا جرير بْنُ حازِمٍ، عن نافِعٍ: أَنَّ ابنَ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا كانَ يَقْتُلُ الحَيَّاتِ كُلَّهَا.

[طرفه في: ٣٢٩٧]

٤٠١٧ ـ حَتَّى حَدَّثَهُ أَبُو لُبَابَةَ البَدْرِيُّ: أَنَّ النَّبِيَّ ﷺ نهى عَنْ قَتْلِ جِنَّانِ البُيُوتِ، فَأَمْسَكَ عَنْهَا.

٤٠١٨ ـ حدّثني إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، عَنْ مُوسى بْنِ عُقْبَةَ: قالَ ابْنُ شِهَابٍ: حَدَّثَنا أَنَسُ بْنُ مالِكٍ: أَنَّ رِجالاً مِنَ الأَنْصارِ اسْتَأْذَنُوا رَسُولَ اللَّهِ ﷺ، فَقَالُوا: ائْذَنْ لَنا فَلْنَتْرُكْ لابنِ أُخْتِنا عَبَّاسٍ فِداءَهُ، قالَ: «وَاللَّهِ لاَ تَذَرُونَ مِنْهُ دِرْهَماً».

٤٠١٩ ـ حدّثنا أَبُو عاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَدِيٍّ، عَنِ المِقْدَادِ بْنِ الأَسْوَدِ. حَدَّثَنِي إِسْحاقُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنا ابْنُ أَخِي ابْنِ شِهابٍ، عَنْ عَمِّهِ قالَ: أَخْبَرَنِي عَطاءُ بْنُ يَزِيدَ اللَّيْثِيُّ، ثُمَّ الجُنْدَعِيُّ: أَنَّ عُبَيْدَ اللَّهِ بْنَ عَدِيِّ بْنِ الخِيَارِ أَخْبَرَهُ: أَنَّ المِقْدَادَ بْنَ عَمْرٍو الكِنْدِيَّ ـ وَكانَ حَلِيفاً لِبَنِي زُهْرَةَ، وَكانَ مِمَّنْ شَهِدَ بَدْراً مَعَ رَسُولِ اللَّهِ ﷺ ـ أَخْبَرَهُ: أَنَّهُ قالَ لِرَسُولِ اللَّهِ ﷺ: أَرَأَيتُ إِنْ لَقِيتُ رَجُلاً مِنَ الكُفَّارِ فَاقْتَتَلْنا، فَضَرَبَ إِحْدَى يَدَيَّ بِالسَّيْفِ فَقَطَعَها، ثُمَّ لاذَ مِنِّي بِشَجَرَةٍ فَقالَ: أَسْلَمْتُ لِلَّهِ، أَأَقْتُلُهُ يا رَسُولَ اللَّهِ بَعْدَ أَنْ قالَهَا؟ فَقالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَقْتُلْهُ». فَقالَ: يا رَسُولَ اللَّهِ إِنَّهُ قَطَعَ إِحْدَى يَدَيَّ، ثُمَّ قالَ ذلِكَ بَعْدَ ما قَطَعَهَا؟ فَقالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَقْتُلْهُ، فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ، وَإِنَّكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قالَ».

[الحديث ٤٠١٩ ـ طرفه في: ٦٨٦٥]

٤٠٢٠ ـ حدّثني يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنا ابْنُ عُلَيَّةَ: حَدَّثَنا سُلَيْمانُ التَّيْمِيُّ: حَدَّثَنا أَنَسٌ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ يَوْمَ بَدْرٍ: «مَنْ يَنْظُرُ ما صَنَعَ أَبُو جَهْلٍ». فَانْطَلَقَ ابْنُ مَسْعُودٍ، فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنَا عَفْرَاءَ حَتَّى بَرَدَ، فَقالَ: آنْتَ أَبا جَهْلٍ؟

قالَ ابْنُ عُلَيَّةَ: قالَ سُلَيْمانُ: هَكَذا قالَهَا أَنَسٌ، قالَ: أَنْتَ أَبَا جَهْلٍ؟ قالَ: وَهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ؟ قالَ سُلَيْمانُ: أَوْ قالَ: قَتَلَهُ قَوْمُهُ. قالَ: وَقالَ أَبُو مِجْلَزٍ: قالَ أَبُو جَهْلٍ: فَلَوْ غَيْرُ أَكَّارٍ قَتَلَنِي.

[طرفه في: ٣٩٦٢]

٤٠١٦ ـ قوله: (الجنان) هي الحيات التي تكون في البيوت واحدها جانّ وهو الدقيق الخفيف. ا هـ نهاية. وفي القاموس: والجانّ حية أكحل العين لا تؤذي، كثيرة في الدور.

٤٠١٩ ـ قوله: يقال: لاذ به يلوذ لياذاً إذا التجأ إليه وانضم واستغاث.

٤٠٢٠ ـ قوله: أنت أبا جهل وتقدم أنت أبا جهل بدون المدّ وأبا جهل على لغة من يثبت الألف في الأسماء الستة.
ـ (الأكار) المزارع.

4021- Obaidullah Ibn Abdullah narrated from Ibn Abbas that Omar had told: When The Messenger of Allah “Allah’s blessing and peace be upon him” died, I said to Abu’bakr: “Let’s go to our brothers of Ansar (at Banu’sa’ida’s shed).” On the way, two good men of them, who took part in Badr battle, met us. (The narrator commented): I told Urwa Ibn Az’zubair of that; and he said to me: “They were Owaina Ibn Sa’ida and Ma’n Ibn Adi.”

4022- Qais narrated: Everyone of those who took part in Badr battle was given five thousand (Dirhams) yearly. Omar commented: “I will give them preference over those who came after them (regarding this matter).”

4023- Mohammad Ibn Jubair narrated from his father: I heard The Messenger of Allah “Allah’s blessing and peace be upon him” reciting The Sura of At’tur in Maghrib prayer. That was at a time when belief was first planted in my heart.

Mohammad also narrated from his father Jubair Ibn Mut'im "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" while speaking about the war prisoners of Badr, said: “Had Mut'im Ibn Adi been alive and interceded with me for these filthy people, I would have definitely forgiven them for his sake."

On the other hand, Sa’eed Ibn Al’musaiyyab narrated: When the first sedition (in Islam) took place because of the murder of Othman, it left none of the Badr warriors alive. When the second sedition, that is, the battle of Al’harra, took place, it left none of the Hudaibiya treaty companions alive. Then the third sedition took place and it did not subside till it had exhausted all the strength of the people.

4024- The same previous narration.

4025- Yunus Ibn Yazid narrated: I heard Az’zuhri saying: I heard Urwa Ibn Az’zubair, Sa’eed Ibn Al’musaiyyab, Alqama Ibn Waqqas and Obaidullah Ibn Abdullah, each narrating part of the tradition regarding A’isha the wife of The Prophet “Allah’s blessing and peace be upon him”. A’isha said: When I and Ommu’mistah were returning, Ommu’mistah stumbled by treading on the end of her robe. On that she said: “May Mistah be ruined!” I said: “What a bad thing you said! You cursed a man who took part in the holy battle of Badr." Az’zuhri then mentioned the narration of the untrue speech (forged against A’isha).

4026- Ibn Shehab narrated: “These were the holy battles of The Messenger of Allah “Allah’s blessing and peace be upon him” (which he undertook).” While mentioning (Badr) he said: “While the corpses of the pagans were being thrown into the well, The Messenger of Allah “Allah’s blessing and peace be upon him” said (addressing them): “Have you found what your Lord promised true?" Abdullah said: "Some companions of The Prophet “Allah’s blessing and peace be upon him” said: "O Allah's Apostle! You are addressing dead people.” The Messenger of Allah “Allah’s blessing and peace be upon him” replied: “You do not hear what I am saying better than they do.” The total number of Muslim fighters from Quraish who fought in the holy battle of Badr and were given shares of the booty, were 81 men." Az’zubair said: "When their shares were distributed, their number was one hundred men. But Allah knows better."

٤٠٢١ ـ حدّثنا موسى: حَدَّثَنا عَبْدُ الوَاحِدِ: حَدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ: حَدَّثَني ابْنُ عَبَّاسٍ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُمْ: لَمَّا تُوُفِّيَ النَّبِيُّ ﷺ قُلتُ لأَبِي بَكْرٍ: انْطَلِقْ بِنَا إِلَى إِخْوَانِنَا مِنَ الأَنْصَارِ، فَلَقِينَا مِنْهُمْ رَجُلانِ صَالِحانِ شَهِدَا بَدْراً. فَحَدَّثْتُ عُرْوَةَ بْنَ الزُّبَيرِ، فَقَالَ: هُمَا عُوَيمُ بْنُ سَاعِدَةَ وَمَعْنُ بْنُ عَدِيّ.

[طرفه في: ٢٤٦٢].

٤٠٢٢ ـ حدثنا إسحاق بن إبراهيم: سَمِعَ مُحَمَّدَ بْنَ فُضَيلٍ، عَنْ إسْمَاعِيلَ، عَنْ قَيسٍ: كَانَ عَطَاءُ البَدْرِيِّينَ خَمْسَةَ آلافٍ، خَمْسَةَ آلافٍ، وَقَالَ عُمَرُ: لأُفَضِّلَنَّهُمْ عَلَى مَنْ بَعْدَهُمْ.

٤٠٢٣، ٤٠٢٤ ـ حدّثني إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مُحمَّدِ بْنِ جُبَير، عَنْ أَبِيهِ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ في المَغْرِبِ بِالطُّورِ، وَذلِكَ أَوَّلَ ما وَقَرَ الإِيمَانُ في قَلْبِي. [طرفه في: ٧٦٥].

وَعَنِ الزُّهْرِيِّ، عَنْ محمَّدِ بْنِ جُبَيرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قالَ في أُسَارَى بَدْرٍ «لَوْ كانَ المُطْعِمُ بْنُ عَدِيّ حَيا، ثُمَّ كَلَّمَنِي في هؤُلاءِ النَّتْنَى، لَتَرَكْتُهُمْ لَهُ».

وَقالَ اللَّيثُ، عَنْ يَحيى عَنْ سَعِيدِ بْنِ المُسَيَّبِ: وقعتِ الفِتْنَةُ الاولى ـ يَعْنِي مَقْتَلَ عُثْمانَ ـ فَلَمْ تُبْقِ مِنْ أَصْحَابِ بدر أحداً، ثُمَّ وَقعتِ الفِتْنَةُ الثَّانِيَةُ ـ يَعْنِي الحَرَّةَ ـ فَلَمْ تُبْقِ مِنْ أَصْحَابِ الحُدَيبِيَةِ أَحَداً، ثُمَّ وَقَعَتِ الثَّالِثَةُ، فَلَمْ تَرْتَفِعْ وَلِلنَّاسِ طَبَاخٌ. [طرفه في: ٣١٣٩].

٤٠٢٥ ـ حدّثنا الحَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنا عَبْدُ اللَّهِ بْنُ عُمَرَ النُّمَيرِيُّ: حَدَّثَنا يُونُسُ بْنُ يَزِيدَ قالَ: سَمِعْتُ الزُّهْرِيَّ قالَ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيرِ، وَسَعِيدَ بْنَ المُسَيَّبِ، وَعَلْقَمَةَ بْنَ وَقَّاصٍ، وَعُبَيدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، عَنْ حَدِيثِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ، كُلٌّ حَدَّثَنِي طَائِفَةً مِنَ الحَدِيثِ، قالَتْ: فَأَقْبَلْتُ أَنَا وَأُمُّ مِسْطَحٍ، فَعَثَرَتْ أُمُّ مِسْطَحٍ في مِرْطِهَا، فَقَالَتْ: تَعِسَ مِسْطَحٌ، فَقُلتُ: بِئْسَ ما قُلتِ، تَسُبِّينَ رَجُلاً شَهِدَ بَدْراً! فَذَكَرَ حَدِيثَ الإِفْكِ. [طرفه في: ٢٥٩٣].

٤٠٢٦ ـ حدثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنا مُحَمَّدُ بْنُ فُلَيحِ بْنِ سُلَيمانَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنِ ابْنِ شِهَابٍ قالَ: هذِهِ مَغَازِي رَسُولِ اللَّهِ ﷺ، فَذَكَرَ الحَدِيثَ، فَقالَ رَسُولُ اللَّهِ ﷺ وَهُوَ يُلْقِيهِمْ: «هَلْ وَجَدْتُمْ ما وَعَدَكُمْ رَبُّكُمْ حَقّاً؟».

قالَ مُوسَى: قالَ نَافِعٌ: قالَ عَبْدُ اللَّهِ: قالَ نَاسٌ مِنْ أَصْحَابِهِ: يَا رَسُولَ اللَّهِ، تُنَادِي نَاساً أَمْوَاتاً؟ قالَ رَسُولُ اللَّهِ ﷺ: «ما أَنْتُمْ بِأَسْمَعَ لِمَا قُلتُ مِنْهُمْ».

قالَ أَبُو عَبْدِ اللَّهِ: فَجَمِيعُ مَنْ شَهِدَ بَدْراً مِنْ قُرَيشٍ، مِمَّنْ ضُرِبَ لَهُ بِسَهْمِهِ، أَحَدٌ وَثَمَانُونَ

٤٠٢٣، ٤٠٢٤ ـ قوله: (في هؤلاء النتنى) يعني المقتولين ببدر الذين صاروا جيفاً منتنة.

ـ طباخ) قوة.

٤٠٢٥ ـ قوله: المرط من أكيسة النساء وتعس معناه كبّ لوجهه.

٤٠٢٦ ـ قوله: (يلقيهم) من الالقاء أي في القليب وروي يلقبهم من التلقيب وروي أيضاً ويلعنهم كما في الشارح.

4027- Az'zubair "Allah be pleased with him" narrated: On the day of Badr, The Emigrants (from Quraish) got 100 shares of the war booty."

[13] Naming those who referred to from among Badr warriors in the container composed by Abu Abdullah arranged according to Arabic alphabet

The Prophet Mohammad Ibn Abdullah Al'hashimi "Allah's blessing and peace be upon him"; Iyas Ibn Al'bukair; Bilal Ibn Rabah, Abu'bakr's freed slave, Al'quraishi; Hamza Ibn Abdul'muttalib Al'hashimi; Hatib Ibn Abu'balta'a, Quraish's ally; Abu'hudhaifa Ibn Utba Ibn Rabie'a Al'quraishi; Al'harith Ibn Ar'rabie Al'ansari, known as Al'harith Ibn Suraqa, who was martyred on the day of Badr; Khubaib Ibn Adi Al'ansari; Khunais Ibn Hudhafa As'sahmi; Rifa'a Ibn Rafi Al'ansari; Rifa'a Ibn Abdul'mundhir, Abu'lubaba Al'ansari; Az'zubair Ibn Al'awwam Al'quraishi; Zaid Ibn Sahl, Abu'talha Al'ansari; Abu'zaid Al'ansari; Sa'd Ibn Malik Az'zuhri; Sa'd Ibn Khawla Al'quraishi; Sa'eed Ibn Zaid Ibn Amr Ibn Nufail Al'quraishi; Sahl Ibn Hunaif Al'ansari; Zuhair Ibn Rafi Al'ansari, and his brother; Abdullah Ibn Othman, Abu'bakr As'siddiq Al'quraishi; Abdullah Ibn Mas'ood Al'hudhali; Utba Ibn Mas'ood Al'hudhali; Abdur'rahman Ibn Awf Az'zuhri; Obaida Ibn Al'harith Al'quraishi; Obada Ibn As'samit Al'ansari; Omar Ibn Al'khattab Al'adawi; Othman Ibn Affan Al'quraishi, whom The Prophet "Allah's blessing and peace be upon him" left behind to take care of his wife (who was The Prophet's daughter), and he had a share like the other warriors; Ali Ibn Abu'talib Al'hashimi; Amr Ibn Awf, the ally of Banu'amer Ibn Lu'ai; Uqba Ibn Amr Al'ansari; Amer Ibn Rabie'a Al'anzi; Asim Ibn Thabit Al'ansari; Owain Ibn Sa'ida Al'ansari; Itban Ibn Malik Al'ansari; Qudama Ibn Maz'oon; Quatada Ibn An'no'man Al'ansari; Mu'adh Ibn Amr Ibn Al'jamuh; Mu'awwidh Ibn Afra, and his brother; Malik Ibn Rabie'a, Abu'osaid Al'ansari; Murara Ibn Ar'rabie Al'ansari; Ma'n Ibn Adi Al'ansari; Mistah Ibn Uthatha Ibn Abbad Ibn Al'muttalib Ibn Abdu'manaf; Miqdad Ibn Amr Al'kindi, the ally of Banu'zuhra; Hilal Ibn Omaiyya Al'ansari; "Allah be pleased with all of them".

رجلاً، وكانَ عُروَةُ بنُ الزُّبَيرِ يقولُ: قالَ الزُّبَير: قُسِمَتْ سُهمانُهُم، فكانُوا مِئَةً، و اللَّهُ أعلَمُ.
[طرفه في: ١٣٧٠].

٤٠٢٧ ـ حدّثني إبْرَاهِيمُ بْنُ مُوسى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ عَنِ الزُّبَيرِ قالَ: ضُرِبَتْ يَوْمَ بَدْرٍ لِلمُهَاجِرِينَ بِمِئَةِ سَهْمٍ.

١٣ ـ بابُ تَسْمِيَةِ مَنْ سُمِّيَ مِنْ أَهْلِ بَدْرٍ، في الجَامِعِ الَّذِي وَضَعَهُ أَبُو عَبْدِ اللَّهِ عَلَى حُرُوفِ المُعْجَمِ

النَّبِيُّ مُحمدُ بْنُ عَبْدِ اللَّهِ الهَاشِمِيُّ ﷺ.

إِيَاسُ بنُ البُكَيرِ. بِلاَلُ بْنُ رَبَاحٍ مَوْلَى أَبي بَكرٍ القُرَشِيّ.

حَمْزَةُ بْنُ عَبْدِ المُطَّلِبِ الهَاشميُّ. حاطِبُ بْنُ أَبِي بَلتَعَةَ حَلِيفٌ لِقُرَيشٍ.

أَبُو حُذَيفَةَ بْنُ عُتْبَةَ بنِ رَبيعةَ القُرَشِيُّ. حارِثَةُ بْنُ الرَّبِيعِ الأنصارِيُّ، قُتِلَ يَوْمَ بَدْرٍ، وَهوَ حارِثَةُ بْنُ سُرَاقَة، كانَ في النَّظَارَةِ.

خُبَيبُ بْنُ عَدِيّ الأَنْصارِيُّ. خُنَيسُ بْنُ حُذَافَةَ السَّهْمِيُّ.

رِفَاعَةُ بْنُ رَافِعٍ الأَنْصارِيُّ. رِفَاعَةُ بْنُ عَبْدِ المُنْذِرِ أَبُو لُبَابَةَ الانصَارِيُّ.

الزُّبَيرُ بْنُ العَوّام القُرَشيُّ. زيدُ بْنُ سَهْلٍ أَبُو طَلْحةَ الأَنْصَارِيُّ.

أَبُو زَيدٍ الأَنْصَارِيُّ. سَعْدُ بْنُ مالِكٍ الزُّهْرِيُّ.

سَعْدُ بْنُ خَوْلَةَ القُرَشِيُّ. سَعِيدُ بنُ زَيدِ بْنِ عَمرِو بنِ نُفَيلٍ القُرَشِيُّ.

سَهْلُ بْنُ حُنَيفٍ الأَنْصارِيُّ. ظُهَيرُ بْنُ رَافِعٍ الأَنْصارِيُّ وَأَخُوهُ.

عَبْدُ اللَّهِ بنُ عُثمانَ أَبُو بَكْرٍ الصِّدِّيقُ القُرَشِيُّ.

عَبْدُ اللَّه بْنُ مَسْعُودٍ الهُذَلِيُّ. عُتْبَةُ بْنُ مَسْعُودٍ الهُذَلِيُّ.

عَبْدُ الرَّحمٰنِ بْنُ عَوْفٍ الزُّهرِيُّ. عُبَيدَةُ بْنُ الحَارِثِ القُرَشِيُّ.

عُبَادَةُ بْنُ الصَّامِتِ الأَنْصارِيُّ. عُمَرُ بْنُ الخَطَّابِ العَدَوِيُّ.

عُثْمانُ بْنُ عَفَّانَ القُرَشِيُّ، خَلَّفَهُ النَّبِيُّ ﷺ عَلَى ابْنَتِهِ، وضَرَبَ لَهُ بِسَهمِهِ.

عَلِيُّ بْنُ أَبي طَالِبٍ الهَاشِمِيُّ. عَمْرُو بْنُ عَوْفٍ، حَلِيفُ بَنِي عامِرِ بْنِ لُؤَيّ.

عُقْبَةُ بْنُ عَمْرٍو الأَنْصارِيُّ. عامِرُ بْنُ رَبِيعَةَ العَنَزِيُّ.

عاصِمُ بْنُ ثَابِتٍ الأَنْصَارِيُّ. عُوَيمُ بْنُ سَاعِدَةَ الأَنْصَارِيُّ.

عِتْبَانُ بْنُ مالِكٍ الأَنْصارِيُّ. قُدامَةُ بْنُ مَظْعُونٍ. قَتَادَةُ بْنُ النُّعْمانِ الأَنْصارِيُّ. مُعاذُ بْنُ عَمْرِو ابْنِ الجَمُوحِ.

باب ١٣ ـ قوله: النظارة هم الذين لم يخرجوا لقتال.

[14] The story of Banun'nadir; and The Prophet's going out to them to help him in paying the blood money of the two men (mistakenly killed); and what about their betrayal and The Prophet's driving them out of Medina

However, Az'zuhri narrated from Urwa Ibn Az'zubair that it was six months after The Holy Battle of Badr, and earlier than The Holy Battle of Ohud. But Ibn Is'haq made it after the event of Bir'ma'oona.

Regarding this matter, Allah Almighty said: "It is He Who got out the Unbelievers among the People of the Book from their homes at the first gathering (of the forces). Little did ye think that they would get out: and they thought that their fortresses would defend them from Allah! But the (Wrath of) Allah came to them from quarters from which they little expected (it), and cast terror into their hearts, so that they destroyed their dwellings by their own hands and the hands of the Believers. Take warning, then, o ye with eyes (to see)!" (The Mustering "Al'hashr" 2)

4028- Ibn Omar "Allah be pleased with both" reported: Banun'nadir and Banu'quraidha fought (against The Prophet "Allah's blessing and peace be upon him" violating their peace treaty), so The Prophet "Allah's blessing and peace be upon him" exiled Banun'nadir and allowed Banu'quraidha to remain at their places (in Medina) taking nothing from them till they fought against The Prophet "Allah's blessing and peace be upon him" again. He then killed their men and distributed their women, children and property among the Muslims, but some of them came to The Prophet "Allah's blessing and peace be upon him" and he granted them safety, and they embraced Islam. He exiled all the Jews from Medina. They were the Jews of Banu'qainuqa, the tribe of Abdullah Ibn Salam and the Jews of Banu'haritha and all the other Jews of Medina.

4029- Sa'eed Ibn Jubair narrated: I mentioned to Ibn Abbas The Sura of The Mustering "Al'hashr". He said: "Call it The Sura of An'nadir (tribe)."

4030- Anas Ibn Malik "Allah be pleased with him" narrated: Some people used to give some date-palm trees to The Prophet "Allah's blessing and peace be upon him" as gift till he conquered Banu'quraidha and Banun'nadir, whereupon he started giving back (their date-palm trees) to them.

4031- Ibn Omar "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" had the date-palm trees of Banun'nadir burnt and cut down at a place called Al'buwaira. Allah then revealed: "What you cut down of the date-palm trees (of the enemy) or you left them standing on their stems, it was by Allah's Permission."
(The Mustering "Al'hashr" 5)

مُعَوِّذُ بْنُ عَفراءَ وَأَخوهُ. مالِكُ بْنُ رَبيعةَ أَبُو أُسَيدٍ الأَنْصارِيُّ.
مُرارَةُ بْنُ الرَّبيعِ الأَنْصارِيُّ. مَعْنُ بْنُ عَدِيٍّ الأَنْصارِيُّ.
مِسْطَحُ بْنُ أُثاثَةَ بْنِ عَبّادِ بْنِ المُطَّلِبِ بْنِ عَبْدِ مَنافٍ.
مِقْدادُ بْنُ عَمْرٍو الكِنْدِيُّ حَليفُ بَني زُهْرَةَ. هِلالُ بْنُ أُمَيَّةَ الأَنْصارِيُّ.
رَضِيَ اللَّهُ عَنْهُمْ.

١٤ ـ بابُ حَديثُ بَنِي النَّضيرِ، وَمَخْرَجُ رَسُولِ اللَّهِ ﷺ إِلَيهِمْ في دِيَةِ الرَّجُلَينِ، وما أَرادُوا مِنَ الغَدْرِ بِرَسُولِ اللَّهِ ﷺ

قالَ الزُّهْرِيُّ: عَنْ عُرْوَةَ: كانَتْ عَلى رَأْسِ سِتَّةِ أَشْهُرٍ مِنْ وَقْعَةِ بَدْرٍ قَبْلَ أُحُدٍ.

وَقَوْلُ اللَّهِ تَعالَى: ﴿هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الكِتابِ مِنْ دِيارِهِمْ لأَوَّلِ الحَشْرِ﴾ [الحشر: ٢]. وَجَعَلَهُ ابْنُ إِسْحاقَ بَعْدَ بِئْرِ مَعُونَةَ وَأُحُدٍ.

٤٠٢٨ ـ حدّثنا إِسْحاقُ بْنُ نَصْرٍ: حَدَّثَنا عَبْدُ الرَّزّاقِ: أَخْبَرَنا ابْنُ جُرَيجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: حارَبَتِ النَّضيرُ وَقُرَيظَةُ، فَأَجْلَى بَنِي النَّضيرِ وَأَقَرَّ قُرَيظَةَ وَمَنَّ عَلَيهِمْ، حَتَّى حارَبَتْ قُرَيظَةُ، فَقَتَلَ رِجالَهُمْ وَقَسَمَ نِساءَهُمْ وَأَوْلادَهُمْ وَأَمْوالَهُمْ بَينَ المُسْلِمِينَ، إِلّا بَعْضَهُمْ لَحِقُوا بِالنَّبِيِّ ﷺ فَآمَنَهُمْ وَأَسْلَمُوا، وَأَجْلَى يَهُودَ المَدِينَةِ كُلَّهُمْ: بَنِي قَينُقاعَ وَهُمْ رَهْطُ عَبْدِ اللَّهِ بْنِ سَلامٍ، وَيَهُودَ بَنِي حارِثَةَ، وَكُلَّ يَهُودِ المَدِينَةِ.

٤٠٢٩ ـ حدّثني الحَسَنُ بْنُ مُدْرِكٍ: حَدَّثَنا يَحْيَى بْنُ حَمّادٍ: أَخْبَرَنا أَبُو عَوانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ قالَ: قُلْتُ لابْنِ عَبّاسٍ سُورَةُ الحَشْرِ، قالَ: قُلْ سُورَةُ النَّضيرِ.

تابَعَهُ هُشَيمٌ، عَنْ أَبِي بِشْرٍ. [الحديث ٤٠٢٩ ـ أطرافه في: ٤٦٤٥، ٤٨٨٢، ٤٨٨٣].

٤٠٣٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ: حَدَّثَنا مُعْتَمِرٌ، عَنْ أَبِيهِ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ الرَّجُلُ يَجْعَلُ لِلنَّبِيِّ ﷺ النَّخَلاتِ، حَتَّى افْتَتَحَ قُرَيظَةَ وَالنَّضيرَ، فَكانَ بَعْدَ ذٰلِكَ يَرُدُّ عَلَيهِمْ. [طرفه في: ٢٦٣٠].

٤٠٣١ ـ حدّثنا آدَمُ: حَدَّثَنا اللَّيثُ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: حَرَّقَ رَسُولُ اللَّهِ ﷺ نَخْلَ بَنِي النَّضيرِ ـ وَقَطَعَ، وَهِيَ البُوَيرَةُ ـ فَنَزَلَتْ: ﴿ما قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوها قائِمَةً عَلى أُصُولِها فَبِإِذْنِ اللَّهِ﴾ [الحشر: ٥]. [طرفه في: ٢٣٢٦].

٤٠٣٠ ـ قوله: يجعل أي من نخله هدية.
ـ قوله: (يردّ عليهم) أي نخلاتهم.

٤٠٣١ ـ قوله: (البويرة) موضع نخل بني النضير بقرب المدينة المنورة.
ـ قوله: (فأجابه أبو سفيان) أي داعياً على المسلمين فإنه إذ ذاك لم يكن مسلماً.

4032- Nafi narrated from Ibn Omar "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" had the date-palm trees of Banun'nadir burnt. Regarding this case, Hassan Ibn Thabit said this poetic Verse: "the terrible burning of Al'buwaira has been received uninterestedly by the nobles of Banu'lu'ai (The chiefs of Quraish)." Abu'sufyan Ibn Al'harith (The Prophet's cousin who was still a pagan) replied to Hassan's poetry by the following: "May Allah bless that burning And set all its (Medina's) Parts on burning fire. You will see who is far from it (Al'buwaira) and which of our lands (Mecca or Medina) will be Harmed by it (its burning)."

4033- Malik Ibn Aws Al'hadathan An'nasri narrated: Once Omar Ibn Al'khattab called him and while he was sitting with him, his gatekeeper, Yarfa came and said: "Will you allow for Othman, Abdur'rahman Ibn Awf, Az'zubair, and Sa'd (Ibn Abu'waqqas) to enter into you?" Omar said: "Yes, let them come in." A while later, Yarfa came again and said: "Will you permit for Ali and Abbas to come in?" Omar said: "Yes." So, when the two entered, Abbas said: "O Commander of The Believers! Judge between me and this (Ali)."Both of them had a dispute regarding the property of Banun'nadir which Allah had given to His Apostle as booty gained without war. Ali and Abbas started reproaching each other. People (present then such as Othman, Abdur'rahman, and the others) said: "O Commander of The believers! Give your opinion in their case and relieve each one from the other." Omar said: "Be quiet! I beseech you by Allah, by Whose Permission both the heaven and the earth stand fast! Do you know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "(As for (we (Prophets), our properties are not to be inherited, and whatever we leave is to be spent in charity"; and that he said it about himself?" They (Othman and his companions) said: "He really said it." Omar then turned towards Ali and Abbas and said: "I beseech you both, by Allah! Do you know that The Messenger of Allah "Allah's blessing and peace be upon him" said this?" They replied: "Yes, we know." He said: "Now I am talking to you about this matter. Allah "Glory be to him" favored His Messenger with something of this booty gained without war, which He did not give to anybody else. Allah said, concerning this issue: "What Allah has bestowed on His Messenger (and taken away) from them- for this ye made no expedition with either cavalry or camelry: but Allah gives power to His messengers over any He pleases: and Allah has power over all things." (The Mustering "Al'hashr" 6)

So this property was especially granted to The Messenger of Allah "Allah's blessing and peace be upon him". But by Allah, The Prophet "Allah's blessing and peace be upon him" neither took it all for himself only, nor deprived you of it, but he gave it to all of you and distributed it amongst you till only this remained out of it, from which The Messenger of Allah "Allah's blessing and peace be upon him" used to take the yearly expenditure of his family. He used to spend whatever remained where Allah's Property is spent (in charity). The Messenger of Allah "Allah's blessing and peace be upon him" kept on acting like that during all his life. Then he died, and Abu'bakr said: "I am the successor of The Messenger of Allah "Allah's blessing and peace be upon him" So he (Abu'bakr) took charge of this property of which he disposed in the same manner as The Messenger of Allah "Allah's blessing and peace be upon him" did; and all of you (at that time) knew all about it."

Then Omar turned towards Ali and Abbas and said: "You both remember that Abu'bakr, with his working in it, was, as you described, and Allah knows that regarding this matter, sincere, pious, rightly guided and a follower of the right. Then Allah caused Abu'bakr to die.

٤٠٣٢ ـ حدّثني إسحاقُ أخبرَنا حَبَّانُ: أخبرَنا جُوَيرِيَةُ بنُ أسماءَ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللَّهُ عنهما: أنَّ النَّبيَّ ﷺ حرَّقَ نخلَ بني النَّضيرِ، قال: ولَهَا يقولُ حسَّانُ بنُ ثابتٍ:

وهَانَ عَلَى سَرَاةِ بَنِي لُؤَيٍّ حَرِيقٌ بِالبُوَيرَةِ مُسْتَطِيرُ

قال: فأجابَهُ أبو سُفيانَ بنُ الحارثِ:

أدامَ اللَّهُ ذلكَ مِنْ صَنِيعٍ وحَرَّقَ في نَوَاحِيهَا السَّعِيرُ

سَتَعْلَمُ أيُّنَا مِنْهَا بِنُزْهٍ وتَعْلَمُ أيَّ أرْضَيْنَا تَضِيرُ

[طرفه في: ٢٣٢٦]

٤٠٣٣ ـ حدثنا أبو اليمان: أخبرَنا شُعيبٌ، عَنِ الزُّهرِيِّ قال: أخبرَني مالكُ بنُ أوسِ بنِ الحَدَثانِ النَّصْرِيُّ: أنَّ عُمَرَ بنَ الخطَّابِ رضيَ اللَّهُ عنهُ دعاهُ، إذْ جاءَهُ حاجبُهُ يرْفا فقالَ: هل لكَ في عُثمانَ وعبدِ الرَّحمٰنِ والزُّبيرِ وسعدٍ يستأذِنونَ؟ فقالَ: نعمْ فأدْخِلْهُمْ، فلَبِثَ قليلاً، ثُمَّ جاءَ فقالَ: هل لكَ في عبَّاسٍ وعليٍّ يستأذِنانِ؟ قال: نعَمْ، فلمَّا دخَلا قالَ عبَّاسٌ: يا أميرَ المؤمنينَ اقْضِ بيني وبينَ هذا، وهُما يختصِمانِ في الَّذي أفاءَ اللَّهُ على رسولِهِ ﷺ مِنْ بَني النَّضيرِ، فاسْتَبَّ عليٌّ وعبَّاسٌ، فقالَ الرَّهْطُ: يا أميرَ المؤمنينَ اقْضِ بينَهُما، وأرِحْ أحدَهُما مِنَ الآخرِ، فقالَ عُمَرُ: اتَّئِدوا أنْشُدُكُمْ باللَّهِ الذي بإذنِهِ تقومُ السَّماءُ والأرضُ، هل تعلَمونَ أنَّ رسولَ اللَّهِ ﷺ قال: «لا نُورَثُ ما تَرَكْنا صدقةٌ». يُريدُ بذلكَ نفسَهُ؟ قالوا: قَدْ قالَ ذلكَ، فأقبلَ عُمرُ على عبَّاسٍ وعليٍّ فقال: أنْشُدُكُما باللَّهِ، هل تعلَمانِ أنَّ رسولَ اللَّهِ ﷺ قد قالَ ذلكَ؟ قالا: نعَمْ، قالَ: فإنِّي أُحدِّثُكُم عن هذا الأمرِ، إنَّ اللَّهَ سبحانَهُ كانَ خصَّ رسولَهُ ﷺ في هذا الفَيءِ بشيءٍ لمْ يُعْطِهِ أحداً غيرَهُ، فقالَ جلَّ ذِكْرُهُ: ﴿وما أفاءَ اللَّهُ على رسولِهِ منهُمْ فما أوجَفتُمْ عليهِ مِنْ خيلٍ ولا رِكابٍ ـ إلى قولِهِ ـ قَديرٌ﴾ [الحشر: ٦]. فكانَتْ هذهِ خالِصةً لرسولِ اللَّهِ ﷺ، ثُمَّ واللَّهِ ما احتازَها دونَكُمْ، ولا استأثَرَها عليكُمْ، لقد أعطاكُموها وقسمَها فيكُمْ حتَّى بَقِيَ هذا المالُ منها، فكانَ رسولُ اللَّهِ ﷺ يُنفِقُ على أهلِهِ نفقةَ سَنَتِهِمْ مِنْ هذا المالِ، ثُمَّ يأخُذُ ما بقيَ فيجعلُهُ مَجْعَلَ مالِ اللَّهِ، فعَمِلَ ذلكَ رسولُ اللَّهِ ﷺ حياتَهُ، ثُمَّ تُوُفِّيَ النَّبيُّ ﷺ، فقالَ أبو بكرٍ: فأنا وَلِيُّ رسولِ اللَّهِ ﷺ، فقبضَهُ أبو بكرٍ فعمِلَ فيهِ بما عمِلَ بهِ رسولُ اللَّهِ ﷺ، وأنتُمْ حينئذٍ، فأقبلَ على عليٍّ وعبَّاسٍ وقال: تذْكُرانِ أنَّ أبا بكرٍ فيهِ كما تقولانِ، واللَّهُ يعلَمُ: إنَّهُ فيهِ لصادِقٌ بارٌّ راشِدٌ تابعٌ للحقِّ، ثُمَّ

٤٠٣٢ ـ قوله: (مستطير) منتشر.

ـ (بنزه) ببعد وروي: (أرضينا) بالتثنية مرادة بما مكة والمدينة المشرفتان (تضير): تتضرر.

٤٠٣٣ ـ قوله: اتئدوا أي لا تعجلوا.

ـ قوله: وأنتم مبتدأ في معنى أنتما وخبره وقوله: تذكران وقوله: أنَّ أبا بكر الخ كناية عن قولهما في الصديق من حيث المعاملة لا من حيث الحقيقة أنه غير صادق وغير بارّ. =

Then I said: "I am the successor of The Messenger of Allah "Allah's blessing and peace be upon him" and Abu'bakr." So I took charge of this property for the first two years of my rule, of which I used to dispose in the same way as The Messenger of Allah "Allah's blessing and peace be upon him" and Abu'bakr did; and Allah knows that I was sincere, pious, rightly guided an a follower of the right (in this matter). Later on, both of you (Ali and Abbas) came to me, and your claim was one and the same. O Abbas! You also came to me. So I told you both that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our property is not to be inherited, but whatever we leave is to be given in charity."

Then when it seemed to me that I'd better hand over this property to you both on the condition that you will promise and pledge before Allah to dispose of it in the same way as The Messenger of Allah "Allah's blessing and peace be upon him" and Abu'bakr did and as I did since the early time of my caliphate, or else you should not speak to me (about it). So, both of you said to me: "Hand it over to us on this condition." It was on this condition that I handed it over to you. Now, do you want me to give a judgement other than that (early judgement)? By Allah, with Whose Permission both the sky and the earth stand fast, I will never give any judgement other than that till the Last Hour is established. But if you are unable to manage this (property), then return it to me, and I will manage it on your behalf."

4034- The sub-narrator said: I told Urwa Ibn Az'zubair of this tradition and he said: Malik Ibn Aws is true. I heard A'isha, the wife of The Prophet "Allah's blessing and peace be upon him" saying: "The wives of The Prophet "Allah's blessing and peace be upon him" sent Othman to Abu'bakr asking for their (share of) one-eighth the booty gained without war, which Allah had granted to his Apostle. But I used to oppose them and say: "Won't you fear Allah? Don't you know that The Prophet "Allah's blessing and peace be upon him" used to say: "Our property is not to be inherited, but whatever we leave is to be given in charity"? The Prophet "Allah's blessing and peace be upon him" mentioned that regarding himself. He added: "The family of Mohammad can take their sustenance from this property."" So the wives of The Prophet "Allah's blessing and peace be upon him" stopped demanding it when I told them of that."

So, this property (of charity) was in the hands of Ali who withheld it from Abbas and overpowered him. Then it came in the hands of Hasan Ibn Ali, then in the hands of Husain Ibn Ali, and then in the hands of Ali Ibn Husain and Hasan Ibn Hasan; and each of the last two used to manage it in turn. Then it came in the hands of Zaid Ibn Hasan. Indeed, it was truly the charity of The Messenger of Allah "Allah's blessing and peace be upon him".

4035- A'isha "Allah be pleased with her" narrated: Fatima and Al'abbas came to Abu'bakr, claiming their inheritance of The Prophet's land of Fadak and his share from Khaibar.

4036- Abu'bakr said: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Our property is not to be inherited; and whatever we leave is to be given in charity. But the family of Mohammad can take their sustenance from this property." (Abu'bakr commented): "By Allah, I would like to do good to the Kith and kin of The Messenger of Allah "Allah's blessing and peace be upon him" rather than to my own Kith and kin."

تَوَفَّى اللَّهُ أَبَا بَكْرٍ، فقلتُ: أنا وَلِيُّ رَسُولِ اللهِ ﷺ وَأَبِي بَكْرٍ، فَقَبَضْتُهُ سَنَتَيْنِ مِنْ إِمارَتِي أَعْمَلُ فِيهِ بِمَا عَمِلَ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ، وَاللَّهُ يَعْلَمُ: أَنِّي فِيهِ صَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلحَقِّ، ثُمَّ جِئْتُمانِي كِلاكُما، وَكَلِمَتُكُما وَاحِدَةٌ، وَأَمْرُكُما جَمِيعٌ، فَجِئْتَنِي ـ يَعْنِي عَبَّاساً ـ فَقُلْتُ لَكُمَا: إِنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لا نُورَثُ، ما تَرَكْنَا صَدَقَةٌ». فَلَمَّا بَدَا لِي أَنْ أَدْفَعَهُ إِلَيْكُمَا قُلْتُ إِنْ شِئْتُما دَفَعْتُهُ إِلَيْكُمَا، عَلى أَنَّ عَلَيْكُمَا عَهْدَ اللَّهِ وَمِيثاقَهُ: لَتَعْمَلانِّ فِيهِ بِما عَمِلَ فِيهِ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، وما عَمِلْتُ فِيهِ مُذْ وَلِيتُ، وَإِلا فَلا تُكَلِّمانِي، فَقُلْتُما ادْفَعْهُ إِلَيْنا بِذلِكَ، فَدَفَعْتُهُ إِلَيْكُما، أَفَتَلْتَمِسانِ مِنِّي قَضاءً غَيرَ ذلكَ؟ فَوَاللهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّماءُ وَالأَرْضُ، لا أَقْضِي فِيهِ بِقَضاءٍ غَيرِ ذلكَ حَتّى تَقُومَ السَّاعَةُ، فَإِنْ عَجَزْتُما عَنْهُ فادْفَعا إِلَيَّ فَأَنَا أَكْفِيكُمَاهُ. [طرفه في: ٢٩٠٤].

٤٠٣٤ ـ قال: فَحَدَّثْتُ هذا الحَدِيثَ عُرْوَةَ بْنَ الزُّبَيْرِ، فَقَالَ: صَدَقَ مالِكُ بْنُ أَوْسٍ: أَنا سَمِعْتُ عائِشَةَ رَضِيَ اللَّهُ عَنْها، زَوجَ النَّبِيِّ ﷺ تَقُولُ: أَرْسَلَ أَزْواجُ النَّبِيِّ ﷺ عُثْمانَ إِلَى أَبِي بَكْرٍ، يَسْأَلْنَهُ ثُمُنَهُنَّ مِمَّا أَفاءَ اللَّهُ عَلى رَسُولِهِ ﷺ فَكُنْتُ أَنَا أَرُدُّهُنَّ، فَقُلْتُ لَهُنَّ: أَلا تَتَّقِينَ اللَّهَ، أَلَمْ تَعْلَمْنَ أَنَّ النَّبِيَّ ﷺ كانَ يَقُولُ: «لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ ـ يُرِيدُ بِذلكَ نَفسَهُ ـ إِنَّما يَأْكُلُ آلُ مُحَمَّدٍ ﷺ في هذا المَالِ»؟ فَانْتَهى أَزْواجُ النَّبِيِّ ﷺ إِلَى ما أَخْبَرَتْهُنَّ، قالَ: فَكانَتْ هذهِ الصَّدَقَةُ بِيَدِ عَلِيٍّ مَنَعَها عَلِيٌّ عَبَّاساً فَغَلَبَهُ عَلَيها، ثُمَّ كانَ بِيَدِ حَسَنِ بْنِ عَلِيٍّ، ثُمَّ بِيَدِ حُسَيْنِ بْنِ عَلِيٍّ، ثُمَّ بِيَدِ عَلِيِّ بْنِ حُسَيْنٍ، وَحَسَنِ بْنِ حَسَنٍ، كِلاهُمَا كانَا يَتَدَاوَلانِهَا، ثُمَّ بِيَدِ زَيْدِ بْنِ حَسَنٍ، وَهْيَ صَدَقَةُ رَسُولِ اللَّهِ ﷺ حَقّاً. [الحديث ٤٠٣٤ ـ طرفاه في: ٦٧٢٧، ٦٧٣٠].

٤٠٣٥ ـ حدثنا إِبْراهِيمُ بْنُ مُوسى: أَخْبَرَنا هِشامٌ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أَنَّ فاطِمَةَ عَلَيهَا السَّلامُ وَالعَبَّاسَ، أَتَيَا أَبَا بَكْرٍ يَلْتَمِسانِ مِيراثَهُما، أَرْضَهُ مِنْ فَدَكٍ، وَسَهْمَهُ مِنْ خَيْبَرَ. [طرفه في: ٣٠٩٢].

٤٠٣٦ ـ فَقالَ أَبُو بَكْرٍ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ، إِنَّما يَأْكُلُ آلُ مُحَمَّدٍ في هذا المَالِ». وَاللَّهِ لَقَرَابَةُ رَسُولِ اللَّهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي. [طرفه في: ٣٠٩٣].

١٥ ـ بابُ قَتْلِ كَعْبِ بْنِ الأَشْرَفِ

٤٠٣٧ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفْيانُ: قالَ عَمْرٌو: سَمِعْتُ جابِرَ ابْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لِكَعْبِ بْنِ الأَشْرَفِ، فَإِنَّهُ قَدْ آذى اللَّهَ

ـ قوله: لتعملان قال الشارح بتشديد النون في الفرع وأصله وفي غيرهما بالتخفيف.

٤٠٣٤ ـ قوله: (قال) أي الزهري.

ـ قوله: في هذا المال أي يعطون منه ما يكفيهم في جملة من يأكل منه لا على وجه الميراث لهم بخصوصهم.

٤٠٣٧ قوله: (قال عمرو) قال الشارح وفي نسخة قال: سمعت عمراً يقول.

[15] Killing Ka'b Ibn Al'ashraf

4037- Jaber Ibn Abdullah Al'ansari "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Who is willing to kill Ka'b Ibn Al'ashraf who has hurt Allah and His Apostle?" Thereupon Mohammad Ibn Maslama got up saying: "O Allah's Apostle! Would you like that I kill him?" The Prophet "Allah's blessing and peace be upon him" said: "Yes." Mohammad Ibn Maslama said: "Then allow me to say a (false) thing (in order To deceive Ka'b)."The Prophet "Allah's blessing and peace be upon him" said: "You may say it." Then Mohammad Ibn Maslama went to Ka'b and said: "That man (Mohammad) demands the alms from us, and he has troubled us, and I have come to borrow something from you." On that, Ka'b said: "By Allah, you will get tired of him!" Mohammad Ibn Maslama said: "Now as we have followed him, we do not want to leave him until we see how his end is going to be. Now we want you to lend us one or two Wasaqs." Ka'b said: "Yes, (I will), but you should mortgage something to me."

Mohammad Ibn Maslama and his companion said: "What do you want?" Ka'b replied: "Mortgage your women to me." They said: "How can we mortgage our women to you and you are the most handsome of the Arabs?" Ka'b said: "Then mortgage your sons to me." They said: "How can we mortgage our sons to you? Later they would be abused by the people's saying that so-and-so was mortgaged for one or two Wasaqs of food. That would cause us great disgrace. But we will mortgage our arms to you." Mohammad Ibn Maslama and his companions promised Ka'b that Mohammad would return to him. He came to Ka'b at night along with Ka'b's foster brother, Abu'na'ila. Ka'b invited them to come into his fort, and then he went down to them. His wife asked him: "Where are you going at this time?" Ka'b replied: "None but Mohammad Ibn Maslama and my (foster) brother Abu'na'ila have come."

His wife said: "I hear a voice as if blood is dropping from it." Ka'b said: "They are none but my brother Mohammad Ibn Maslama and my foster brother Abu'na'ila. A generous man should respond to a call at night even if he was invited to be killed." Mohammad Ibn Maslama went with two men. (Some narrators mention the men as Abu'abs Ibn Jabr, Al'harith Ibn Aws and Abbad Ibn Bishr). Mohammad Ibn Maslama went in together with two men, and said to them: "When Ka'b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strip him. I will let you smell his head." Ka'b Ibn Al'ashraf came down to them wrapped in his clothes, and diffusing perfume. Mohammad Ibn Maslama said: "I have never smelt a better scent than this." Ka'b replied: "I have got the best Arab women who know how to use the high class of perfume." Mohammad Ibn Maslama requested Ka'b: "Will you allow me to smell your head?" Ka'b said: "Yes." Mohammad smelt it and made his companions smell it as well. Then he requested Ka'b again: "Will you allow me (to smell your head once again)?" Ka'b said: "Yes." When Mohammad got a strong hold of him, he said (to his companions): "Get at him!" So they killed him. Then they went to The Prophet "Allah's blessing and peace be upon him" and informed him.

وَرَسُولَهُ». فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَتُحِبُّ أَنْ أَقْتُلَهُ؟ قَالَ: «نَعَمْ». قَالَ: فَأْذَنْ لِي أَنْ أَقُولَ شَيْئاً، قَالَ: «قُلْ». فَأَتَاهُ مُحَمَّدُ بْنُ مَسْلَمَةَ، فَقَالَ: إِنَّ هذا الرَّجُلَ قَدْ سَأَلَنَا صَدَقَةً، وَإِنَّهُ قَدْ عَنَّانَا، وَإِنِّي قَدْ أَتَيْتُكَ أَسْتَسْلِفُكَ، قَالَ: وَأَيْضاً وَاللَّهِ لَتَمَلُّنَّهُ، قَالَ: إِنَّا قَدِ اتَّبَعْنَاهُ، فَلاَ نُحِبُّ أَنْ نَدَعَهُ حَتَّى نَنْظُرَ إِلَى أَيِّ شَيْءٍ يَصِيرُ شَأْنُهُ، وَقَدْ أَرَدْنَا أَنْ تُسْلِفَنَا وَسْقاً أَوْ وَسْقَيْنِ، وَحَدَّثَنَا عَمْرٌو غَيْرَ مَرَّةٍ، فَلَمْ يَذْكُرْ وَسْقاً أَوْ وَسْقَيْنِ، أَوْ: فَقُلْتُ لَهُ: فِيهِ و٢سقاً أَوْ و٢سقين؟ فَقَالَ: أُرَى فِيهِ و٢سقاً أَوْ و٢سقين ـ فَقَالَ: نَعَمْ، ارْهَنُونِي، قَالُوا أَيَّ شَيْءٍ تُرِيدُ؟ قَالَ: ارْهَنُونِي نِسَاءَكُمْ، قَالُوا: كَيْفَ نَرْهَنُكَ نِسَاءَنَا وَأَنْتَ أَجْمَلُ الْعَرَبِ، قَالَ: فَارْهَنُونِي أَبْنَاءَكُمْ، قَالُوا: كَيْفَ نَرْهَنُكَ أَبْنَاءَنَا، فَيُسَبُّ أَحَدُهُمْ، فَيُقَالُ: رُهِنَ بِو٢سْقٍ أَوْ و٢سقين، هذا عَارٌ عَلَيْنَا، وَلكِنَّا نَرْهَنُكَ اللَّأْمَةَ ـ قَالَ سُفْيَانُ: يَعْنِي السِّلاَحَ ـ فَوَاعَدَهُ أَنْ يَأْتِيَهُ، فَجَاءَهُ لَيْلاً وَمَعَهُ أَبُو نَائِلَةَ، وَهُوَ أَخُو كَعْبٍ مِنَ الرَّضَاعَةِ، فَدَعَاهُمْ إِلَى الْحِصْنِ، فَنَزَلَ إِلَيْهِمْ، فَقَالَتْ لَهُ امْرَأَتُهُ: أَيْنَ تَخْرُجُ هذِهِ السَّاعَةَ؟ فَقَالَ: إِنَّمَا هُوَ مُحَمَّدُ بْنُ مَسْلَمَةَ وَأَخِي أَبُو نَائِلَةَ، وَقَالَ غَيْرُ عَمْرٍو، قَالَتْ: أَسْمَعُ صَوْتاً كَأَنَّهُ يَقْطُرُ مِنْهُ الدَّمُ، قَالَ: إِنَّمَا هُوَ أَخِي مُحَمَّدُ بْنُ مَسْلَمَةَ، وَرَضِيعِي أَبُو نَائِلَةَ، إِنَّ الْكَرِيمَ لَوْ دُعِيَ إِلَى طَعْنَةٍ بِلَيْلٍ لأَجَابَ. قَالَ: وَيُدْخِلُ مُحَمَّدُ بْنُ مَسْلَمَةَ مَعَهُ رَجُلَيْنِ ـ قِيلَ لِسُفْيَانَ: سَمَّاهُمْ عَمْرٌو؟ قَالَ: سَمَّى بَعْضَهُمْ ـ قَالَ عَمْرٌو: جَاءَ مَعَهُ بِرَجُلَيْنِ، وَقَالَ غَيْرُ عَمْرٍو: أَبُو عَبْسِ بْنُ جَبْرٍ، وَالْحَارِثُ بْنُ أَوْسٍ، وَعَبَّادُ بْنُ بِشْرٍ. قَالَ عَمْرٌو: جَاءَ مَعَهُ بِرَجُلَيْنِ، فَقَالَ: إِذَا مَا جَاءَ فَإِنِّي قَائِلٌ بِشَعَرِهِ فَأَشَمُّهُ، فَإِذَا رَأَيْتُمُونِي اسْتَمْكَنْتُ مِنْ رَأْسِهِ فَدُونَكُمْ فَاضْرِبُوهُ. وَقَالَ مَرَّةً: ثُمَّ أُشِمُّكُمْ فَنَزَلَ إِلَيْهِمْ مُتَوَشِّحاً وَهُوَ يَنْفَحُ مِنْهُ رِيحُ الطِّيبِ، فَقَالَ: مَا رَأَيْتُ كَالْيَوْمِ رِيحاً، أَيْ أَطْيَبَ، وَقَالَ غَيْرُ عَمْرٍو: قَالَ: عِنْدِي أَعْطَرُ نِسَاءِ الْعَرَبِ وَأَكْمَلُ الْعَرَبِ. قَالَ عَمْرٌو: فَقَالَ: أَتَأْذَنُ لِي أَنْ أَشَمَّ رَأْسَكَ؟ قَالَ: نَعَمْ، فَشَمَّهُ ثُمَّ أَشَمَّ أَصْحَابَهُ، ثُمَّ قَالَ: أَتَأْذَنُ لِي؟ قَالَ: نَعَمْ، فَلَمَّا اسْتَمْكَنَ مِنْهُ، قَالَ: دُونَكُمْ فَقَتَلُوهُ، ثُمَّ أَتَوُا النَّبِيَّ ﷺ فَأَخْبَرُوهُ. [طرفه في: ٢٥١٠]

١٦ ـ بابُ قَتْلِ أَبِي رَافِعٍ عَبْدِ اللَّهِ بْنِ أَبِي الْحُقَيْقِ

وَيُقَالُ: سَلاَّمُ بْنُ أَبِي الْحُقَيْقِ، كَانَ بِخَيْبَرَ، وَيُقَالُ: فِي حِصْنٍ لَهُ بِأَرْضِ الْحِجَازِ. وَقَالَ الزُّهْرِيُّ: هُوَ بَعْدَ كَعْبِ بْنِ الأَشْرَفِ.

ـ قوله: قد عنانا أي أوقعنا في العناء والمشقة.

ـ قوله: (اللأمة) بالهمزة وإبدالها ألفا الدرع وتفسيرها بالسلاح من إطلاق اسم الكل على البعض.

ـ قوله: رجلين تأمله مع قوله سماهم وكانوا أربعة.

ـ قوله قائل بشعره أي آخذ به وروي مائل بشعره.

ـ (قال) أي كعب.

ـ قوله: ينفح بفتح الفاء وكسرها أي يفوح.

ـ قوله: وأكمل العرب وفي رواية وأجمل العرب.

ـ قوله: أتأذن لي أي أن أشم رأسك فهذا استئذان منه مرة ثانية.

[16] Killing Abu'rafi Abdullah (Or Salam) Ibn Abul'huqaiq at Khaibar, or, according to another narration, in a certain fort of his at the land of Hijaz

Az'zuhri said that his killing was sometime after killing Ka'b Ibn Al'ashraf.

4038- Al'bara Ibn Azib "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" sent some men to (kill) Abu'rafi; and Abdullah Ibn Atik came into his house at night and killed him.

4039- Al'bara "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" sent some men from the Ansar to (kill) Abu'rafi, the Jew, led by Abdullah Ibn Atik. Abu'rafi used to hurt Allah's Apostle "Allah's blessing and peace be upon him" and help his enemies against him. He lived in his castle in the land of Hijaz. When those men approached (the castle) after the sun had set and the people had brought back their livestock to their homes, Abdullah said to his companions: "Sit down at your places. I am going, and I will try to play a trick on the gatekeeper so that I may enter (the castle)."

Abdullah proceeded towards the castle, and when he approached the gate, he covered himself with his clothes, pretending to answer the call of nature. The people had gone in, and the gatekeeper (considering Abdullah as one of the castle's servants) addressed him saying: "O Allah's Servant! Enter if you wish, for I want to close the gate."

Abdullah added in his story: "So I went in (the castle) and hid myself. When the people got inside, the gatekeeper closed the gate and hung the keys on a fixed wooden peg. I got up, took the keys, and opened the gate. Some people were staying late at night with Abu'rafi for a pleasant night chat in a room of his. When his companions of nightly entertainment went away, I ascended to him. Whenever I opened a door, I closed it from inside. I said to myself: "If these people discover my presence, they will not be able to catch me till I have killed him." So I reached him and he was sleeping in a dark house amidst his family. I could not recognize his location in the house. So I shouted: "O Abu'rafi!" Abu'rafi said: "Who is it?" I proceeded towards the source of the voice and hit him with the sword. Because of my perplexity, I could not kill him. He cried loudly, and I came out of the house and waited for a while, and then went to him again and said: "What is this voice, O Abu'rafi?" He said: "Woe to your mother! A man in my house has hit me with a sword!" I again hit him severely but I did not kill him. Then I drove the point of the sword into his belly (and pressed it through) till it touched his back. In this way, I realized that I have killed him. I then opened the doors one by one till I reached the staircase. Thinking that I had reached the ground, I stepped out. But I fell down and got my leg broken in a moonlit night. I tied my leg with a turban and proceeded on till I sat at the gate, and said: "I will not go out tonight till I know that I have killed him." So, when the cock crowed (early in the morning), the announcer of the casualty stood on the wall saying: "I announce the death of Abu'rafi, the

٤٠٣٨ ـ حدّثني إِسْحَاقُ بْنُ نَصْرٍ: حَدَّثَنَا يَحْيى بْنُ آدَمَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ البَرَاءِ بْنِ عازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: بعثَ رَسُولُ اللَّهِ ﷺ رَهطاً إِلى أَبي رَافِعٍ، فَدخلَ عليهِ عَبْدُ اللَّهِ بْنُ عَتيكٍ بَيتَهُ لَيلاً وَهوَ نائمٌ فقتلَهُ.

[طرفه في: ٣٠٢٢]

٤٠٣٩ ـ حدّثنا يُوسُفُ بْنُ مُوسى: حَدَّثَنَا عُبَيدُ اللَّهِ بْنُ مُوسى، عَنْ إِسْرَائِيلَ، عَنْ أَبي إِسْحَاقَ، عَنِ البَرَاءِ قال: بعثَ رَسُولُ اللَّهِ ﷺ إِلى أَبي رَافِعٍ اليَهُودِيِّ رِجالاً مِنَ الأَنْصارِ، فَأَمّرَ عَلَيهِمْ عَبْدَ اللَّهِ بْنَ عَتِيكٍ، وَكانَ أَبُو رَافِعٍ يُؤْذِي رَسُولَ اللَّهِ ﷺ وَيُعِينُ عَلَيهِ، وَكانَ في حِصْنٍ لَهُ بأَرْضِ الحِجازِ، فَلَمَّا دَنَوْا مِنهُ، وَقَدْ غَرَبَتِ الشَّمْسُ، وَرَاحَ النَّاسُ بِسَرْحِهِمْ، فَقالَ عَبْدُ اللَّهِ لأَصْحابِهِ: اجْلِسُوا مَكانَكُمْ، فَإِنِّي مُنْطَلِقٌ، وَمُتَلَطِّفٌ لِلبَوَّابِ، لَعَلِّي أَنْ أَدْخُلَ، فَأَقْبَلَ حَتَّى دَنا مِنَ البَابِ، ثُمَّ تَقَنَّعَ بِثَوْبِهِ كَأَنَّهُ يَقْضِي حاجَةً، وَقَدْ دَخَلَ النَّاسُ، فَهَتَفَ بِهِ البَوَّابُ، يَا عَبْدَ اللَّهِ: إِنْ كُنْتَ تُرِيدُ أَنْ تَدْخُلَ فادْخُلْ، فَإِنِّي أُرِيدُ أَنْ أُغْلِقَ البَابَ، فَدَخَلْتُ فَكَمَنْتُ، فَلَمَّا دَخَلَ النَّاسُ أَغْلَقَ البَابَ، ثُمَّ عَلَّقَ الأَغالِيقَ عَلَى وَتَدٍ، قالَ: فَقُمْتُ إِلى الأَقالِيدِ فَأَخَذْتُهَا، فَفَتَحْتُ البَابَ، وَكانَ أَبُو رَافِعٍ يُسْمَرُ عِنْدَهُ، وَكانَ في عَلالِيَّ لَهُ، فَلَمَّا ذَهَبَ عَنْهُ أَهْلُ سَمَرِهِ صَعِدْتُ إِلَيهِ، فَجَعَلْتُ كُلَّمَا فَتَحْتُ بَاباً أَغْلَقْتُ عَلَيَّ مِنْ دَاخِلٍ، قُلْتُ: إِنِ القَوْمُ نَذِرُوا بِي لَمْ يَخْلُصُوا إِلَيَّ حَتَّى أَقْتُلَهُ، فَانْتَهَيتُ إِلَيهِ، فَإِذَا هُوَ في بَيتٍ مُظْلِمٍ وَسْطَ عِيَالِهِ، لاَ أَدْرِي أَيْنَ هُوَ مِنَ البَيتِ، فَقُلْتُ: يَا أَبَا رَافِعٍ، قالَ: مَنْ هذا؟ فَأَهْوَيتُ نَحْوَ الصَّوْتِ فَأَضْرِبُهُ ضَرْبَةً بِالسَّيفِ وَأَنَا دَهِشٌ، فَمَا أَغْنَيتُ شَيئاً، وَصَاحَ، فَخَرَجْتُ مِنَ البَيتِ، فَأَمْكُثُ غَيرَ بَعِيدٍ، ثُمَّ دَخَلْتُ إِلَيهِ، فَقُلْتُ: ما هذا الصَّوْتُ يَا أَبَا رَافِعٍ؟ فَقالَ: لأُمِّكَ الوَيلُ، إِنَّ رَجُلاً في البَيتِ ضَرَبَنِي قَبْلُ بِالسَّيفِ، قالَ: فَأَضْرِبُهُ ضَرْبَةً أَثْخَنَتْهُ وَلَمْ أَقْتُلْهُ، ثُمَّ وَضَعْتُ ظُبَةَ السَّيفِ في بَطْنِهِ حَتَّى أَخَذَ في ظَهْرِهِ، فَعَرَفْتُ أَنِّي قَتَلْتُهُ، فَجَعَلْتُ أَفْتَحُ الأَبْوَابَ بَاباً بَاباً، حَتَّى انْتَهَيتُ إِلَى دَرَجَةٍ لَهُ، فَوَضَعْتُ رِجْلِي، وَأَنا أُرَى أَنِّي قَدِ انْتَهَيتُ إِلَى الأَرْضِ، فَوَقَعْتُ في لَيلَةٍ مُقْمِرَةٍ، فَانْكَسَرَتْ سَاقِي فَعَصَبْتُهَا بِعِمَامَةٍ، ثُمَّ انْطَلَقْتُ حَتَّى جَلَسْتُ عَلَى البَابِ، فَقُلْتُ: لاَ أَخْرُجُ اللَّيلَةَ، حَتَّى أَعْلَمَ: أَقَتَلْتُهُ؟ فَلَمَّا صَاحَ الدِّيكُ قامَ النَّاعِي عَلَى

٤٠٣٩ ـ قوله: (وراح الناس بسرحهم) أي رجعوا بمواشيهم.

ـ الأقاليد: المفاتيح.

ـ (علاليّ) جمع عليّة كذرية وهي الغرفة.

ـ قوله: نذروا بي أي علموا بي.

ـ قوله: فأضربه مقتضى الظاهر فضربته عدل عنه مبالغة لاستحضار صورة الحال وكذا الكلام في قوله فأمكث.

ـ قوله: أثخنته أي الضربة وفي بعض النسخ أثخنته بصيغة التكلم أي بالغت في جراحته

ـ ظبة السيف: حرف حده.

merchant of Hijaz." Thereupon I went to my companions and said: "Let us save ourselves, for Allah has killed Abu'rafi." So I (along with my companions) went to The Prophet "Allah's blessing and peace be upon him" and narrated the whole story to him. He said: "Stretch out your (broken) leg." I stretched it out and he rubbed it; and it became cured as if I had never had any ailment whatever it might be."

4040- Al'bara "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent Abdullah Ibn Atik and Abdullah Ibn Utba along with many men to (kill) Abu'rafi. They proceeded till they approached his castle, whereupon Abdullah Ibn Atik said to them: "Wait till I go and see (what to do)." Abdullah said later: "I played a trick in order to enter the castle. By chance, they lost a donkey of theirs, to search for which, they came out carrying a flaming light. Being afraid that they would recognize me, I covered my head and legs pretending to answer the call of nature. The gatekeeper called: "Whoever wants to come in, should come in before I close the gate." So I went in and hid myself in a stall of a donkey near the gate of the castle. Some people took their supper with Abu'rafi and had a chat till late at night. Then they went back to their homes. When the voices faded away and I no longer detected any movement, I came out. I had seen where the gatekeeper had kept the key of the castle in a hole in the wall. I took it and unlocked the gate of the castle, saying to myself: "If these people notice me, I will run away easily." Then I locked all the doors of their houses from outside while they were inside, and ascended to Abu'rafi by a staircase. I saw that the house was in complete darkness with its light off. However, I could not know where the man was. So I called: "O Abu'rafi!" He replied: "Who is it?" I proceeded towards the voice and hit him. He cried loudly but my blow was pointless. Then I came to him, pretending to help him, changing the tone of my voice, and said: "What is wrong with you, O Abu'rafi?" He said: "Are you not surprised? Woe to your mother! A man came in and hit me with a sword!" So once again, I aimed at him and hit him, but it was useless. On that Abu'rafi cried loudly and his wife got up. I came again and changed my voice as if I were a helper, and found Abu'rafi lying straight on his back. I drove the sword into his belly and bent on it till I heard the voice of a bone crack. Then I came out, filled with astonishment, and went to the staircase to come down, but I fell down and got my leg dislocated which I bandaged and went to my companions limping, to whom I said: "Go and tell The Messenger of Allah "Allah's blessing and peace be upon him" of this glad tidings, but I will not leave (this place) till I hear the news of his (Abu'rafi's) death." When dawn broke, an announcer of death got over the wall and announced: "I announce to you the news of Abu'rafi's death." I got up and proceeded, feeling no pain till I caught up with my companions before they reached The Prophet "Allah's blessing and peace be upon him" to whom I reported the good news."

السُورِ، فَقالَ: أنعى أَبَا رافِعٍ تاجِرَ أَهْلِ الحِجَازِ، فَانْطَلَقْتُ إِلَى أَصْحَابِي، فَقُلتُ النَّجاءَ، فَقَدْ قَتَلَ اللَّهُ أَبَا رَافعٍ، فانْتَهيتُ إِلى النَّبيِّ ﷺ فحدَّثْتُه، فقالَ: «ابسُطْ رِجْلَكَ». فَبسطتُ رِجْلِي فَمسحَها، فَكأنَّها لَمْ أَشْتَكِهَا قَطُّ.

[طرفه في: ٣٠٢٢]

٤٠٤٠ ـ حدثنا أحمد بنُ عثمانَ: حدَّثَنا شُريحٌ، هو ابنُ مَسلمةَ: حدَّثنا إبراهيم بنُ يوسُف، عن أبيهِ، عن أبي إسحاقَ قالَ: سَمِعتُ البراءَ رضي اللَّهُ عنهُ قالَ: بعثَ رسُولُ اللَّهِ ﷺ إلى أبي رَافِع عبدَ اللَّه بنَ عتيكٍ وعبدَ اللَّهِ بنَ عُتبةَ في ناسٍ مَعهُمْ، فانطلقوا حتَّى دَنوا منَ الحِصن، فقالَ لهُم عبدُ اللَّهِ بنُ عَتيكٍ: امكثوا أنتُم حتى أنطلِقَ أنا فأنظرَ، قال: فتلطَّفتُ أنْ أدْخلَ الحِصنَ، ففقدوا حِماراً لهُم، قال: فخرَجوا بقَبسٍ يطلُبونَه، قالَ: فخشيتُ أنْ أُعرَفَ، قال: فَغطَّيتُ رأسِي كأنِّي أقْضِي حاجةً، ثمَّ نَادَى صَاحِبُ البَابِ، مَنْ أَرَادَ أَنْ يَدْخلَ فَليَدْخُل قَبلَ أنْ أُغلِقَه، فَدَخلتُ ثُمَّ اختبأتُ في مَرْبِطِ حمارٍ عندَ بابِ الحِصنِ، فتعشَّوا عِندَ أبي رافعٍ، وتَحدَّثوا حتَّى ذهبتْ ساعةٌ منَ اللَّيلِ، ثمَّ رجَعُوا إلى بيُوتِهِم، فلمَّا هدأتِ الأصوَاتُ، ولا أسمعُ حركةً خَرجتُ، قال: ورأيتُ صاحبَ البَابِ، حيثُ وضَعَ مفتاحَ الحِصنِ في كوَّةٍ، فأخذْتُهُ ففتحتُ به بابَ الحِصنِ، قال: قُلتُ: إنْ نذِرَ بي القَومُ انطلقْتُ على مَهلٍ، ثمَّ عَمدْتُ إلى أبوابِ بيُوتِهم، فغلَّقتُها عليهِمْ مِنْ ظَاهِرٍ، ثُمَّ صَعِدْتُ إِلَى أَبِي رَافِعٍ في سُلَّمٍ، فَإِذَا البَيتُ مُظلِمٌ قَدْ طَفِئَ سِرَاجُهُ، فَلَمْ أَدرِ أينَ الرَّجلُ، فقُلتُ: يا أبا رافعٍ؟ قال: مَنْ هذا؟ قال: فعمدْتُ نحوَ الصَّوتِ فأضربُه وصاحَ، فلَمْ تُغنِ شيئاً، قال ثُمَّ جِئتُ كأنِّي أُغيثُهُ، فقُلتُ: مالكَ يا أبا رَافِعٍ؟ وغيَّرْتُ صَوْتِي فقالَ ألاَ أُعجِبُكَ؟ لأمِّكَ الويلُ، دخَلَ عليَّ رجُلٌ فضربَنِي بالسَّيفِ، قالَ: فعمدتُ لَهُ أيضاً فأضرِبُهُ أُخرَى، فلمْ تُغنِ شيئاً، فصاحَ وقامَ أهلُهُ، قالَ: ثمَّ جِئتُ وغيَّرتُ صوتِي كهَيئةِ المغيثِ، فإذا هُوَ مُستلقٍ على ظَهْرِهِ، فأضعُ السَّيفَ في بطنِهِ ثُمَّ أنكفِئُ عليهِ حتَّى سمِعتُ صوتَ العَظمِ، ثُمَّ خرجتُ دهشاً حتَّى أتيتُ السلَّمَ، أُريدُ أنْ أنزلَ فأسقطُ منهُ، فانخلعتْ رِجلِي فعصبتُها، ثُمَّ أتيتُ أصْحَابِي أحْجُلُ، فقُلتُ: انطلِقُوا فبشِّرُوا رسُولَ اللَّهِ ﷺ، فإنِّي لا أبرحُ حتَّى أسمَعَ النَّاعِيَةَ فلمَّا كانَ في وجهِ الصُّبحِ صعِدَ النَّاعيةُ، فقالَ: أنعى أبا رافعٍ، قالَ: فقمتُ أمشي ما بي قَلَبَةٌ، فأدرَكتُ أصْحَابِي قبلَ أنْ يأتوا النَّبيَّ ﷺ فبَشَّرتُهُ. [طرفه في: ٣٠٢٢]

= قوله: (النجاء) بالنصب أي أسرعوا.

٤٠٤٠ ـ قوله: فلما هدأت الأصوات أي سكت ونام الناس.

ـ (الكوَّة) الخرق في الحائط.

ـ قوله: ألا أعجبك أي ألا أكسبك التعجب و. قال: أعجبه الأمر إذا سره.

ـ أي أمشي على رجل واحدة.

ـ قوله ما بي قلبة أي تقلب واضطراب يريد أنه قليل الوجع وأمل البراء التام فهو بعد مسح سيد الأنام.

[17] The holy battle of Ohud

And Allah's saying: "Remember that morning thou didst leave thy household (early) to post the faithful at their stations for battle: and Allah heareth and knoweth all things." (Al Imran 121)

Allah "Glory be to him" said also: "So lose not heart, nor fall into despair: for ye must gain mastery if ye are true in Faith. If a wound hath touched you, be sure a similar wound hath touched the others. Such days (of varying fortunes) we give to men and men by turns: that Allah may know those that believe, and that he may take to himself from your ranks martyr witnesses (to truth). And Allah loveth not those that do wrong. Allah's object also is to purge those that are true in Faith and to deprive of blessing those that resist Faith. Did ye think that ye would enter heaven without Allah testing those of you who fought hard (in his cause) and remained steadfast? Ye did indeed wish for death before ye met him: now ye have seen him with your own eyes, (and ye flinch)"

(Al Imran 139:143)

He said too: "Allah did indeed fulfill his promise to you when ye with his permission were about to annihilate your enemy, until ye flinched and fell to disputing about the order, and disobeyed it after he brought you in sight (of the booty) which ye covet. Among you are some that hanker after this world and some that desire the Hereafter, then did he divert you from your foes in order to test you. But he forgave you: for Allah is full of Grace to those who believe." (Al Imran 152)

Allah Almighty said concerning this matter also in the same Sura: "Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord." (Al Imran 169)

4041- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said on the day of Ohud: "This is Gabriel holding the head of his horse and equipped with arms for the battle."

4042- Uqba Ibn Amer "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer for the martyrs of Ohud eight years after (their death), as if bidding farewell to both of the living and the dead. Then he came up the pulpit and said: "I am your predecessor before you, and I am a witness on you, and your promised place to meet me (on The Day of Judgement) will be the fount. I am (now) looking at it from this place of mine. I am not afraid that you will associate others in worship with Allah, but I am afraid that worldly life will tempt you and lead you to compete for it with each other." That was the last look I did shed on The Messenger of Allah "Allah's blessing and peace be upon him".

4043- Al'bara "Allah be pleased with him" narrated: We faced the pagans on that day (of The Holy Battle of Ohud); and The Prophet "Allah's blessing and peace be upon him" placed a group of archers (at a special place) under the leadership of Abdullah (Ibn Jubair). He said (to them): "Do not leave this place. If you see us conquering the enemy, do not leave this place, and if you see them conquering us, do not (leave it and come to) help us." So, when we faced the enemy, they turned on their heels till I saw their women running towards the mountain, lifting up their clothes from their legs, revealing their leg-bangles.

١٧ ـ بابُ غَزْوَةِ أُحُدٍ

وقولِ اللَّهِ تعالى: ﴿وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ، وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ [آل عمران: ١٢١].

وَقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ * إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ وَتِلْكَ الأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ * وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ * أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ * وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ﴾ [آل عمران: ١٣٩، ١٤٣]. وَقَوْلِهِ: ﴿وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ﴾ [آل عمران: ١٥٢]. ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتاً﴾ الآيَةَ [آل عمران: ١٦٩].

٤٠٤١ ـ حدثنا إِبْرَاهِيمُ بْنُ مُوسى: أَخْبَرَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ يومَ أُحُدٍ: «هذا جِبْرِيلُ آخِذٌ بِرَأْسِ فَرَسِهِ، عليهِ أَدَاةُ الحَرْبِ». [طرفه في: ٣٩٩٥].

٤٠٤٢ ـ حدثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: أَخْبَرَنَا زَكَرِيَّاءُ بْنُ عَدِيٍّ: أَخْبَرَنَا ابْنُ المُبَارَكِ، عَنْ حَيْوَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الخَيْرِ، عَنْ عُقْبَةَ بْنِ عامِرٍ قالَ: صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى قَتْلَى أُحُدٍ بَعْدَ ثَمَانِي سِنِينَ، كالمُوَدِّعِ لِلأَحْيَاءِ وَالأَمْوَاتِ، ثُمَّ طَلَعَ المِنْبَرَ فَقالَ: «إِنِّي بَيْنَ أَيْدِيكُمْ فَرَطٌ، وَأَنَا عَلَيْكُمْ شَهِيدٌ، وَإِنَّ مَوْعِدَكُمُ الحَوْضُ، وَإِنِّي لأَنْظُرُ إِلَيْهِ مِنْ مَقَامِي هذا، وَإِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا، وَلكِنِّي أَخْشَى عَلَيْكُمُ الدُّنْيَا أَنْ تَنَافَسُوهَا». قالَ: فَكانَتْ آخِرَ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللَّهِ ﷺ.

[طرفه في: ١٣٤٤].

٤٠٤٣ ـ حدثنا عُبَيْدُ اللَّهِ بْنُ مُوسى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحاقَ، عَنِ البَرَاءِ رَضِيَ اللَّهُ عَنْهُ قالَ: لَقِينَا المُشْرِكِينَ يَوْمَئِذٍ، وَأَجْلَسَ النَّبِيُّ ﷺ جَيْشاً مِنَ الرُّمَاةِ، وَأَمَّرَ عَلَيْهِمْ عَبْدَ اللَّهِ، وَقالَ: «لا تَبْرَحُوا، إِنْ رَأَيْتُمُونَا ظَهَرْنَا عَلَيْهِمْ فَلا تَبْرَحُوا، وَإِنْ رَأَيْتُمُوهُمْ ظَهَرُوا عَلَيْنَا فَلا تُعِينُونَا». فَلَمَّا لَقِينَا هَرَبُوا حَتَّى رَأَيْتُ النِّسَاءَ يَشْتَدِدْنَ فِي الجَبَلِ، رَفَعْنَ عَنْ سُوقِهِنَّ، قَدْ بَدَتْ

٤٠٤٢ ـ قوله: بعد ثماني سنين تثبت الياء بعد إسقاط التاء من الثمانية عند الإضافة كما تثبت ياء الجواري فتقول ثماني نسوة كما تقول جواري قريش وتسقط مع التنوين عند الرفع والجر وتثبت عند النصب وقوله كالمودع يعني وكان في ذلك اليوم كالمودع فإن الصلاة لا تصلح أن تكون توديعاً للأحياء.

٤٠٤٣ ـ قوله: ما يحزنك بالخاء المعجمة وبالياء التحتية الساكنة بدل النون المضمومة.

The Muslims started saying: "The booty! The booty!" Abdullah Ibn Jubair said: "The Prophet “Allah’s blessing and peace be upon him” took a firm promise from me not to leave this place." But his companions refused (to keep on staying). So when they refused (to remain there), Allah confused them to the extent that they could not know where to go. They got seventy losses. Abu’sufyan came up a high place and said: "Is Mohammad there amongst the people?" The Prophet “Allah’s blessing and peace be upon him” said: "Do not answer him." Abu’sufyan said: "Is the son of Abu’quhafa there amongst the people?" The Prophet “Allah’s blessing and peace be upon him” said: "Do not answer him." Abu’sufyan said: "Is the son of Al’khattab amongst the people?" He then added: "All these people were killed, for, if they were alive, they would have replied." On that, Omar could not help saying: "You are a liar, O enemy of Allah! Allah has kept what will make you unhappy." Abu’sufyan said: "Superior may be Hubal!" On that The Prophet “Allah’s blessing and peace be upon him” said (to his companions): "Reply to him." They asked: "What may we say?" He said: "Say: Allah is More Superior and More Majestic!" Abu’sufyan said: "We have (the idol) Al’uzza, whereas you have no Uzza!" The Prophet “Allah’s blessing and peace be upon him” said (to his companions): "Reply to him." They said: "What may we say?" The Prophet “Allah’s blessing and peace be upon him” said: "Say: Allah is our protector and you have no protector." Abu’sufyan said: "(This) day substitutes for our loss at Badr and (in) the war (victory or defeat) is always alternately by turns. You will see some of your dead men mutilated. However, neither did I urge (my companions to do) this action, nor am I sorry for it."

4044- Jaber Ibn Abdullah “Allah be pleased with both” narrated: On The Day of Ohud, some people drank wine in the morning, and then they were martyred.

4045- Sa’d Ibn Ibrahim reported: A meal was brought to Abdur’rahman Ibn Awf while he was fasting. He said: "Mus’ab Ibn Omair was martyred, and he was better than me. He was shrouded in a sheet, so small that if his head was covered, his feet got naked, and if his feet were covered, his head got naked." Abdur’rahman added: "Hamza was martyred and he was better than me. Then worldly wealth was bestowed upon us (or said) we were given from the worldly wealth too much. We are afraid that the reward of our deeds might have been given to us in this life." Abdur’rahman then started weeping so much that he left the food.

4046- Jaber Ibn Abdullah "Allah be pleased with both" told: On The Day of Ohud, a man came to The Prophet "Allah's blessing and peace be upon him" and said: "Can you tell me where I will be if I get martyred." The Prophet "Allah's blessing and peace be upon him" replied: "In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred.

4047- Khabbab "Allah be pleased with him" reported: We emigrated with The Prophet "Allah's blessing and peace be upon him" in Allah's cause, and so our reward was then surely incumbent on Allah. Some of us died and they did take nothing from their rewards in this world, amongst whom was Mus'ab Ibn Omair. Mus'ab Ibn Omair was martyred on the day of Ohud battle, leaving nothing except his short garment to shroud him in. When we covered his head his feet became bare and when we covered his feet, his head got naked. So The Prophet "Allah's blessing and peace be upon him" ordered us to cover his head only and to put (or throw) Idhkhir (a kind of shrub) over his feet. But some amongst us have got the fruits (of their work) ripened, which they are harvesting.

خلاخِلُهُنَّ، فَأَخَذُوا يَقُولُونَ: الغَنِيمَةَ الغَنِيمَةَ. فَقالَ عَبْدُ اللَّهِ: عَهِدَ إلَيَّ النَّبيُّ ﷺ أَنْ لاَ تَبْرَحُوا، فَأَبَوْا، فلَمَّا أَبَوْا صُرِفَ وُجُوهُهُمْ، فَأُصِيبَ سَبْعُونَ قَتِيلاً، وَأَشْرَفَ أَبُو سُفْيَانَ فَقالَ: أَفِي القَوْمِ مُحَمَّدٌ؟ فَقالَ: «لاَ تُجِيبُوهُ». فَقالَ: أَفِي القَوْمِ ابْنُ أَبِي قُحافَةَ؟ قالَ: «لاَ تجِيبُوهُ». فَقالَ: أَفِي القَوْمِ ابْنُ الخطَّابِ؟ فَقالَ: إنَّ هؤُلاءِ قُتِلُوا، فَلَوْ كانُوا أَحْياءً لأَجابُوا، فَلَمْ يَمْلِكْ عُمَرُ نَفْسَهُ، فَقالَ: كَذَبْتَ يَا عَدُوَّ اللَّهِ، أَبْقَى اللَّهُ عَلَيكَ ما يُخْزِيكَ. قالَ أَبُو سُفْيَانَ: أُعْلُ هُبَل، فَقالَ النَّبيُّ ﷺ: «أَجِيبُوهُ». قالُوا: ما نَقُولُ؟ قالَ: «قولُوا: اللَّهُ أَعْلَى وَأَجَلُّ». قالَ أَبُو سُفْيَانَ: لَنَا العُزَّى وَلا عُزَّى لَكُمْ، فَقالَ النَّبيُّ ﷺ: «أَجِيبُوهُ» قالُوا: ما نَقُولُ؟ قالَ: «قُولُوا: اللَّهُ مَوْلاَنَا وَلاَ مَوْلَى لَكُمْ». قالَ أَبُو سُفْيَانَ: يَومٌ بِيَوْمِ بَدْرٍ، وَالحَرْبُ سِجَالٌ، وَتَجِدُونَ مُثْلَةً، لَمْ آمُرْ بِها وَلَمْ تَسُؤْنِي.

[طرفه في: ٣٠٣٩].

٤٠٤٤ ـ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جابِرٍ قالَ: اصْطَبَحَ الخَمْرَ يَوْمَ أُحُدٍ نَاسٌ ثُمَّ قُتِلُوا شُهَدَاءَ.

[طرفه في: ٢٨١٥].

٤٠٤٥ ـ حدثنا عَبْدانُ: حَدَّثَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إبْرَاهِيمَ، عَنْ أَبِيهِ إبْرَاهِيمَ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ أُتِيَ بِطَعامٍ، وَكانَ صَائِماً، فَقالَ: قُتِلَ مُصْعَبُ بْنُ عُمَيرٍ وَهُوَ خَيرٌ مِنِّي، كُفِّنَ في بُرْدَةٍ: إنْ غُطِّيَ رَأْسُهُ بَدَتْ رِجْلاَهُ، وَإنْ غُطِّيَ رِجْلاَهُ بَدَا رَأْسُهُ، وَأُرَاهُ قالَ: وَقُتِلَ حَمْزَةُ وَهُوَ خَيرٌ مِنِّي، ثُمَّ بُسِطَ لَنَا مِنَ الدُّنْيَا ما بُسِطَ، أَوْ قالَ: أُعْطِينَا مِنَ الدُّنْيَا ما أُعْطِينَا، وَقَدْ خَشِينَا أَنْ تَكُونَ حَسَنَاتُنَا عُجِّلَتْ لَنَا، ثُمَّ جَعَلَ يَبْكِي حَتَّى تَرَكَ الطَّعامَ.

[طرفه في: ١٢٧٤].

٤٠٤٦ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو: سَمِعَ جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قالَ رَجُلٌ لِلنَّبيِّ ﷺ يَوْمَ أُحُدٍ: أَرَأَيْتَ إنْ قُتِلْتُ، فَأَيْنَ أَنَا؟ قالَ: «في الجَنَّةِ». فَأَلْقَى تَمَرَاتٍ في يَدِهِ، ثُمَّ قاتَلَ حَتَّى قُتِلَ.

٤٠٤٧ ـ حدثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ خَبَّابٍ رَضِيَ اللَّهُ عَنْهُ قالَ: هَاجَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ نَبْتَغِي وَجْهَ اللَّهِ، فَوَجَبَ أَجْرُنَا عَلَى اللَّهِ، وَمِنَّا مَنْ مَضَى، أَوْ ذَهَبَ، لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئاً، كانَ مِنْهُمْ مُصْعَبُ بْنُ عُمَيرٍ، قُتِلَ يَوْمَ أُحُدٍ، لَمْ يَتْرُكْ إلاَّ نَمِرَةً، كُنَّا إذَا غَطَّيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلاَهُ، وَإذَا غُطِّيَ بِهَا رِجْلاَهُ خَرَجَ رَأْسُهُ، فَقالَ لَنَا النَّبيُّ ﷺ: «غَطُّوا بِها رَأْسَهُ، وَاجْعَلُوا عَلَى رِجْلِهِ الإذْخِرَ». أَوْ قالَ: «أَلْقُوا عَلَى رِجْلِهِ مِنَ الإذْخِرِ». وَمِنَّا مَنْ قَدْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهْوَ يَهْدِبُهَا. [طرفه في: ١٢٧٦].

= ـ (هبل): اسم صنم.

٤٠٤٤ ـ قوله: اصطبح الخمر ناس أي شربوه صبوحاً وهو ما أصبح عندهم من شراب.

٤٠٤٧ ـ قوله: (أينعت) أدركت ونضجت فهو يهدبها أي يجتنيها.

4048- Anas "Allah be pleased with him" reported: My uncle (Anas Ibn An'nadr) was absent from the Battle of Badr. He said: "O Allah's Apostle! I was absent from the first battle you fought against the pagans. (Indeed) if Allah gives me a chance to fight the pagans, no doubt, Allah will see how (courageously) I will fight." On the day of Ohud when the Muslims turned their backs and fled, he said: "O Allah! I apologize to you for what these (His companions) have done, and I denounce what these (The pagans) have done." Then he proceeded with his sword and Sa'd Ibn Mu'adh met him. He said: "Where are you going O Sa'd! it is The Paradise! I am smelling its aroma coming from ahead of (the mountain of) Ohud." Then he went on fighting till he was martyred. No one could recognize his body except his sister, by a mole in his body or by his fingertips. Indeed, he had over 80 wounds caused by stabbing, striking, or shooting with arrows.

4049- Kharija Ibn Zaid narrated from his father Zaid Ibn Thabit "Allah be pleased with him": When the Qur'an was compiled from various written manuscripts one of the Verses of The Sura of Al'ahzab was missing which I used to hear Allah's Apostle "Allah's blessing and peace be upon him" reciting. Searching for it, we found it with Khuzaima Ibn Thabit Al'ansari, (whose witness Allah's Apostle "Allah's blessing and peace be upon him" regarded as equal to the witness of two men). The Verse was: "Among the believers are men who have been true to their covenant with Allah: of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least." (Al'ahzab 23) then we wrote it in its appropriate place of The Holy Qur'an.

4050- Zaid Ibn Thabit "Allah be pleased with him" narrated: When the Prophet "Allah's blessing and peace be upon him" went out for (The Holy Battle of) Ohud, some of his companions (hypocrites) returned (home). The Prophet's companions (of believers) were divided in two parties: A party remarked that they would kill those (hypocrites) who had returned, but another party said that they would not kill them. So, this verse was revealed: " Why should ye be divided into two parties about the Hypocrites? Allah hath upset them for their (evil) deeds. Would ye guide those whom Allah hath thrown out of the way? For those whom Allah hath thrown out of the way, never shalt thou find the way." (The Women "An'nisa" 88) The Prophet said: "Medina expels the bad persons from it, as fire expels the impurities of iron."

[18] Allah's saying: "Remember two of your parties meditated cowardice; but Allah was their protector, and in Allah should the faithful (ever) put their trust." (Al Imran 122)

4051- Jaber "Allah be pleased with him" narrated: This Verse: " Remember two of your parties meditated cowardice..." was revealed concerning us, i.e. Banu'salama and Banu'haritha. Indeed, I would not have liked that if it was not revealed, for Allah said: "But Allah was their Protector..." (Al Imran 122)

٤٠٤٨ ـ أَخبَرَنا حَسَّانُ بنُ حَسَّانَ: حَدَّثَنا مُحَمَّدُ بنُ طَلحَةَ: حَدَّثَنا حُمَيدٌ، عَن أَنَسٍ رَضِيَ اللَّهُ عَنهُ: أَنَّ عَمَّهُ غابَ عَن بَدرٍ، فقال: غِبتُ عَن أَوَّلِ قِتالِ النَّبيِّ ﷺ، لَئِن أَشهَدَنِي اللَّهُ مَعَ النَّبيِّ ﷺ لَيَرَيَنَّ اللَّهُ ما أُجِدُّ، فَلَقِيَ يَومَ أُحُدٍ، فَهُزِمَ النَّاسُ، فَقَالَ: اللَّهُمَّ إِنِّي أَعتَذِرُ إِلَيكَ مِمَّا صَنَعَ هؤُلاءِ، يَعنِي المُسلِمِينَ، وَأَبرَأُ إِلَيكَ مِمَّا جاءَ بِهِ المُشرِكُونَ، فَتَقَدَّمَ بِسَيفِهِ فَلَقِيَ سَعدَ بنَ مُعاذٍ، فقال: أَينَ يا سَعدُ، إِنِّي أَجِدُ رِيحَ الجَنَّةِ دُونَ أُحُدٍ، فَمَضى فَقُتِلَ، فَما عُرِفَ حَتَّى عَرَفَتهُ أُختُهُ بِشامَةٍ، أَو بِبَنانِهِ، وَبِهِ بِضعٌ وَثَمانُونَ: مِن طَعنَةٍ وَضَربَةٍ وَرَميَةٍ بِسَهمٍ.

[طرفه في: ٢٨٠٥].

٤٠٤٩ ـ حدّثنا مُوسى بنُ إِسماعِيلَ: حَدَّثَنا إِبراهِيمُ بنُ سَعدٍ: حَدَّثَنا ابنُ شِهابٍ: أَخبَرَنِي خارِجَةُ بنُ زَيدِ بنِ ثابِتٍ: أَنَّهُ سَمِعَ زَيدَ بنَ ثابِتٍ رَضِيَ اللَّهُ عَنهُ يَقُولُ: فَقَدتُ آيَةً مِنَ الأَحزابِ حِينَ نَسَخنَا المُصحَفَ، كُنتُ أَسمَعُ رَسُولَ اللَّهِ ﷺ يَقرَأُ بِهَا، فالتَمَسناهَا فَوَجَدناهَا مَعَ خُزَيمَةَ بنِ ثابِتٍ الأَنصارِيِّ: ﴿مِنَ المُؤمِنِينَ رِجالٌ صَدَقُوا ما عاهَدُوا اللَّهَ عَلَيهِ فَمِنهُم مَن قَضى نَحبَهُ وَمِنهُم مَن يَنتَظِرُ﴾. [الأحزاب: ٢٣]. فَأَلحَقنَاهَا في سُورَتِهَا في المُصحَفِ. [طرفه في: ٢٨٠٧].

٤٠٥٠ ـ حدّثنا أَبو الوَلِيدِ: حَدَّثَنا شُعبَةُ، عَن عَدِيِّ بنِ ثابِتٍ: سَمِعتُ عَبدَ اللَّهِ بنَ يَزِيدَ يُحَدِّثُ عَن زَيدِ بنِ ثابِتٍ رَضِيَ اللَّهُ عَنهُ قال: لَمَّا خَرَجَ النَّبيُّ ﷺ إِلَى أُحُدٍ، رَجَعَ ناسٌ مِمَّن خَرَجَ مَعَهُ، وَكانَ أَصحابُ النَّبيِّ ﷺ فِرقَتَينِ: فِرقَةٌ تَقُولُ: نُقاتِلُهُم، وَفِرقَةٌ تَقُولُ: لا نُقاتِلُهُم، فَنَزَلَت: ﴿فَما لَكُم فِي المُنافِقِينَ فِئَتَينِ وَاللَّهُ أَركَسَهُم بِما كَسَبُوا﴾ [النساء: ٨٨]. وَقالَ: «إِنَّها طَيبَةُ، تَنفِي الذُّنُوبَ، كما تَنفِي النَّارُ خَبَثَ الفِضَّةِ».

[طرفه في: ١٨٨٤].

١٨ ـ باب ﴿إِذْ هَمَّتْ طائِفَتانِ مِنْكُمْ أَنْ تَفْشَلا وَ اللهُ وَلِيُّهُما وَعَلى اللهِ فَلْيَتَوَكَّلِ المُؤْمِنُونَ﴾

[آل عمران: ١٢٢]

٤٠٥١ ـ حدّثنا مُحَمَّدُ بنُ يُوسُفَ، عَنِ ابنِ عُيَينَةَ، عَن عَمرٍو، عَن جابِرٍ رَضِيَ اللَّهُ عَنهُ قالَ: نَزَلَت هذِهِ الآيَةُ فِينا: ﴿إِذ هَمَّت طائِفَتانِ مِنكُم أَن تَفشَلا﴾، بَنِي سَلِمَةَ وَبَنِي حارِثَةَ، وَما أُحِبُّ أَنَّها لَم تَنزِل، و اللَّهُ يَقُولُ: ﴿و اللَّهُ وَلِيُّهُما﴾.

[الحديث ٤٠٥١ ـ طرفه في: ٤٥٥٨].

٤٠٥٢ ـ حدّثنا قُتَيبَةُ: حَدَّثَنا سُفيانُ: أَخبَرَنا عَمرٌو، عَن جابِرٍ قالَ: قالَ لِي رَسُولُ اللَّهِ

٤٠٤٨ ـ قوله: (أَجِدّ) بهذا الضبط أي اجتهد وصوّب العينيّ في هذا المعنى ضبطه من الثلاثيّ قال: وأما أجد من الثلاثيّ المزيد فيه فإنما يقال لمن سار في أرض مستوية ولا معنى لها ههنا.

٤٠٥٠ ـ قوله: (فِرقة) بالنصب فيهما بدل من فرقتين ولأبي ذرّ فرقة بالرفع فيهما على القطع ذكره الشارح.

ـ (طيبة) المدينة المنورة.

٤٠٥٢ ـ (خرقاء) هي التي لا تحسن العمل ولا تجربة لها.

4052- Jaber “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said to me: "Have you got married O Jaber?" I replied: "Yes." He asked: "What (did you marry): a virgin or a matron?" I replied: "Not a virgin but a matron." He said: "Why did you not marry a young girl who would have fondled with you?" I replied: "O Allah's Apostle! My father was martyred on the day of Ohud and left nine daughters who are my nine sisters. So I disliked to have another young girl of their age, with no experience, but (I thought it better to have) a woman who could comb their hair and look after them." The Prophet “Allah’s blessing and peace be upon him” said: "You have done right."

4053- Jaber Ibn Abdullah “Allah be pleased with both” narrated that his father was martyred on the day of (The Holy Battle of) Ohud. He was in debt and left six daughters. Jaber added: "When the season of plucking dates came, I went to The Messenger of Allah “Allah’s blessing and peace be upon him” and said: "You know that my father was martyred on the day of Ohud, and he was seriously in debt. However, I would like that the creditors should see you." The Prophet “Allah’s blessing and peace be upon him” said: "Go and pile every kind of dates apart." I did so and called him. When the creditors saw him, they started demanding their debts from me then more pressingly (as they had never done before). When he saw this, he went round the biggest heap of dates thrice, over which he sat and said: “O Jaber! Call your companions (the creditors).” Then he kept on measuring for the creditors till all the debt of my father was paid by (virtue of) Allah. I would have been satisfied to keep nothing of those dates for my sisters after the debt of my father had been paid by Allah. But Allah saved all the heaps (of dates), to the extent that when I looked at the heap over which The Prophet “Allah’s blessing and peace be upon him” had been sitting, it seemed as if no single date had been taken away from it."

4054- Sa’d Ibn Abu'waqqas "Allah be pleased with him" reported: I saw Allah's Apostle "Allah's blessing and peace be upon him" on the day of the battle of Ohud accompanied by two men fighting on his behalf. They were dressed in white and were fighting as bravely as possible. I had never seen them before, nor did I see them later on.

4055- Sa’eed Ibn Al’musaiyyab narrated: I heard Sa’d Ibn Abu'waqqas "Allah be pleased with him" saying: The Prophet "Allah's blessing and peace be upon him" took out a quiver (of arrows) for me on the day of Ohud and said: "Throw (arrows); let my father and mother be sacrificed for you."

4056- Sa’eed Ibn Al’musaiyyab narrated: I heard Sa’d Ibn Abu’waqqas “Allah be pleased with him” saying: The Messenger of Allah “Allah’s blessing and peace be upon him” mentioned both his father and mother for me on the day of (The Holy Battle of) Ohud.

ﷺ: «هل نكحت يا جابر»؟ قلتُ: نعم. قال: «ماذا أبكراً أم ثيباً». قلتُ: لا بل ثيباً، قال: «فهلاً جارية تلاعبك»؟ قلتُ: يا رسول الله، إن أبي قُتل يوم أُحد، وترك تسع بنات، كنّ لي تسع أخوات، فكرهت أن أجمع إليهن جارية خرقاء مثلهنّ، ولكن امرأة تمشطهنّ وتقوم عليهن، قال «أصبت».
[طرفه في: ٤٤٣].

٤٠٥٣ _ حدثني أحمد بن أبي سريج: أخبرنا عبيد الله بن موسى: حدّثنا شيبان، عن فراس، عن الشعبي قال: حدّثني جابر بن عبد الله رضي الله عنهما: أنّ أباه استشهد يوم أُحد، وترك عليه ديناً، وترك ستّ بنات، فلمّا حضر جزاز النخل قال: أتيت رسول الله ﷺ فقلت: قد علمت أنّ والدي قد استشهد يوم أُحد وترك ديناً كثيراً، وإني أحبّ أن يراك الغرماء، فقال: «اذهب فبيدر كلّ تمر على ناحية». ففعلت ثمّ دعوته، فلمّا نظروا إليه كأنّهم أغروا بي تلك الساعة، فلمّا رأى ما يصنعون أطاف حول أعظمها بيدراً ثلاث مرات، ثمّ جلس عليه، ثمّ قال: «ادع لك أصحابك». فما زال يكيل لهم حتى أدّى الله عن والدي أمانته، وأنا أرضى أن يؤدّي الله أمانة والدي ولا أرجع إلى أخواتي بتمرة، فسلّم الله البيادر كلّها، وحتى إني أنظر إلى البيدر الذي كان عليه النبي ﷺ كأنها لم تنقص تمرة واحدة. [طرفه في: ٢١٢٧].

٤٠٥٤ _ حدثنا عبد العزيز بن عبد الله: حدّثنا إبراهيم بن سعد، عن أبيه، عن جدّه، عن سعد بن أبي وقّاص رضي الله عنه قال: رأيت رسول الله ﷺ يوم أُحد، ومعه رجلان يقاتلان عنه، عليهما ثياب بيض، كأشدّ القتال، ما رأيتهما قبل ولا بعد.

[الحديث ٤٠٥٤ _ طرفه في: ٥٨٢٦].

٤٠٥٥ _ حدّثني عبد الله بن محمّد: حدّثنا مروان بن معاوية: حدّثنا هاشم بن هاشم السعدي قال: سمعت سعيد بن المسيّب يقول: سمعت سعد بن أبي وقّاص يقول: نثل لي النبيّ ﷺ كنانته يوم أُحد، فقال: «ارم فداك أبي وأمّي». [طرفه في: ٣٧٢٥].

٤٠٥٦ _ حدّثنا مسدّد: حدّثنا يحيى، عن يحيى بن سعيد قال: سمعت سعيد بن المسيّب قال: سمعت سعداً يقول: جمع لي النبيّ ﷺ أبويه يوم أُحد.
[طرفه في: ٣٧٢٥].

٤٠٥٣ _ قوله: ست بنات خص هنا بالذكر المحتاجات بالغاية.

_ قوله: جذاذ بفتح الجيم وكسرها وبالذالين المعجمتين وفي رواية جداد بكسر الجيم وبدالين مهملتين وهو صرام النخل أي قطع ثمرتها.

_ (أغروا بي) أي ألحوا عليّ كأنهم هيجوا.

٤٠٥٥ _ (نثل) استخرج ما في كنانته من النبل.

4057- Ibn Al'musaiyyab narrated: Sa'd Ibn Abu'waqqas "Allah be pleased with him" said: "The Messenger of Allah "Allah's blessing and peace be upon him" mentioned both his father and mother for me on the day of (The Holy Battle of) Ohud." He meant when The Prophet "Allah's blessing and peace be upon him" said (to Sa'd) while the latter was fighting: "(Throw) let my father and mother be sacrificed for you!"

4058- Ibn Shaddad narrated: I heard Ali "Allah be pleased with him" saying: "I never heard The Prophet "Allah's blessing and peace be upon him" mentioning both his parents for anyone other than Sa'd (Ibn Abu'waqqas)."

4059- Abdullah Ibn Shaddad narrated from Ali "Allah be pleased with him": "I never heard The Prophet "Allah's blessing and peace be upon him" mentioning both his parents for anyone other than Sa'd Ibn Malik. I heard him saying on the day of Ohud: "O Sa'd! throw (Arrows) let my father and mother be sacrificed for you!"

4060- Mu'tamir's father narrated: Abu'othman pretended that no one remained with The Messenger of Allah "Allah's blessing and peace be upon him" on this day (of Ohud) but Talha and Sa'd.

4061- The same previous narration.

4062- As'sa'ib Ibn Yazid narrated: I accompanied Abdur'rahman Ibn Awf, Talha Ibn Obaidullah, Al'miqdad, and Sa'd, none of whom I heard telling anything from The Messenger of Allah "Allah's blessing and peace be upon him". But Talha was talking about the day of Ohud.

4063- Qais narrated: I saw the hand of Talha as paralyzed, with which he protected The Messenger of Allah "Allah's blessing and peace be upon him" on the day of Ohud.

4064- Anas "Allah be pleased with him" narrated: On the day of Ohud, when (some) people retreated and left The Prophet "Allah's blessing and peace be upon him", Abu'talha was in front of The Prophet "Allah's blessing and peace be upon him" shielding him with his leather shield. Abu'talha was a skillful archer who used to shoot violently. He broke two or three arrow bows on that day. If a man carrying a quiver full of arrows passed by, The Prophet "Allah's blessing and peace be upon him" would say (to him): "Scatter its contents for Abu'talha." Whenever The Prophet "Allah's blessing and peace be upon him" raised his head to look at the enemy, Abu'talha would say: "Let my father and mother be sacrificed for you!

٤٠٥٧ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا لَيثٌ، عَنْ يَحْيَى، عَنِ ابْنِ المُسَيَّبِ أَنَّهُ قالَ: قالَ سَعْدُ بْنُ أَبي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ: لَقَدْ جَمَعَ لِي رَسُولُ اللَّهِ ﷺ يَومَ أُحُدٍ أَبَوَيهِ كِلَيهِما، يُرِيدُ حِينَ قالَ: «فِدَاكَ أَبي وَأُمِّي». وَهُوَ يُقَاتِلُ.

[طرفه في: ٣٧٢٥].

٤٠٥٨ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا مِسْعَرٌ، عَنْ سَعْدٍ، عَنِ ابْنِ شَدَّادٍ قالَ: سَمِعْتُ عَلِيّاً رَضِيَ اللَّهُ عَنْهُ يَقُولُ: ما سَمِعْتُ النَّبِيَّ ﷺ يَجْمَعُ أَبَوَيهِ لأَحَدٍ غَيرِ سَعْدٍ.

[طرفه في: ٢٩٠٥].

٤٠٥٩ ـ حدّثنا يَسَرَةُ بْنُ صَفوَانَ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، قالَ: ما سَمِعْتُ النَّبِيَّ ﷺ جَمَعَ أَبَوَيهِ لأَحَدٍ إِلاَّ لِسَعْدِ بْنِ مالِكٍ، فَإِنِّي سَمِعْتُهُ يَقُولُ يَومَ أُحُدٍ: «يا سَعْدُ ارْمِ، فِدَاكَ أَبي وَأُمِّي».

[طرفه في: ٢٩٠٥].

٤٠٦٠، ٤٠٦١ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ، عَنْ مُعْتَمِرٍ، عَنْ أَبِيهِ قالَ: زَعَمَ أَبُو عُثْمانَ: أَنَّهُ لَمْ يَبْقَ مَعَ النَّبِيِّ ﷺ، في بَعْضِ تِلْكَ الأَيَّامِ الَّتِي يُقَاتِلُ فِيهِنَّ، غَيرُ طَلحَةَ وَسَعْدٍ. عَنْ حَدِيثِهِمَا.

[طرفه في: ٣٧٢٢].

٤٠٦٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ أَبي الأَسْوَدِ: حَدَّثَنَا حاتِمُ بْنُ إِسْماعِيلَ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ قالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ قالَ: صَحِبْتُ عَبْدَ الرَّحْمٰنِ بْنَ عَوفٍ وَطَلحَةَ بْنَ عُبَيدِ اللَّهِ وَالمِقْدَادَ وَسَعْداً رَضِيَ اللَّهُ عَنْهُم، فَمَا سَمِعْتُ أَحَداً مِنْهُمْ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ، إِلاَّ أَنِّي سَمِعْتُ طَلحَةَ يُحَدِّثُ عَنْ يَومِ أُحُدٍ. [طرفه في: ٢٨٢٤].

٤٠٦٣ ـ حدّثني عَبْدُ اللَّهِ بْنُ أَبي شَيبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمٰعِيلَ، عَنْ قَيسٍ قالَ: رَأَيتُ يَدَ طَلحَةَ شَلَّاءَ، وَقَى بِهَا النَّبِيَّ ﷺ يَومَ أُحُدٍ.

[طرفه في: ٣٧٢٤].

٤٠٦٤ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا عَبْدُ العَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: لَمَّا كانَ يَومُ أُحُدٍ انْهَزَمَ النَّاسُ عَنِ النَّبِيِّ ﷺ، وَأَبُو طَلحَةَ بَينَ يَدَي النَّبِيِّ ﷺ مُجَوِّبٌ عَلَيهِ بِحَجَفَةٍ لَهُ، وَكانَ أَبُو طَلحَةَ رَجُلاً رَامِياً شَدِيدَ النَّزْعِ، كَسَرَ يَومَئِذٍ قَوسَينِ أَو ثَلَاثاً، وَكانَ الرَّجُلُ يَمُرُّ مَعَهُ بِجَعْبَةٍ مِنَ النَّبْلِ، فَيَقُولُ: «انْثُرْهَا لأَبي طَلحَةَ». قالَ: وَيُشْرِفُ النَّبِيُّ ﷺ يَنْظُرُ إِلى القَومِ

٤٠٦٠، ٤٠٦١ ـ قوله: في بعض تلك الأيام يعني يوم أحد وبالنظر إلى لفظ البعض روي بدل التي الذي أفاده العيني.

٤٠٦٤ ـ قوله: (مجوّب) أي مترس (عليه) يستره (بحجفة) أي بترس من جلد ا هـ قسطلاني.

ـ الجعبة الكنانة والإشراف الاطلاع (فيقول) أي النبي ﷺ.

Do not raise your head, lest an arrow of the enemy should hit you. (Let) my neck (be hit) rather than yours." I saw A'isha Bint Abu'bakr and Ommu'sulaim, with their robes tucked up so that the bangles around their ankles were visible, carrying the water skins on their backs. Then they would pour the water in the mouths of the (wounded) people. Then they would return to fill the water skins again and come back to pour water in the mouths of the (injured) people. The sword fell from Abu'talha's hand twice or thrice (on that day).

4065- A'isha "Allah be pleased with her" narrated: On the day (of the battle) of Ohud, when the pagans were defeated, Satan "Allah's curse be upon him" shouted: "O slaves of Allah! Beware of the forces at your back!" On that the Muslims of the front files fought with the Muslims of the back files (thinking they were pagans). Hudhaifa looked back to see his father Al'yaman, (while being attacked by the Muslims). He shouted: "O Allah's Slaves! My father! My father!" By Allah, they did not stop till they killed him. Hudhaifa said: "May Allah forgive you." Urwa said that Hudhaifa kept on doing good till he met Allah (died).

[19] Allah's saying: "Those of you who turned back on the day the two hosts met, it was Satan who caused them to fail, because of some (evil) they had done. But Allah has blotted out (their fault): for Allah is Oft-Forgiving, most forbearing." (Al Imran 155)

4066- Othman Ibn Mawhab narrated: A man came for performing Hajj where he found some people sitting. He asked: "Who are the people?" it was said: "Those are (from) Quraish." He asked: "Who is the old man?" it was said: "Ibn Omar." He came to Ibn Omar and said: "I am going to ask you about something; then would you explain it to me? Tell me, I beseech you by the sanctity of this house, do you know that Othman fled away on the day of Ohud?" Ibn Omar said: "Yes." The man said: "Do you know that Othman was absent on the day of Badr and did not join it?" Ibn Omar said: "Yes." The man said: "Do you know that he failed to attend the pledge of allegiance of (Allah's) good pleasure which he did not witness?" Ibn Omar said: "Yes." The man said: "Allah is greater!" Ibn Omar said: "Let me explain to you. As for his flight on the day of Ohud, I testify that Allah excused and forgave him; as for his absence from the battle of Badr, it was due to the fact that the daughter of Allah's Apostle "Allah's blessing and peace be upon him" was his wife and she was sick then. Allah's Apostle "Allah's blessing and peace be upon him" said to him: "You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr (if you stay with her)." As for his absence from the pledge of allegiance with whose men Allah was pleased, had there been any person in Mecca more respectable than Othman (to be sent as a representative), Allah's Apostle "Allah's blessing and peace be upon him" would have sent him instead of him. No doubt, Allah's Apostle "Allah's blessing and peace be upon him" had sent him, and the incident of the pledge of Allegiance of (Allah's) good pleasure happened after Othman had gone to Mecca. Allah's Apostle "Allah's blessing and peace be upon him" held out his right hand saying: "This is Othman's hand." He stroke his (other) hand with it saying: "This (pledge of allegiance) is on behalf of Othman."" Then Ibn Omar said to the man: "Put (these) excuses in mind."

فَيَقُولُ أَبُو طَلْحَةَ: بِأَبِي أَنْتَ وَأُمِّي، لا تُشْرِف، يُصِيبُكَ سَهْمٌ مِنْ سِهَامِ القَوْمِ، نَحْرِي دُونَ نَحْرِكَ. وَلَقَدْ رَأَيْتُ عائِشَةَ بِنْتَ أَبِي بَكْرٍ وَأُمَّ سُلَيمٍ، وَإِنَّهُمَا لَمُشَمِّرَتَانِ، أَرَى خَدَمَ سُوقِهِمَا، تُنْقِزَانِ القِرَبَ على مُتُونِهِما، تُفْرِغَانِهِ في أَفْوَاهِ القَوْمِ، ثُمَّ تَرْجِعَانِ فَتَمْلآنِها، ثُمَّ تَجِيآنِ فَتُفْرِغَانِهِ في أَفْوَاهِ القَوْمِ، وَلَقَدْ وَقَعَ السَّيْفُ مِنْ يَدَيْ أَبِي طَلْحَةَ، إِمَّا مَرَّتَيْنِ وَإِمَّا ثَلاثاً. [طرفه في: ٢٨٨٠].

٤٠٦٥ ـ حدّثني عُبَيدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: لَمَّا كانَ يَوْمُ أُحُدٍ هُزِمَ المُشْرِكُونَ، فَصَرَخَ إِبْلِيسُ لَعْنَةُ اللَّهِ عَلَيهِ: أَيْ عِبَادَ اللَّهِ أُخْرَاكُمْ، فَرَجَعَتْ أُولاهُمْ فَاجْتَلَدَتْ هِيَ وَأُخْرَاهُمْ، فَبَصُرَ حُذَيفَةُ فَإِذا هُوَ بِأَبِيهِ اليَمانِ، فَقالَ: أَيْ عِبَادَ اللَّهِ أَبِي أَبِي، قالَ: قالَتْ: فَوَاللَّهِ ما احْتَجَزُوا حَتَّى قَتَلُوهُ، فَقالَ حُذَيفَةُ: يَغْفِرُ اللَّهُ لَكُمْ. قالَ عُرْوَةُ: فَوَاللَّه ما زَالَتْ في حُذَيفَةَ بَقِيَّةُ خَيرٍ، حَتَّى لَحِقَ بِاللَّه.

بَصُرْتُ عَلِمْتُ، مِنَ البَصِيرَةِ في الأَمْرِ، وَأَبْصَرْتُ مِنْ بَصَرِ العَيْنِ، وَيُقالُ: بَصُرْتُ وَأَبْصَرْتُ واحِدٌ. [طرفه في: ٣٢٩٠].

١٩ ـ بابُ قَوْلِ اللَّهِ تَعالَى:

﴿إِنَّ الَّذِينَ تَوَلَّوْا مِنكُم يَومَ التَقَى الجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ﴾ [آل عمران: ١٥٥].

٤٠٦٦ ـ حدّثنا عَبْدَانُ: أَخْبَرَنَا أَبُو حَمْزَةَ، عَنْ عُثْمانَ بْنِ مَوْهَبٍ قالَ: جاءَ رَجُلٌ حَجَّ البَيتَ، فَرَأَى قَوْماً جُلُوساً، فَقالَ: مَنْ هؤُلاءِ القُعُودُ؟ قالُوا: هؤُلاءِ قُرَيشٌ. قالَ مَنِ الشَّيخُ؟ قالُوا: ابْنُ عُمَرَ، فَأَتاهُ فَقالَ: إِنِّي سائِلُكَ عَنْ شَيءٍ أَتُحَدِّثُنِي؟، قالَ: أَنْشُدُكَ بِحُرْمَةِ هذا البَيتِ، أَتَعْلَمُ أَنَّ عُثْمانَ بْنَ عَفَّانَ فَرَّ يَوْمَ أُحُدٍ؟ قالَ: نَعَمْ. قالَ: فَتَعْلَمُهُ تَغَيَّبَ عَنْ بَدْرٍ فَلَمْ يَشْهَدْها؟ قالَ: نَعَمْ. قالَ: فَتَعْلَمُ أَنَّهُ تَخَلَّفَ عَنْ بَيعَةِ الرُّضْوَانِ فَلَمْ يَشْهَدْهَا؟ قالَ: نَعَمْ. قالَ: فَكَبَّرَ، قالَ ابْنُ عُمَرَ: تَعالَ لأُخْبِرَكَ وَلأُبَيِّنَ لَكَ عَمَّا سَأَلْتَنِي عَنْهُ، أَمَّا فِرَارُهُ يَوْمَ أُحُدٍ، فَأَشْهَدُ أَنَّ اللَّهَ عَفا عَنْهُ، وَأَمَّا تَغَيُّبُهُ عَنْ بَدْرٍ، فَإِنَّهُ كانَ تَحْتَهُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَكانَتْ مَرِيضَةً، فَقالَ لَهُ النَّبِيُّ ﷺ: «إِنَّ لَكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْراً وَسَهْمَهُ». وَأَمَّا تَغَيُّبُهُ عَنْ بَيعَةِ الرُّضْوَانِ، فَإِنَّهُ لَوْ كانَ أَحَدٌ أَعَزَّ بِبَطْنِ مَكَّةَ مِنْ عُثْمانَ بْنِ عَفَّانَ لَبَعَثَهُ مَكانَهُ، فَبَعَثَ عُثْمانَ، وَكانَ بَيعَةُ الرُّضْوَانِ بَعْدَ ـ ما ذَهَبَ عُثْمانُ إِلَى مَكَّةَ، فَقالَ النَّبِيُّ ﷺ بِيَدِهِ اليُمْنَى: «هذِهِ يَدُ عُثْمانَ ـ فَضَرَبَ بِها عَلَى يَدِهِ، فَقالَ هذِهِ لِعُثْمانَ». اذْهَبْ بِهذا الآنَ مَعَكَ. [طرفه في: ٣١٣٠].

= قوله: يصيبك أي فهو يصيبك.

ـ قوله: خدم سوقهما أي خلاخيل سيقانهما (تنقزان القرب) أي تحملانها.

ـ قوله: من يدي أبي طلحة صوابه من يد أبي طلحة.

٤٠٦٥ ـ قوله: فاجتلدت هي أي تقوت أولاهم من أخراهم كذا في العيني وفسر القسطلاني الاجتلاد بالاقتتال.

ـ (ما احتجزوا) ما انفصلوا عنه.

[20] Allah's saying: "Behold! ye were climbing up the high ground, without even casting a side glance at anyone, and the Messenger in your rear was calling you back. There did Allah give you one distress after another by way of requital, to teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you. For Allah is well aware of all that ye do."

(Al Imran 153)

4067- Al'bara "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" appointed Abdullah Ibn Jubair as the commander of the archers who were fifty on the day of Ohud. Then they were defeated. This is the meaning of Allah's saying: "The Messenger in their rear was calling them back."

[21] Allah's saying: "After (the excitement) of the distress, he sent down calm on a band of you overcome with slumber, while another band was stirred to anxiety by their own feelings, moved by wrong suspicions of Allah suspicions due to ignorance. They said: what affair is this of ours? say thou: indeed, this affair is wholly Allah's they hide in their minds what they dare not reveal to thee. They say (to themselves): if we had anything to do with this affair, we should not have been in the slaughter here. Say: even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death; but (all this was) that Allah might test what is in your breasts and purge what is in your hearts. For Allah knoweth well the secrets of your hearts." (Al Imran 154)

4068- Quatada narrated from Anas from Talha "Allah be pleased with them": "I was among the band overcome with slumber, till my sword fell down from me several times. Whenever it fell down I would take it back again; and so on."

[22] Allah's saying: "Not for thee, (but for Allah), is the decision: whether he turns his mercy to them, or punishes them; for they are indeed wrongdoers."(Al Imran 128)

Humaid and Thabit narrated from Anas "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" was head-wounded on The Day of Ohud. He commented: "Not prosperous are those people who injured the head of their prophet." On that, Allah almighty revealed: "Not for thee, (but for Allah), is the decision: whether he turns his mercy to them, or punishes them; for they are indeed wrongdoers." (Al Imran 128)

4069- Ibn Omar "Allah be pleased with both" reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him", when raising his head from bowing of the last Rak'a of the Morning Prayer, invoking: "O Allah! Curse so-and-so and so-and-so" after saying: "Allah hears he, who sends his praises to Him. Our Lord, all the Praises be to you!" So Allah revealed: "Not for thee, (but for Allah), is the decision: whether he turns his mercy to them, or punishes them; for they are indeed wrongdoers." (Al Imran 128)

4070- Salim Ibn Obaidullah narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" invoking evil upon Safwan Ibn Omaiyya, Suhail Ibn Amr, and Al'harith Ibn Hesham. On that, Allah revealed: "Not for thee, (but for Allah), is the decision: whether he turns his mercy to them, or punishes them; for they are indeed wrongdoers." (Al Imran 128)

٢٠ ـ بابٌ

﴿إِذْ تُصْعِدُونَ وَلاَ تَلْوُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَثَابَكُمْ غَمّاً بِغَمٍّ لِكَيْلاَ تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلاَ مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾ [آل عمران: ١٥٣].

تُصْعِدُونَ: تَذْهَبُونَ، أَصْعَدَ وَصَعِدَ فَوْقَ البَيْتِ.

٤٠٦٧ ـ حدَّثني عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ البَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَعَلَ النَّبِيُّ ﷺ عَلَى الرَّجَّالَةِ يَوْمَ أُحُدٍ عَبْدَ اللَّهِ بْنَ جُبَيْرٍ، وَأَقْبَلُوا مُنْهَزِمِينَ فَذَاكَ: إِذْ يَدْعُوهُمُ الرَّسُولُ فِي أُخْرَاهُمْ.

[طرفه في: ٣٠٣٩].

٢١ ـ بابٌ

﴿ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الغَمِّ أَمَنَةً نُعَاساً يَغْشَى طَائِفَةً مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الحَقِّ ظَنَّ الجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لاَ يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الأَمْرِ شَيْءٌ مَا قُتِلْنَا هَا هُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ القَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ [آل عمران: ١٥٤].

٤٠٦٨ ـ وقَالَ لِي خَلِيفَةُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ أَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ فِيمَنْ تَغَشَّاهُ النُّعَاسُ يَوْمَ أُحُدٍ، حَتَّى سَقَطَ سَيْفِي مِنْ يَدِي مِرَاراً، يَسْقُطُ وَآخُذُهُ، وَيَسْقُطُ فَآخُذُهُ.

٢٢ ـ بابٌ ﴿لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ﴾

قَالَ حُمَيْدٌ وَثَابِتٌ، عَنْ أَنَسٍ: شُجَّ النَّبِيُّ ﷺ يَوْمَ أُحُدٍ، فَقَالَ: «كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا نَبِيَّهُمْ». فَنَزَلَتْ: ﴿لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ﴾.

٤٠٦٩ ـ حدثنا يَحْيَى بْنُ عَبْدِ اللَّهِ السُّلَمِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي سَالِمٌ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ مِنَ الرَّكْعَةِ الآخِرَةِ مِنَ الفَجْرِ يَقُولُ: «اللَّهُمَّ العَنْ فُلاَناً وَفُلاَناً وَفُلاَناً». بَعْدَمَا يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الحَمْدُ». فَأَنْزَلَ اللَّهُ: ﴿لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ ـ إِلَى قَوْلِهِ ـ فَإِنَّهُمْ ظَالِمُونَ﴾.

[الحديث ٤٠٦٩ ـ أطرافه في: ٤٠٧٠، ٤٥٥٩، ٧٣٤٦].

٤٠٧٠ ـ وَعَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو عَلَى: صَفْوَانَ بْنِ أُمَيَّةَ، وَسُهَيْلِ بْنِ عَمْرٍو، وَالحَارِثِ بْنِ هِشَامٍ. فَنَزَلَتْ: ﴿لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ ـ إِلَى قَوْلِهِ ـ فَإِنَّهُمْ ظَالِمُونَ﴾. [طرفه في: ٤٠٦٩].

٤٠٦٩ ـ قوله: (من الركعة الأخيرة) وروي في بدل من والآخرة بدل الأخيرة.

[23] What about Ommu'salit

4071- Tha'laba Ibn Abu'malik narrated: Omar Ibn Al'khattab "Allah be pleased with him" distributed some garments amongst the women of Medina. One good garment remained, and one of those present with him said: "O Commander of Believers! Give this garment to your wife, the (grand) daughter of Allah's Apostle." They meant Ommu'kolthoom, the daughter of Ali. Omar said: "Ommu'salit is more entitled (to have it)." Ommu'salit was amongst those Ansari women who had given the pledge of allegiance to Allah's Apostle. Omar said: "She (Ommu'salit) used to carry the water skins for us on the day of Ohud."

[24] Killing Hamza Ibn Abdul'muttalib "Allah be pleased with him"

4072- Ja'far Ibn Amr Ibn Omaiyya Ad'damari narrated: I went out with Obaidullah Ibn Adi Ibn Al'khiyar. When we reached Hims (of Syria), Obaidullah Ibn Adi said (to me): "Would you like to see Wahshi so as to ask him about killing Hamza?" I replied: "Yes." Wahshi lived in Hims. We enquired about him and somebody said to us: "He is that in the shade of his palace, as if he were a full water skin." So we went up to him. When we were at a short distance from him, we greeted him and he returned back the greeting. Obaidullah was wearing his turban and Wahshi could see nothing from him but his eyes and feet. Obaidullah asked: "O Wahshi! Do you know me?" Wahshi looked at him and then said: "No, by Allah! But I know that Adi Ibn Al'khiyar married a woman called Ommu'qital, the daughter of Abul'is, who delivered a boy for him at Mecca. I looked for a wet-nurse for that child. (Once) I carried that child along with his mother and then I handed him over to her. Indeed, your feet resemble that child's feet." Then Obaidullah uncovered his face and asked Wahshi: "Will you tell us (how did you) kill Hamza?" Wahshi replied: "Yes. Hamza killed Tu'aima Ibn Adi Ibn Al'khiyar at Badr. So my master, Jubair Ibn Mut'im said to me: "If you kill Hamza in revenge for my uncle, then you will be set free."

When the people set out (for the battle of Ohud) in the year of Ainain (a mountain near the mountain of Ohud, and between it and Ohud there is a valley) I went out with the people for the battle. When the army aligned for the fight, Siba came out and said: "Is there any (Muslim) for dueling?" Hamza Ibn Abdul'muttalib came out and said: "O Siba! O Ibn Ommu'anmar, the one who circumcises women! Do you challenge Allah and His Apostle?" Then Hamza attacked and killed him, causing him to be non-extant like the bygone yesterday. I hid myself under a rock, and when he (Hamza) came near me, I threw my spear at him, driving it into his umbilicus till it came out through his buttocks, causing him to die.

٢٣ ـ بابُ ذِكْرِ أُمِّ سَلِيطٍ

٤٠٧١ ـ **حدثنا** يحيى بن بكير: حدثنا الليث، عن يونس، عن ابن شهاب، وقال ثعلبة بن أبي مالك: إنَّ عُمَرَ بْنَ الخطاب رَضِيَ اللَّهُ عَنْهُ قَسَمَ مُرُوطاً بَينَ نِسَاءٍ مِنْ نِسَاءِ أَهْلِ المَدِينَةِ، فَبَقِيَ مِنْهَا مِرْطٌ جَيِّدٌ، فَقَالَ لَهُ بَعْضُ مَنْ عِنْدَهُ: يا أَميرَ المؤمنينَ، أَعْطِ هذا بِنْتَ رَسُولِ اللَّهِ ﷺ الَّتي عِنْدَكَ، يُريدُونَ أُمَّ كُلثوم بِنْتَ عَلِيٍّ، فَقَالَ عُمَرُ: أُمُّ سَلِيطٍ أَحَقُّ بِهِ ـ وأُمُّ سَلِيطٍ مِنْ نِساءِ الأَنْصارِ، مِمَّنْ بايعَ رَسُولَ اللَّهِ ﷺ ـ قالَ عمرُ: فإنَّها كانتْ تَزْفِرُ لنا القِرَبَ يوم أُحُدٍ. [طرفه في: ٢٨٨١].

٢٤ ـ بابُ قَتْلِ حَمْزَةَ رَضِيَ اللَّهُ عَنْهُ

٤٠٧٢ ـ **حدثني** أبو جعفر محمَّدُ بنُ عَبْدِ اللَّهِ: حَدَّثَنا حُجَينُ بْنُ المُثَنَّى: حدَّثنا عَبْدُ العَزِيزِ ابْنُ عَبْدِ اللَّهِ بْنِ أَبي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بنِ الفَضْلِ، عَنْ سُلَيمانَ بْنِ يَسَارٍ، عَنْ جَعْفَرِ بْنِ عَمْرِو ابْنِ أُمَيَّةَ الضَّمْرِيِّ قالَ: خَرَجْتُ مَعَ عُبَيدِ اللَّهِ بْنِ عَدِيِّ بْنِ الخِيَارِ، فَلَمَّا قَدِمْنَا حِمْصَ، قالَ لي عُبَيدُ اللَّهِ هل لَكَ في وَحْشِيٍّ، نَسْأَلُهُ عَنْ قَتْلِ حَمْزَةَ؟ قُلتُ: نَعَمْ، وَكانَ وَحْشِيٌّ يَسْكُنُ حِمْصَ، فَسأَلنَا عَنْهُ، فقيلَ لنَا: هُوَ ذاكَ في ظِلِّ قصرِهِ، كأَنَّهُ حَمِيتٌ، قالَ: فَجِئْنَا حتَّى وقَفْنا عليهِ بيسيرٍ، فَسلَّمْنا، فرَدَّ السَّلامَ، قالَ: وعُبيدُ اللَّهِ مُعْتَجِرٌ بِعِمامَتِهِ، ما يرى وَحْشيٌّ إلاَّ عينيهِ ورِجْلَيهِ. فقالَ عُبَيدُ اللَّهِ: يا وَحْشِيُّ أتَعْرِفُني؟ قالَ: فَنَظَرَ إِليهِ ثُمَّ قالَ: لا وَاللَّهِ، إلاَّ أَنِّي أَعْلَمُ أَنَّ عَدِيَّ بْنَ الخِيَارِ تَزَوَّجَ امْرَأَةً يُقالُ لَهَا أُمُّ قِتالٍ بِنْتُ أَبي العِيصِ، فَوَلَدَتْ لَهُ غُلاماً بِمَكَّةَ، فَكُنْتُ أَسْتَرْضِعُ لَهُ، فَحمَلتُ ذلِكَ الغُلامَ مَعَ أُمِّهِ فَناوَلتُها إِيَّاهُ، فَلَكَأَنِّي نَظَرْتُ إِلى قَدَمَيكَ، قالَ: فَكَشَفَ عُبَيدُ اللَّهِ عَنْ وَجْهِهِ ثُمَّ قالَ: أَلاَ تُخْبِرُنَا بِقَتْلِ حَمْزَةَ؟ قالَ: نَعَمْ، إِنَّ حَمْزَةَ قَتَلَ طُعَيمَةَ بْنَ عَدِيِّ بْنِ الخِيَارِ بِبَدْرٍ، فَقالَ لي مَوْلاَيَ جُبَيرُ بْنُ مُطْعِمٍ: إِنْ قَتَلتَ حَمْزَةَ بِعَمِّي فَأَنْتَ حُرٌّ، قالَ: فَلَمَّا أَنْ خَرَجَ النَّاسُ عامَ عَيْنَينِ ـ وعَينَينِ جبلٌ بِحِيالِ أُحُدٍ، بَينَهُ وَبَينَهُ وَادٍ ـ خَرَجْتُ مَعَ النَّاسِ إِلَى القِتالِ، فَلَمَّا اصْطَفُّوا لِلقِتَالِ، خَرَجَ سِبَاعٌ فَقَالَ: هَل مِنْ مُبَارِزٍ؟ قالَ: فَخَرَجَ إِلَيهِ حَمْزَةُ بْنُ عَبْدِ المُطَّلِبِ، فَقالَ: يَا سِبَاعُ، يَا ابْنَ أُمِّ أَنْمارٍ مُقَطِّعَةِ البُظُورِ، أَتُحَادُّ اللَّهَ وَرَسُولَهُ ﷺ؟ قالَ: ثُمَّ شَدَّ عَلَيهِ، فَكانَ كَأَمْسِ الذَّاهِبِ، قالَ وكَمَنْتُ لِحَمْزَةَ تَحْتَ صَخْرَةٍ، فَلَمَّا دَنَا مِنِّي رَمَيتُهُ بِحَرْبَتِي، فَأَضَعُهَا في ثُنَّتِهِ حَتَّى

٤٠٧١ ـ قوله: (مرط) كساء من أكسية النساء.

ـ قوله: منها ساقط من بعض النسخ.

ـ (تزفر) تحمل.

٤٠٧٢ ـ قوله: (حميت) زقّ كبير للسمن يشبه به الرجل السمين ا هـ شارح. والاعتجار: لفّ العمامة على الرأس من غير تحنيك.

ـ قوله: أسترضع له أي أطلب له من يرضعه.

ـ هو سباع بن عبد العزى الخزاعي.

ـ قوله: (مقطعة البظور) العرب تطلق هذا اللفظ في معرض الشتم يعني يا ابن ختانة أتعادي الله ورسوله وتعاندهما.

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When all the people returned to Mecca, I too returned with them. I stayed in (Mecca) till Islam spread in it. Then I left for Ta'if, and when (its) people sent their messengers to Allah's Apostle, I was told that The Prophet "Allah's blessing and peace be upon him" did not harm the messengers; So I too went out with them till I reached Allah's Apostle. When he saw me, he said: "Are you Wahshi?" I said: "Yes." He said: "Was it you who killed Hamza?" I replied: "What happened is what you have been told of." He said: "Can you hide your face from me?" So I went out. When Allah's Apostle "Allah's blessing and peace be upon him" died, and Musailama Al'kadhdhab (The Liar) appeared (claiming to be a prophet), I said: "I will go out to Musailama so that I may kill him, and compensate for killing Hamza." So I went out with the people (to fight Musailama and his followers) and then famous events took place concerning that battle. Suddenly I saw a man (Musailama) standing near a gap in a wall. He looked like an ash-coloured camel and his hair was disheveled. So I threw my spear at him, driving it into his chest in between his breasts till it came out through his shoulders. Then an Ansari man attacked and hit him on the head with a sword." Sulaiman Ibn Yasar narrated that Abdullah Ibn Omar said: A slave girl on the roof of a house said: "Unfortunately! The Commander of The Believers (Musailama) was killed by a black slave."

[25] The Prophet's injury on The Day of Ohud

4073- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" (pointing to his broken canine tooth) said: "Allah's Wrath has become severe on the people who harmed their Prophet. Allah's Wrath has become severe on the man who is killed by the Apostle of Allah in Allah's Cause."

4074- Ibn Abbas "Allah be pleased with both" narrated: " Allah's Wrath has become severe on the man who is killed by the Apostle of Allah in Allah's Cause. Allah's Wrath has become severe on the people who caused the face of The Prophet "Allah's blessing and peace be upon him" to bleed."

خَرَجَتْ مِنْ بَينِ وَرِكَيهِ، قال: فَكانَ ذاكَ العَهْدَ بِهِ، فَلَمَّا رَجَعَ النَّاسُ رَجَعْتُ مَعَهُمْ، فَأَقَمْتُ بِمَكَّةَ حَتَّى فَشا فِيها الإِسْلامُ، ثُمَّ خَرَجْتُ إِلَى الطَّائِفِ، فَأَرْسَلوا إِلى رَسُولِ اللَّهِ ﷺ رَسُولاً، فَقِيلَ لِي: إِنَّهُ لا يَهِيجُ الرُّسُلَ، قال: فَخَرَجْتُ مَعَهُمْ حَتَّى قَدِمْتُ عَلى رَسُولِ اللَّهِ ﷺ، فَلَمَّا رَآنِي قال: «أَنْتَ وَحْشِيٌّ»؟ قُلتُ: نَعَمْ، قال: «أَنْتَ قَتَلتَ حَمْزَةَ»؟ قُلتُ: قَدْ كانَ مِنَ الأَمْرِ ما بَلَغَكَ، قال: «فَهَل تَسْتَطِيعُ أَنْ تُغَيِّبَ وَجْهَكَ عَنِّي»؟ قال: فَخَرَجْتُ، فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ فَخَرَجَ مُسَيلِمَةُ الكَذَّابُ، قُلتُ: لأَخْرُجَنَّ إِلى مُسَيلِمَةَ، لَعَلِّي أَقْتُلُهُ فَأُكافِيءَ بِهِ حَمْزَةَ، قال: فَخَرَجْتُ مَعَ النَّاسِ، فَكانَ مِنْ أَمْرِهِ ما كانَ، قال: فَإِذا رَجُلٌ قائِمٌ في ثَلمَةِ جِدارٍ، كَأَنَّهُ جَمَلٌ أَوْرَقُ، ثائِرُ الرَّأْسِ، قال: فَرَمَيتُهُ بِحَرْبَتِي، فَأَضَعُها بَينَ ثَدْيَيهِ حَتَّى خَرَجَتْ مِنْ بَينِ كَتِفَيهِ، قال: وَوَثَبَ إِلَيهِ رَجُلٌ مِنَ الأَنْصارِ فَضَرَبَهُ بِالسَّيفِ عَلَى هامَتِهِ.

قال: قال عَبْدُ اللَّهِ بْنُ الفَضْلِ: فَأَخْبَرَنِي سُلَيمانُ بْنُ يَسارٍ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: فَقالَتْ جارِيَةٌ عَلَى ظَهْرِ بَيتٍ: وَاأَمِيرَ المُؤْمِنِينَ، قَتَلَهُ العَبْدُ الأَسْوَدُ.

٢٥ ـ بابُ ما أَصابَ النَّبِيَّ ﷺ مِنَ الجِراحِ يَوْمَ أُحُدٍ

٤٠٧٣ ـ حدثنا إِسْحاقُ بْنُ نَصْرٍ: حَدَّثَنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: سَمِعَ أَبا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قال: قال رَسُولُ اللَّهِ ﷺ: «اشْتَدَّ غَضَبُ اللَّهِ عَلى قَوْمٍ فَعَلُوا بِنَبِيِّهِ - يُشِيرُ إِلى رَباعِيَتِهِ - اشْتَدَّ غَضَبُ اللَّهِ عَلى رَجُلٍ يَقْتُلُهُ رَسُولُ اللَّهِ ﷺ في سَبِيلِ اللَّهِ».

٤٠٧٤ ـ حدثني مَخْلَدُ بْنُ مالِكٍ: حَدَّثَنا يَحْيَى بْنُ سَعِيدٍ الأُمَوِيُّ: حَدَّثَنا ابْنُ جُرَيجٍ، عَنْ عَمْرِو بْنِ دِينارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قال: اشْتَدَّ غَضَبُ اللَّهِ عَلى مَنْ قَتَلَهُ النَّبِيُّ ﷺ في سَبِيلِ اللَّهِ، اشْتَدَّ غَضَبُ اللَّهِ عَلى قَوْمٍ دَمَّوْا وَجْهَ نَبِيِّ اللَّهِ ﷺ. [الحديث ٤٠٧٤ ـ طرفه في: ٤٠٧٦].

٢٦ باب

٤٠٧٥ ـ حدثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا يَعْقُوبُ، عَنْ أَبِي حازِمٍ: أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ،

= الكمون: الاستخفاء.

ـ **قوله**: فأضعها في ثنته أي فوضعتها في عانته.

ـ **وقوله**: فكان ذاك العهد به كناية عن موته.

ـ **قوله**: إنه لا يهيج الرسل أي لا ينالهم منه مكروه.

ـ (أورق) لونه كالرماد.

٤٠٧٣ ـ قوله: (الرباعية) بوزن الثمانية: السن التي بين الثنية ، الناب والجمع رباعيات بالتخفيف ومكسورته ﷺ اليمنى السفلى والكاسر عتبة بن أبي وقاص أخو سعد. يقول الشارح ومن ثم لم نر له من نسله ولد فيبلغ الحنث إلا وهو أبخر أو أهتم مكسور الثنايا يعرف ذلك في عقبه ا هـ.

٤٠٧٥ ـ قوله: المجن هو الترس.

[26]

4075- Abu'hazim narrated that Sahl Ibn Sa'd had been asked about the injuries of The Messenger of Allah "Allah's blessing and peace be upon him". He said: "By Allah, I know who washed the injuries of The Messenger of Allah "Allah's blessing and peace be upon him" and who poured water (for washing them), as well as I know with what he was treated." Sahl added: "Fatima, the daughter of The Messenger of Allah "Allah's blessing and peace be upon him" washed the injuries, and Ali Ibn Abu'talib poured water from a shield. When Fatima saw that the water aggravated the bleeding, she took a piece of a mat, which she burnt, and inserted its ashes into the wound. In this way, the blood was congealed (with the result that bleeding stopped). His canine tooth got broken on that day, his face was wounded, and the helmet was broken on his head."

4076- Ibn Abbas "Allah be pleased with both" narrated: " Allah's Wrath has become severe on the man who is killed by the Apostle of Allah in Allah's Cause. Allah's Wrath has become severe on the people who caused the face of The Prophet "Allah's blessing and peace be upon him" to bleed. "

[27] Allah's saying: "Of those who answered the call of Allah and the Messenger, even after being wounded, those who do right and refrain from wrong have a great reward" (Al Imran 172)

4077- A'isha "Allah be pleased with her" said to Urwa, concerning Allah's saying: "Of those who answered the call of Allah and the Messenger, even after being wounded, those who do right and refrain from wrong have a great reward" (Al Imran 172): "O my nephew! Your father, Az'zubair and Abu'bakr were amongst them (who responded to the call of Allah and His Messenger on the day of Ohud). When The Messenger of Allah "Allah's blessing and peace be upon him" suffered what he suffered on the day of Ohud and the pagans left, The Prophet "Allah's blessing and peace be upon him" was afraid that they might return. So he said: "Who will go on their (Pagans) track?" He then selected seventy men (to do so); Abu'bakr and Az'zubair were amongst whom.

[28] What about those martyred on the day of Ohud, from amongst whom were Hamza, Al'yaman, Anas Ibn An'nadr, and Mus'ab Ibn Omair

4078- Quatada "Allah be pleased with him" narrated: We do not learn that any tribe amongst the Arabs lost more martyrs than The Ansar, who will have superiority on The Day of Judgement. Anas Ibn Malik told us that seventy from the Ansar were martyred on the day of Ohud, seventy on the day of Bir'ma'oona, and seventy on the day of Al'yamama. Anas added: The battle of Bir'ma'oona was during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", while the battle of Al'yamama was during the caliphate of Abu'bakr, exactly on the day when Musailama Al'kadhdhab was killed."

4079- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" shrouded every two martyrs of Ohud in one sheet and then said: "Which of them had more of Qur'an?" Whenever one of the two was pointed out, he would put him first in the grave. Then he said: "I will be a witness for them on The Day of Judgement." He ordered that they should be buried with their blood (on their bodies). They had no funeral prayer offered for them, nor were they washed.

وَهوَ يُسأَلُ عَن جُرحِ رَسُولِ اللَّهِ ﷺ، فَقَالَ: أَمَا وَاللَّهِ إِنِّي لأَعْرِفُ مَنْ كانَ يَغْسِلُ جُرحَ رَسُولِ اللَّهِ ﷺ، وَمَن كانَ يَسْكُبُ المَاءَ، وَبِمَا دُووِيَ، قالَ: كانَتْ فاطِمَةُ عليها السَّلامُ بِنتُ رَسُولِ اللَّهِ ﷺ تَغسِلُهُ، وَعَلِيٌّ يَسكُبُ الماءَ بالمِجَنِّ، فَلَمَّا رَأَتْ فاطِمَةُ أَنَّ المَاءَ لا يَزِيدُ الدَّمَ إلاَّ كَثْرَةً، أَخَذَتْ قِطعَةً مِن حَصِيرٍ، فَأَحْرَقَتْهَا وَأَلصَقَتْهَا، فَاسْتَمْسَكَ الدَّمُ، وَكُسِرَتْ رَبَاعِيَتُهُ يَوْمَئِذٍ، وَجُرِحَ وَجْهُهُ، وَكُسِرَتِ البَيْضَةُ عَلَى رَأْسِهِ.

[طرفه في: ٢٤٣]

٤٠٧٦ ـ حدّثني عَمرو بنُ عَلِيٍّ: حَدَّثَنا أَبو عاصِمٍ: حَدَّثَنا ابنُ جُرَيجٍ، عَن عَمرِو بنِ دِينارٍ، عَن عِكرِمَةَ، عَن ابنِ عَبَّاسٍ قال: اشتَدَّ غَضَبُ اللهِ عَلَى مَن قَتَلَهُ نَبِيٌّ، وَاشْتَدَّ غَضَبُ اللهِ عَلَى مَن دَمَّى وَجهَ رَسُولِ اللَّهِ ﷺ.

[طرفه في: ٤٠٧٤]

٢٧ ـ بابٌ ﴿الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ﴾ [آل عمران: ١٧٢]

٤٠٧٧ ـ حدّثنا مُحَمَّدٌ: حَدَّثَنا أَبو مُعاوِيَةَ، عَن هِشامٍ، عَن أَبِيهِ، عَن عائِشَةَ رَضِيَ اللَّهُ عَنها: ﴿الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ ما أَصَابَهُمُ القَرْحُ، لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقَوْا أَجْرٌ عَظِيمٌ﴾ قالَتْ لِعُروَةَ: يا ابنَ أُختِي، كانَ أَبَوَاكَ مِنهُمُ: الزُّبَيرُ وأَبو بَكْرٍ، لَمَّا أَصابَ رَسُولَ اللَّهِ ﷺ ما أَصابَ يَومَ أُحُدٍ، وانصَرَفَ عَنهُ المُشرِكونَ، خافَ أَن يَرجِعُوا، قالَ: «مَن يَذهَبُ في إِثْرِهِمْ». فانتَدَبَ مِنهُم سَبعونَ رَجُلاً، قالَ: كانَ فِيهِمْ أَبو بَكرٍ وَالزُّبَيرُ.

٢٨ ـ بابُ مَنْ قُتِلَ مِنَ المُسْلِمِينَ يَوْمَ أُحُدٍ مِنْهُمْ: حَمْزَةُ بْنُ عَبْدِ المُطَّلِبِ، وَاليَمانُ، وَأَنَسُ بْنُ النَّضْرِ، وَمُصْعَبُ بْنُ عُمَيرٍ

٤٠٧٨ ـ حدّثني عَمْرُو بنُ عَلِيٍّ: حَدَّثَنا مُعاذُ بنُ هِشامٍ قال: حَدَّثَنِي أَبِي، عَن قَتادَةَ قالَ: ما نَعْلَمُ حَيًّا مِن أَحْيَاءِ العَرَبِ، أَكْثَرَ شَهِيداً، أَعَزَّ يَوْمَ القِيَامَةِ مِنَ الأَنْصارِ.

قالَ قَتادَةُ: وَحَدَّثَنا أَنَسُ بنُ مالِكٍ: أَنَّهُ قُتِلَ مِنهُم يَومَ أُحُدٍ سَبعونَ، ويَومَ بِئرِ مَعُونَةَ سَبعونَ، ويَومَ اليَمامَةِ سَبعُونَ، قالَ: وَكانَ بِئْرُ مَعُونَةَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَيَوْمُ اليَمامَةِ عَلَى عَهْدِ أَبِي بَكْرٍ، يَومَ مُسَيلِمَةَ الكَذَّابِ.

٤٠٧٩ ـ حدّثنا قُتَيبَةُ بنُ سَعِيدٍ: حَدَّثَنا اللَّيثُ، عَن ابنِ شِهابٍ، عَن عَبدِ الرَّحمٰنِ بنِ كَعبِ ابنِ مالِكٍ: أَنَّ جابِرَ بنَ عَبدِ اللَّهِ رَضِيَ اللَّهُ عَنهُما أَخبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يَجمَعُ بَينَ الرَّجُلَينِ مِن قَتلَى أُحُدٍ في ثَوبٍ واحِدٍ، ثُمَّ يَقُولُ: «أَيُّهُمْ أَكْثَرُ أَخذاً لِلقُرْآنِ»؟ فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدٍ قَدَّمَهُ في اللَّحدِ، وَقالَ: «أَنا شَهِيدٌ عَلى هاؤلاءِ يَومَ القِيامَةِ». وَأَمَرَ بِدَفنِهِم بِدِمائِهِم، وَلَم يُصَلِّ عَلَيهِم، وَلَم يُغَسَّلُوا. [طرفه في: ١٣٤٣].

٤٠٧٧ ـ قوله: (فانتدب) فأجاب.

4080- Ibn Al'monkadir narrated: I heard Jaber saying: "When my father was martyred, I started weeping and uncovering his face. The companions of The Prophet "Allah's blessing and peace be upon him" stopped me from doing so but The Prophet "Allah's blessing and peace be upon him" did not prevent me. Then The Prophet "Allah's blessing and peace be upon him" said: "Don't weep over him, for the angels kept on covering him with their wings till his body was carried away (for burial)."

4081- Abu'burda narrated from Abu'moosa "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "I saw in a dream that I moved a sword whose blade got broken, which symbolized the losses the believers got on the day of Ohud. Then I moved it again, and it became as perfect as it had been. This symbolized the Conquest (of Mecca), which Allah helped us to accomplish, in addition to the union of all the believers. I saw in the dream cows (being slaughtered); and what Allah does is always beneficial. Those cows seemed to symbolize the faithful believers (martyred) on the day of Ohud."

4082- Khabbab "Allah be pleased with him" reported: We emigrated with The Prophet "Allah's blessing and peace be upon him" in Allah's cause, and so our reward was then surely incumbent on Allah. Some of us died and they did take nothing from their rewards in this world, amongst whom was Mus'ab Ibn Omair. Mus'ab Ibn Omair was martyred on the day of Ohud battle, leaving nothing except his short garment to shroud him in. When we covered his head his feet became bare and when we covered his feet, his head got naked. So The Prophet "Allah's blessing and peace be upon him" ordered us to cover his head only and to put (or throw) Idhkhir (a kind of shrub) over his feet. But some amongst us have got the fruits (of their work) ripened, which they are harvesting.

[29] (The mountain of) Ohud loves us (as well as we love it)

4083- Quatada narrated: I heard Anas "Allah be pleased with him" saying: The Prophet "Allah's blessing and peace be upon him" said: "This mountain (of Ohud) loves us as well as we love it."

4084- Anas "Allah be pleased with him" narrated that (the mountain of) Ohud appeared before The Prophet "Allah's blessing and peace be upon him" who said: "This mountain loves us as well as we love it. O Allah! As (The Prophet) Abraham made Mecca a sanctuary, I made a sanctuary (the area) between its (Medina's) two mountains."

٤٠٨٠ ـ وقالَ أَبُو الوَلِيدِ، عَنْ شُعْبَةَ، عَنِ ابْنِ الْمُنْكَدِرِ قالَ: سَمِعْتُ جابراً قالَ: لَمَّا قُتِلَ أَبي جَعلتُ أَبكي، وأَكْشِفُ الثَّوْبَ عَنْ وَجْهِه، فَجعَلَ أَصحابُ النَّبيِّ ﷺ يَنهونَني والنَّبيُّ ﷺ لَمْ يَنْهَ، وَقالَ النَّبيُّ ﷺ: «لا تَبْكِهِ ـ أَوْ: ما تَبْكِيه ـ ما زَالَتِ المَلائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رُفِعَ».

[طرفه في: ١٢٤٤].

٤٠٨١ ـ حدثنا مُحَمَّدُ بْنُ العَلاءِ: حَدَّثَنَا أَبُو أُسامَةَ، عَنْ بُرَيد بْنِ عَبْدِ اللَّهِ بْنِ أَبي بُرْدَةَ، عَنْ جَدِّهِ أَبي بُرْدَةَ، عَنْ أَبِي مُوسى رَضِيَ اللَّهُ عَنْهُ ـ أُرَى ـ عَنِ النَّبِيِّ ﷺ قالَ: «رَأيتُ في رُؤْيايَ أَنِّي هَزَزْتُ سَيفاً فَانْقَطعَ صَدْرُهُ، فَإِذا هُوَ ما أُصِيبَ مِنَ المُؤمِنِينَ يَوْمَ أُحُدٍ، ثُمَّ هَزَزْتُهُ أُخرَى فَعادَ أَحْسنَ ما كانَ، فَإِذا هُوَ ما جاءَ بِهِ اللَّهُ مِنَ الفَتحِ وَاجْتِماعِ المُؤْمِنِينَ، وَرَأَيتُ فِيها بَقراً، وَاللَّهُ خَيرٌ، فإِذا هُمُ المُؤْمِنُونَ يَوْمَ أُحُدٍ».

[طرفه في: ٣٦٢٢].

٤٠٨٢ ـ حدثنا أَحْمَدُ بْنُ يُونسَ: حَدَّثَنا زُهَيرٌ: حَدَّثَنا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ خَبَّابٍ رَضِيَ اللَّهُ عَنهُ قالَ: هاجرنا مَعَ النَّبيِّ ﷺ وَنَحْنُ نَبْتَغِي وَجهَ اللَّهِ، فَوَجَبَ أَجْرُنَا عَلَى اللَّهِ، فَمِنَّا مَنْ مَضى، أَوْ ذَهَبَ، لَمْ يَأكُلْ مِنْ أَجْرِه شَيئاً، كانَ مِنْهُمْ مُصْعَبُ بْنُ عُمَيرٍ، قُتِلَ يَوْمَ أُحُدٍ، فَلَمْ يَتْرُكْ إِلا نَمِرَةً، كُنَّا إِذا غَطَّينا بِها رَأسَهُ خَرَجَتْ رِجلاهُ، وَإِذا غُطِّيَ بِها رِجلاهُ خَرجَ رَأْسُهُ، فَقالَ لَنا النَّبيُّ ﷺ: «غَطُّوا بِهَا رَأسَهُ، وَاجْعَلُوا عَلَى رِجْلِيهِ الإِذْخِرَ». أَوْ قالَ: «أَلقوا عَلى رِجلَيهِ مِنَ الإِذْخِرِ». وَمِنّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهْوَ يَهْدِبُهَا.

[طرفه في: ١٢٧٦].

٢٩ ـ بابٌ أُحُدٌ يُحِبُّنَا

قالَهُ عَبَّاسُ بْنُ سَهْلٍ: عَنْ أَبي حُمَيدٍ، عَنِ النَّبِيِّ ﷺ.

٤٠٨٣ ـ حدّثني نَصْرُ بْنُ عَلِيٍّ قالَ: أَخبَرَني أَبي، عَنْ قُرَّةَ بْنِ خالِدٍ، عَنْ قَتادَةَ: سمِعْتُ أَنَساً رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبيَّ ﷺ قالَ: «هذا جَبَلٌ يُحِبُّنا وَنُحِبُّهُ».

[طرفه في: ٣٧١].

٤٠٨٤ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ عَمْرٍو، مَوْلَى المُطَّلِبِ، عَنْ أَنَسِ ابْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ طَلَعَ لَهُ أُحُدٌ، فَقالَ: «هذا جَبَلٌ يُحِبُّنا وَنُحِبُّهُ، اللَّهُمَّ إِنَّ إِبْراهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي حَرَّمْتُ ما بَيْنَ لابَتَيْها». [طرفه في: ٣٧١].

٤٠٨٠ ـ قوله: (ينهوني) ولأبي ذر ينهونني) وقوله: لا تبكيه وله لا تبكه بإسقاط الياء كما في الشارح وهو نهي للصائحة التي هي أخت جابر أو عمته عن البكاء على أبي جابر كما مرّ في الجنائز ا هـ.

٤٠٨١ ـ (بقراً) أي تذبح.

٤٠٨٢ ـ قوله: (غطي بها رجليه) ولأبي ذر: رجلاه بالألف بدل الياء وهو أوجه. (شارح).

4085- Uqba "Allah be pleased with him" narrated: One day The Prophet "Allah's blessing and peace be upon him" went out and offered the (funeral) prayer for the people (martyrs) of Ohud. However, he used to offer a funeral prayer for any dead person. Then (after he had returned) he came up the pulpit and said: "I am your predecessor before you, and I am a witness upon you. Now, I am looking at my fount. I have been given the keys of the treasures of the world (or the keys of the world). By Allah, I am not afraid that you will associate others (in worship) with Allah after me, but I am afraid that you will compete with each other for this world."

[30] The story of Ar'rajie, Ra'l, Dhakwan, and Bir'ma'oona

Ibn Is'haq narrated that Asim Ibn Omar had told that it took place after The Holy Battle of Ohud.

4086- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent out ten spies led by Asim Ibn Thabit Al'ansari, the grandfather of Asim Ibn Omar Ibn Al'khattab. When they reached (a place) between Usfan and Mecca, they were mentioned to (a group of the tribe of) Hudhail called Banu'lihyan. So they sent about one hundred archers in their pursuit. The archers traced the footsteps (of the Muslims) till they found the traces of dates which they had eaten at one of their camping places. The archers said: "These dates are of Yathrib (Medina)." Then they went on tracing the Muslims' footsteps. When Asim and his companions became aware of them, they took refuge in a (high) place. But the enemy encircled them and said: "Come down and surrender. We give you a promise and covenant not to kill anyone of you." Asim Ibn Thabit said: "O people! As for me, I will never get down to be under the protection of an infidel. O Allah! Inform your Prophet about us." So the archers threw their arrows at them and martyred Asim with seven men. There remained three men who were given the promise and covenant; and they came down and surrendered to them. They were Khubaib, Zaid and another man. When the archers got hold of them, they untied the strings of their arrow bows with which they tied the captives. The third man said: "This is the first proof of treachery! By Allah, I will not go with you for I follow the example of those (martyred companions)." The archers dragged him and tried hard with him. When he rejected to go with them, they killed him). Then Khubaib and Zaid were taken away by them. Later on, they were sold as slaves in Mecca after the event of Badr battle.

The sons of Al'harith Ibn Amer Ibn Nawfal bought Khubaib for it was he, who had killed Al'harith Ibn Amer (their father) on the day (of The Holy Battle) of Badr. Khubaib remained imprisoned by them till they decided unanimously to kill him. One day Khubaib borrowed from a daughter of Al'harith, a razor for shaving his public hair. By chance, while she was inattentive, a little son of hers went to him (Khubaib). She saw that Khubaib had seated him on his thigh while the razor was in his hand. She was so much terrified that Khubaib noticed her fear and said: "Are you afraid that I will kill him? I am not to do such a thing by Allah's will." Later on (while narrating the story) she said: "By Allah, I had never seen a better captive than Khubaib. By Allah, one day I saw him eating from a bunch of grapes in his hand while he

٤٠٨٥ ـ حدّثني عَمْرُو بْنُ خالِدٍ: حَدَّثَنَا اللَّيْث، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الخَيْرِ، عَنْ عُقْبَةَ: أَنَّ النَّبِيَّ ﷺ خرج يوماً، فصلّى على أهلِ أُحُدٍ صلاته على الميتِ، ثُمَّ انْصَرَفَ إِلَى المِنْبَرِ فَقَالَ: «إِنِّي فَرَطٌ لَكُمْ، وَأَنَا شَهِيدٌ عَلَيْكُمْ، وَإِنِّي لأَنْظُرُ إِلَى حَوْضِي الآنَ، وَإِنِّي أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الأَرْضِ أَوْ مَفَاتِيحَ الأَرْضِ، وَإِنِّي وَاللَّهِ ما أَخافُ عَلَيكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلكِنِّي أَخافُ عليكُمْ أَنْ تَنافَسُوا فِيها».

[طرفه في: ١٣٤٤]

٣٠ ـ بابُ غَزْوَةِ الرَّجِيعِ، وَرِعْلٍ، وَذَكْوَانَ، وَبِئْرِ مَعُونَة

وَحَدِيثِ عَضَلٍ وَالقَارَةِ وَعَاصِمِ بْنِ ثَابِتٍ وَخُبَيبٍ وَأَصْحَابِهِ.

قالَ ابْنُ إِسْحَاقَ: حَدَّثَنَا عاصِمُ بْنُ عُمَرَ: أَنَّهَا بَعْدَ أُحُدٍ.

٤٠٨٦ ـ حدّثني إِبْراهِيمُ بْنُ مُوسى: أَخْبَرَنا هِشَامُ بْنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَمْرِو بن أبي سُفيانَ الثَّقَفِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً عيناً، وَأَمَّرَ عليهِم عاصِمَ بْنَ ثابِتٍ، وهو جدُّ عاصِمِ بنِ عُمَرَ بنِ الخطاب، فانطلقوا حتّى إذا كانَ بينَ عُسْفَانَ وَمَكَّةَ، ذُكِرُوا لِحَيٍّ مِنْ هُذَيلٍ، يُقَالُ لَهُمْ: بَنُو لِحْيَانَ، فَتَبِعُوهُمْ بِقَرِيبٍ مِنْ مِئَةِ رَامٍ، فاقتصُّوا آثارَهُمْ حتّى أَتَوْا مَنْزِلاً نَزَلُوهُ، فَوَجَدُوا فِيهِ نَوَى تمرٍ تزوّدوهُ مِنَ المَدِينَةِ، فقالُوا: هذا تمرُ يَثْرِبَ، فتبِعوا آثارَهُمْ حتّى لحقوهُمْ، فلمّا انتهى عاصِمٌ وأصحابُهُ لَجَؤُوا إِلَى فَدْفَدٍ، وَجاءَ القَوْمُ فَأَحَاطُوا بِهِمْ، فَقَالُوا: لَكُمُ العَهْدُ وَالمِيثاقُ إِنْ نَزَلْتُمْ إِلَيْنا أَنْ لاَ نَقْتُلَ مِنْكُمْ رَجُلاً. فَقَالَ عاصِمٌ: أَمَّا أَنَا فَلا أَنْزِلُ فِي ذِمَّةِ كافِرٍ، اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ، فَقَاتَلُوهُمْ حَتَّى قَتَلُوا عاصِماً فِي سَبْعَةِ نَفَرٍ بِالنَّبْلِ، وبقيَ خُبيبٌ وزيدٌ ورجلٌ آخرُ، فأعطوهُمُ العهدَ والميثاقَ، فلمّا أعطوهُمُ العهدَ والميثاقَ نزلوا إِلَيهِمْ، فلمّا استمكنوا منهُم حلّوا أوتارَ قسيِّهِم فربطوهُم بها، فَقَالَ الرَّجُلُ الثَّالِثُ الَّذِي مَعَهُما: هذا أَوَّلُ الغَدْرِ، فَأَبى أَنْ يَصْحَبَهُمْ فَجَرَّرُوهُ وَعالَجُوهُ عَلَى أَنْ يَصْحَبَهُمْ فَلَمْ يَفعل فَقَتَلُوهُ، وَانْطَلَقُوا بِخُبيبٍ وزيدٍ حتّى باعُوهُما بِمكّةَ، فاشترى خُبيباً بنو الحارثِ بنِ عامرِ بنِ نوفلٍ ـ وكانَ خُبيبٌ هو قتلَ الحارثَ يومَ بدرٍ ـ فمكثَ عندهُم أسيراً، حتّى إذا أجمعوا قتلَهُ استعارَ مُوسى مِنْ بَعْضِ بَنَاتِ الحَارِثِ أَسْتَحِدُّ بِهَا فَأَعارَتْهُ، قالَتْ: فَغَفَلْتُ عَنْ صَبِيٍّ لِي، فَدَرَجَ إِلَيهِ حَتَّى أَتاهُ فَوَضَعَهُ عَلَى فَخِذِهِ، فَلَمَّا رَأَيْتُهُ فَزِعْتُ فَزْعَةً عَرَفَ ذاكَ مِنِّي وفي يَدِهِ المُوسى، فَقَالَ: أَتَخْشَيْنَ أَنْ أَقْتُلَهُ؟ ما كُنْتُ لأَفعلَ ذاكَ إِنْ شاءَ اللَّهُ، وكانَتْ تَقُولُ: ما رَأَيْتُ أَسيراً قَطُّ خيراً مِنْ خُبيبٍ، لَقَدْ رَأَيْتُهُ يَأْكُلُ

٤٠٨٥ ـ (أن تنافسوا) أصله أن تتنافسوا.

٤٠٨٦ ـ الاقتصاص: الاتباع.

ـ (فدفد) رابية مشرفة.

ـ (فدرج إليه) أي فمشي إليه الصبيّ.

was fettered with iron chains though (at that time) there was no fruit in Mecca." She used to say:" It was food with which Allah had provided Khubaib."

When they took him out of Mecca sanctuary to murder him, Khubaib requested them to allow for him to offer a two-rak'a prayer." They allowed him. Finished his prayer, he went to them and said: "By Allah! Had I not been afraid that you would think I was worried, I would have prayed more." It was Khubaib who set the tradition of praying for any Muslim to be martyred in captivity (before he is executed). Then he (invoking evil upon them) said: "O Allah! Count and kill them one by one, and leave none of them." Then he recited (those two poetic verses):

"As I am martyred as a Muslim, I do not care whatever I receive my death for Allah's Sake, for this is in the Cause of Allah. If He wishes, He will bless the cut limbs of my body." Then Uqba Ibn Al'harith went up and killed him. Some Quraishi people, being informed of Asim Ibn Thabit's death, sent some to bring a part of his body so that his death might be known for certain, for he had previously killed one of their nobles chiefs (in the battle of Badr). But Allah sent a swarm of wasps to protect the dead body of Asim, which shielded him from those who could not cut anything from his body.

4087- Jaber narrated: It was Abu'sarwa'a who killed Khubaib.

4088- Abdul'aziz narrated: Anas "Allah be pleased with him" said: "The Prophet "Allah's blessing and peace be upon him" sent seventy men, called The Reciters, for some purpose. The two patches of Banu'sulaim called Ra'l and Dhakwan, appeared to them near a well-called Bir'ma'oona. The (Muslim) people said: "By Allah, we have not come to harm you, but we are passing by you (Ra'l and Dhakwan) on our way to do something for The Prophet "Allah's blessing and peace be upon him"." But (the infidels) killed them. The Prophet "Allah's blessing and peace be upon him" therefore invoked evil upon them for a month during the morning prayer. That was the beginning of Qunut which we used not to say before that time." Anas was asked about Qunut: "Is it to be said after Bowing or (before Bowing) after finishing the Recitation?" Anas replied: "No, but after finishing the Recitation."

4089- Quatada narrated from Anas "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" kept, for one month, on (saying) Qunut after bowing (in the prayer), invoking evil upon some Arab tribes.

مِن قِطفِ عِنَبٍ، وما بِمَكَّةَ يَومَئِذٍ ثَمَرَةٌ، وإنَّهُ لَمُوثَقٌ في الحَديدِ، وما كانَ إلاَّ رِزْقٌ رَزَقَهُ اللَّهُ، فَخَرَجُوا به مِنَ الحَرَمِ لِيَقْتُلُوهُ، فَقالَ: دَعُوني أُصَلِّي رَكْعَتَينِ، ثُمَّ انصَرَفَ إلَيهِمْ فَقالَ: لَوْلا أنْ تَرَوْا أنَّ ما بِي جَزَعٌ مِنَ المَوتِ لَزِدتُ، فَكانَ أوَّلَ مَنْ سَنَّ الرَّكْعَتَينِ عِنْدَ القَتْلِ هُوَ، ثُمَّ قالَ: اللَّهُمَّ أحْصِهِمْ عَدَداً، ثُمَّ قالَ:

مـا أُبـالِـي حِينَ أُقْـتَـلُ مُـسْلِمـاً عَـلـى أيِّ شِـقٍّ كانَ لِلَّـهِ مَصْرَعِي

وذلِـكَ فِـي ذاتِ الإلَـهِ وإنْ يَشَـأْ يُـبارِكْ عَـلـى أوْصالِ شِلوٍ مُمَـزَّعِ

ثُمَّ قامَ إلَيهِ عُقْبَةُ بنُ الحارِثِ فَقَتَلَهُ، وبَعَثَتْ قُرَيْشٌ إلى عاصِمٍ لِيُؤْتَوْا بِشَيءٍ مِن جَسَدِهِ يَعْرِفُونَهُ، وكانَ عاصِمٌ قَتَلَ عَظِيماً مِنْ عُظَمائِهِمْ يَوْمَ بَدْرٍ، فَبَعَثَ اللَّهُ عَلَيهِ مِثْلَ الظُّلَّةِ مِنَ الدَّبْرِ، فَحَمَتْهُ مِنْ رُسُلِهِمْ، فَلَمْ يَقْدِرُوا مِنْهُ عَلى شَيءٍ.

[طرفه في: ٣٠٤٥].

٤٠٨٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفيَانُ، عَنْ عَمْرٍو: سَمِعَ جابِراً يَقُولُ: الَّذِي قَتَلَ خُبَيباً هُوَ أَبُو س٢رْوَعَةَ.

٤٠٨٨ ـ حدّثنا أبُو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوارِثِ: حَدَّثَنا عَبْدُ العَزِيزِ، عَنْ أنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: بَعَثَ النَّبِيُّ ﷺ سَبْعِينَ رَجُلاً لِحاجَةٍ، يُقالُ لَهُمُ القُرَّاءُ، فَعَرَضَ لَهُمْ حَيَّانِ مِنْ بَنِي سُلَيمٍ، رِعْلٌ وَذَكْوانُ، عِنْدَ بِئْرٍ يُقالُ لَها بِئْرُ مَعُونَةَ، فَقالَ القَوْمُ: وَاللَّهِ ما إيَّاكُمْ أرَدْنا، إنَّما نَحْنُ مُجْتازُونَ في حاجَةٍ لِلنَّبِيِّ ﷺ، فَقَتَلُوهُمْ، فَدَعا النَّبِيُّ ﷺ عَلَيهِمْ شَهْراً في صَلاةِ الغَداةِ، وذلِكَ بَدْءُ القُنُوتِ، وما كُنَّا نَقْنُتُ.

قالَ عَبْدُ العَزِيزِ: وسَأَلَ رَجُلٌ أنَساً عَنِ القُنُوتِ: أبَعْدَ الرُّكُوعِ، أوْ عِنْدَ فَراغٍ مِنَ القِراءَةِ؟ قالَ: لا بَلْ عِنْدَ فَراغٍ مِنَ القِراءَةِ. [طرفه في: ١٠٠١]

٤٠٨٩ ـ حدّثنا مُسْلِمٌ: حَدَّثَنا هِشامٌ: حَدَّثَنا قَتادَةُ، عَنْ أنَسٍ قالَ: قَنَتَ رَسُولُ اللَّهِ ﷺ شَهْراً بَعْدَ الرُّكُوعِ يَدْعُو عَلى أحْياءٍ مِنَ العَرَبِ.

[طرفه في: ١٠٠١]

ـ قوله: دعوني أصلي ولأبي ذر أصل بالجزم جواباً للأمر.

ـ قوله: أحصهم عدد أي أهلكهم بحيث لا تبقي من عددهم أحداً ا هـ شارح.

ـ قوله: على أوصال شلو ممزع أي على أعضاء جسد مقطع (شارح).

ـ (الدبر) النحل.

٤٠٨٧ ـ قوله: وأبو سروعة ولا يكسر وقد تضم الراء عقبة بن الحرث الصحابي ا هـ قاموس. فقول الشارح بكسر السين المهملة وفتحها ليس على ما ينبغي.

٤٠٨٨ ـ قوله: (حيان) قبيلتان.

4090- Quatada narrated from Anas Ibn Malik "Allah be pleased with him": Ra'l, Dhakwan, Osaiyya and Banu'lihyan asked The Messenger of Allah "Allah's blessing and peace be upon him" to provide them with some men to support them against their enemy. He provided them with seventy men from the Ansar whom we used to call The Reciters in their lifetime. They used to collect wood by daytime and pray at night. When they were at Bir'ma'oona (the well of Ma'oona), the infidels killed them in betrayal. When this news reached The Prophet "Allah's blessing and peace be upon him", he recited Qunut for one month In the morning prayer, invoking evil upon some of the Arab tribes, involving Ra'l, Dhakwan, Osaiyya and Banu'lihyan. We used to read a Qur'anic verse revealed on them, which was annulled later. It was: "Report our people on our behalf that we have met our Lord, who is pleased with us, and has made us pleased." Anas added: "The Prophet "Allah's blessing and peace be upon him" recited Qunut for one month in the morning prayer, invoking evil upon some of Arab tribes involving Ra'l, Dhakwan, Osaiyya, and Banu'lihyan." He added: "Those seventy Ansari men were killed at Bir'ma'oona."

4091- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" sent his (Anas's) uncle, the brother of Ommu'sulaim leading seventy riders. The chief of the pagans, Amer Ibn At'tufail, offered three proposals (to The Prophet "Allah's blessing and peace be upon him") saying: "Choose one of three alternatives: that the Bedouins will be under your command and the townspeople will be under my command; or that I will be your successor; or otherwise I will invade you with two thousand from Ghatafan." But Amer was infected with plague in the House of the mother of so-and-so. He said: "Shall I stay in the house of a lady from the family of so-and-so after having a (swelled) gland like that she-camel? Give me my horse." So he died on the back of his horse. Then Haram, the brother of Ommu'sulaim and a lame man along with another man from (the tribe of) so-and-so went towards the pagans (tribe of Amer). Haram said (to his companions): "Stay near to me, for I will go to them. If they (pagans) give me protection, you will be near to me, and if they kill me, then you should go back to your companions." Then Haram went to them and said: "Will you give me protection so as to report the message of The Apostle of Allah "Allah's blessing and peace be upon him"?" (A while after) he had started talking to them, they signaled to a man who went behind him and stabbed him to death with a spear. He (Haram) said: "Allah is more magnificent! I have succeeded, by the Lord of the Ka'ba!" The companion of Haram was pursued by the infidels, and then the rest (of Haram's companions) were all killed except the lame man who was at the top of a mountain. Then Allah revealed to us a verse which was annulled later. It was: "We met our Lord who is pleased with us and has made us pleased." (Following this event) The Prophet "Allah's blessing and peace be upon him" invoked evil on the pagans every morning for 30 days. He invoked evil upon the (tribes of) Ra'l, Dhakwan, Banu'lihyan and Osaiyya who disobeyed Allah and His Messenger "Allah's blessing and peace be upon him".

٤٠٩٠ ـ حدّثني عبدُ الأعلى بنُ حمّادٍ: حدَّثنَا يزيدُ بنُ زُرَيعٍ: حدَّثنَا سعيدٌ، عن قَتادةَ، عن أنسِ بنِ مالكٍ رَضيَ اللّهُ عَنهُ: أنّ رِعْلاً وذَكْوانَ وعُصيَّةَ وبَني لَحْيانَ: اسْتَمَدُّوا رسولَ اللّهِ ﷺ على عَدُوٍّ فأمَدَّهُم بِسَبْعينَ مِنَ الأنْصارِ، كُنَّا نُسَمِّيهم القُرَّاءَ في زَمانِهِم، كانُوا يَحْتَطِبُونَ بالنَّهارِ، ويُصَلُّونَ باللّيلِ، حتى كانُوا بِبئرِ مَعُونةَ قتلوهُم وغَدَروا بهم، فبَلَغَ النبيَّ ﷺ فقنَتَ شهراً يدْعُو في الصُّبحِ عَلى أحْياءٍ مِنْ أحْياءِ العَرَبِ، على رِعْلٍ وذَكْوانَ وعُصيَّةَ وبَني لَحْيانَ، قال أنَسٌ: فقَرأنا فيهِم قُرآناً، ثُمّ إنّ ذلكَ رُفعَ: بلِّغوا عنّا قَومَنا أنّا لَقينا ربّنا فرضيَ عنّا وأرْضانا.

وعن قَتادَةَ، عن أنسِ بنِ مالكٍ حدّثَهُ: أنّ نبيَّ اللّهِ ﷺ قنَتَ شهراً في صَلاةِ الصُّبحِ يدْعُو على أحْياءٍ مِنْ أحْياءِ العَرَبِ، على رِعْلٍ وذَكْوانَ وعُصيَّةَ وبَني لَحْيانَ.

زادَ خَليفَةُ: حدّثَنا ابنُ زُرَيعٍ: حدَّثنَا سعيدٌ، عن قتادَةَ: حدّثَنا أنَسٌ: أنّ أولئكَ السَّبعينَ مِنَ الأنْصارِ قُتِلُوا بِبئرِ مَعُونَةَ. قُرآناً: كِتاباً. نَحْوَهُ. [طرفه في: ١٠٠١].

٤٠٩١ ـ حدّثنا مُوسى بنُ إسْماعيلَ: حَدَّثَنا هَمّامٌ، عَنْ إسْحاقَ بنِ عَبْدِ اللّهِ بنِ أبي طَلْحَةَ قال: حَدَّثَني أنَسٌ: أنّ النَّبيَّ ﷺ بعثَ خالَهُ، أخٌ لأُمِّ سُلَيمٍ، في سَبْعينَ راكِباً، وكانَ رَئيسَ المُشْرِكينَ عامِرُ بنُ الطُّفَيلِ، خَيَّرَ بينَ ثَلاثِ خِصالٍ، فقالَ: يَكُونُ لكَ أهْلُ السَّهْلِ ولي أهْلُ المَدَرِ، أو أكونُ خَليفَتَكَ، أو أغْزُوكَ بأهْلِ غَطَفانَ بألفٍ وألفٍ؟ فطُعِنَ عامِرٌ في بيتِ أُمِّ فُلانٍ، فقالَ: غُدَّةٌ كَغُدَّةِ البَكْرِ، في بَيتِ امْرأةٍ مِنْ آلِ فُلانٍ، ائتُوني بِفَرَسي، فماتَ على ظَهْرِ فرسِهِ، فانطلَقَ حَرامٌ أخُو أُمِّ سُلَيمٍ، وهو رَجُلٌ أعْرَجُ، ورَجُلٌ مِن بَني فُلانٍ، قال: كُونا قَريباً حَتّى آتِيَهُمْ فإنْ آمَنُوني كُنتُمْ، وإنْ قَتَلُوني أتَيتُم أصْحابَكُم، فقالَ أتُؤمِنُوني أُبَلِّغْ رِسالَةَ رسولِ اللّهِ ﷺ، فجَعَلَ يُحدِّثُهُم، وأوْمَؤُوا إلى رَجُلٍ، فأتاهُ مِن خَلفِهِ فطَعَنَهُ، - قالَ هَمّامٌ أحْسِبُهُ - حَتّى أنْفَذَهُ بالرُّمْحِ، قالَ: اللّهُ أكبَرُ، فُزتُ ورَبِّ الكَعْبَةِ، فَلُحِقَ الرَّجُلُ، فَقُتِلُوا كُلُّهُم غيرَ الأعْرَجِ، كانَ في رأسِ جَبَلٍ، فأنْزَلَ اللّهُ علَينا، ثُمّ كانَ مِنَ المَنسُوخِ: إنّا قد لَقينا ربَّنا فَرَضيَ عنّا وأرْضانا. فدَعا النَّبيُّ ﷺ عَلَيهِم ثَلاثينَ صَباحاً، على رِعْلٍ وذَكْوانَ وبَني لَحْيانَ وعُصيَّةَ، الَّذينَ عَصَوُا اللّهَ ورَسُولَهُ ﷺ.

[طرفه في: ١٠٠١].

٤٠٩٢ ـ حدّثني حِبّانُ: أخبَرَنا عَبدُ اللّهِ: أخبَرَنا مَعمَرٌ قال: حَدَّثَني ثُمامَةُ بنُ عَبدِ اللّهِ بنِ

٤٠٩١ ـ قوله: (بعث خاله) أي خال أنس وهو حرام بن ملحان وقوله: (أخ) أي وهو أخ (لأم سليم) وهي أم أنس وروي أخا بالنصب بدلاً من قوله خاله أفاده الشارح.

ـ قوله: خير أي خير هو رسول الله ﷺ لما أتاه بين الخصال المذكورة فقال عليه الصلاة والسلام اللهم اكفني عامراً كما في الشارح.

ـ ولأبي ذر: أتؤمنوني.

٤٠٩٢ ـ قوله: (قال بالدم) أي أخذه فهو من إطلاق القول على الفعل.

4092- Anas Ibn Malik "Allah be pleased with him" narrated: When Haram Ibn Milhan, his uncle was stabbed on the day of Bir'ma'oona he sprinkled his blood over his face and head in this way and said: "I have succeeded, by the Lord of the Ka'ba."

4093- Hesham narrated from his father from A'isha "Allah be pleased with her": Abu'bakr asked The Prophet "Allah's blessing and peace be upon him" to allow him to immigrate (from Mecca) when he was greatly disturbed (by the infidels). But The Prophet "Allah's blessing and peace be upon him" said to him: "Wait." Abu'bakr said: "O Allah's Apostle! Do you hope that you will be allowed (to immigrate)?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "I hope so." So Abu'bakr waited for him. One day, The Messenger of Allah "Allah's blessing and peace be upon him" came at noon and addressed him saying: "Let whoever is with you, go out." Abu'bakr said: "None is there but my two daughters." The Prophet "Allah's blessing and peace be upon him" said: "Have you noticed that I have been allowed to go out (for migration)?" Abu'bakr said: "O Allah's Apostle! Let me accompany you." The Prophet "Allah's blessing and peace be upon him" said: "You will accompany me." Abu'bakr said: "O Allah's Apostle! I have got two she-camels which I had prepared and kept ready for (our) flight." So he gave one of the two to The Prophet "Allah's blessing and peace be upon him" (who insisted on buying it); and it was Al'jad'a. They both rode and proceeded till they reached the Cave at the mountain of Thawr where they hid themselves. Amer Ibn Fuhaira was the slave of Abdullah Ibn At'tufail Ibn Sakhbara, A'isha's brother from her mother's side. Abu'bakr had a milch she-camel, with which Amer used to go in the afternoon and come back to them before noon by setting out towards them in the early morning when it was still dark and then take it to the pasture so that none of the shepherds would be aware of what he was doing. When The Prophet "Allah's blessing and peace be upon him" (and Abu'bakr) went away (from the Cave), he (Amer) too went along with them; and they both used to make him ride at the back of their camels in turns till they reached Medina. Amer Ibn Fuhaira was martyred on the day of Bir'ma'oona.

Urwa narrated: When those (Muslims) of Bir'ma'oona were martyred and Amr Ibn Omaiyya Ad'damari was taken as prisoner, Amer Ibn At'tufail, pointing at a killed one (of Muslims), asked Amr: "Who is this?" Amr Ibn Omaiyya said to him: "He is Amer Ibn Fuhaira." Amer Ibn At'tufail said: "I saw him being lifted to the sky after he had been killed till I saw the sky between him and the earth. Then he was brought down to the earth." Then the news of the killed Muslims reached The Prophet "Allah's blessing and peace be upon him" who announced the news of their death saying: "Your companions have been killed, and they have asked their Lord saying: "O our Lord! Inform our brothers about us that we are pleased with You and You are pleased with us."" So Allah informed them (The Prophet "Allah's blessing and peace be upon him" and his companions) about them (the martyrs).

On that day, Urwa Ibn Asma Ibn As'salt who was one of them was killed, and Urwa (Ibn Az'zubair) was named after Urwa Ibn Asma. Mundhir (Ibn Az'zubair) was named after Mundhir Ibn Amr (who had also been martyred on that day).

أنس: أنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهِ عَنْهُ يَقُولُ: لَمَّا طُعِنَ حَرَامُ بْنُ مِلحَانَ، وَكَانَ خَالَهُ، يَوْمَ بِئْرِ مَعُونَةَ، قَالَ بِالدَّمِ: هَكَذَا، فَنَضَحَهُ عَلَى وَجْهِهِ وَرَأْسِهِ، ثُمَّ قَالَ: فُزْتُ وَرَبِّ الكَعْبَةِ.

[طرفه في: ١٠٠١].

٤٠٩٣ ـ حدثنا عُبَيدُ بْنُ إسماعيل: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَام، عَنْ أَبِيهِ عَنْ عائشة رَضِيَ اللَّهُ عَنها قالت: اسْتَأْذَنَ النَّبِيَّ ﷺ أبُو بَكْرٍ فِي الخُرُوجِ حِينَ اشْتَدَّ عَلَيْهِ الأَذَى، فَقَالَ لَهُ: «أَقِمْ». فقال: يَا رَسُولَ اللَّهِ، أَتَطْمَعُ أَنْ يُؤْذَنَ لكَ، فَكَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «إِنِّي لأَرْجُو ذلكَ». قالت: فانتَظَرَهُ أبُو بكرٍ، فأتَاهُ رَسُولُ اللَّهِ ﷺ ذاتَ يَوْمِ ظُهراً، فنادَاهُ فقالَ: «أَخْرِجْ مَنْ عِنْدَكَ». فقال أبُو بَكرٍ: إنَّمَا هُما ابْنَتَايَ، فقال: «أشَعَرْتَ أَنَّهُ قد أُذِنَ لِي في الخُرُوجِ». فقال: يَا رَسُولَ اللَّهِ الصُّحْبَةَ، فقالَ النَّبِيُّ ﷺ: «الصُّحْبَةَ». قالَ: يَا رَسُولَ اللَّهِ، عِنْدِي نَاقَتَانِ، قَدْ كُنْتُ أَعْدَدْتُهُمَا لِلخُرُوجِ، فَأَعْطَى النَّبِيَّ ﷺ إِحْدَاهُما ـ وهِيَ الجَدْعاءُ ـ فَرَكِبَا، فانطلَقَا حَتَّى أتَيَا الغارَ ـ وهو بثَورٍ ـ فتَوارَيَا فِيهِ، فَكانَ عامِرُ بْنُ فُهَيرَةَ غُلاماً لِعَبْدِ اللَّهِ بْنِ الطُّفَيلِ بْنِ سَخْبَرَةَ أَخُو عائشةَ لأُمِّهَا، وَكَانَتْ لأبِي بَكرٍ منْحةٌ، فَكانَ يَرُوحُ بِهَا وَيَغْدُو عَلَيهِمْ وَيُصْبِحُ، فَيَدَّلِجُ إلَيهِمَا ثُمَّ يَسْرَحُ، فَلا يَفْطَنُ بِهِ أَحَدٌ مِنَ الرِّعاءِ، فَلَمَّا خَرَجَ، خَرَجَ مَعَهُمَا يُعْقِبَانِهِ حَتَّى قَدِما المَدِينَةَ. فَقُتِلَ عامِرُ بْنُ فُهَيرَةَ يَوْمَ بِئْرِ مَعُونَةَ.

وعَنْ أَبِي أُسَامَةَ قَالَ: قالَ هِشَامُ بْنُ عُرْوَةَ: فَأَخْبَرَنِي أَبِي قالَ: لَمَّا قُتِلَ الَّذِينَ بِبِئْرِ مَعُونَةَ، وَأُسِرَ عَمْرُو بْنُ أُمَيَّةَ الضَّمْرِيُّ، قالَ لَهُ عامِرُ بْنُ الطُّفَيلِ: مَنْ هذا؟ فَأَشَارَ إِلَى قَتِيلٍ، فَقَالَ لَهُ عَمْرُو ابْنُ أُمَيَّةَ: هذا عامِرُ بْنُ فُهَيرَةَ، فَقالَ: لَقَدْ رَأَيْتُهُ بَعْدَ ما قُتِلَ رُفِعَ إِلَى السَّمَاءِ، حَتَّى إِنِّي لأَنْظُرُ إِلَى السَّمَاءِ بَيْنَهُ وَبَيْنَ الأَرْضِ، ثُمَّ وُضِعَ، فَأَتَى النَّبِيَّ ﷺ خَبَرُهُمْ فَنَعَاهُمْ، فَقَالَ: «إِنَّ أَصْحَابَكُمْ قَدْ أُصِيبُوا، وَإِنَّهُمْ قَدْ سَأَلُوا رَبَّهُمْ، فَقَالُوا: رَبَّنَا أَخْبِرْ عَنَّا إِخْوَانَنَا بِمَا رَضِينَا عَنْكَ وَرَضِيتَ عَنَّا، فَأَخْبَرَهُمْ عَنْهُمْ». وَأُصِيبَ يَوْمَئِذٍ فِيهِمْ عُرْوَةُ بْنُ أَسْمَاءَ بْنِ الصَّلْتِ فَسُمِّيَ عُرْوَةُ بِهِ، وَمُنْذِرُ بْنُ عَمْرٍو سُمِّيَ بِهِ مُنْذِراً.

[طرفه في: ٤٧٦]

٤٠٩٤ ـ حدثنا محمَّدٌ: أخبَرَنا عَبدُ اللَّهِ: أخبَرَنا سُلَيمانُ التَّيمِيُّ، عَنْ أَبِي مِجْلَزٍ، عَنْ أَنَسٍ

٤٠٩٣ ـ قوله: الصحبة أي أريد بالمرافقة.

ـ قوله: (فيدلج) أي يسير من آخر الليل.

ـ قوله: (يعقبانه) أي يردفانه بالنوبة.

ـ (نعاهم) أخبر بموتهم.

ـ قوله: فسمي عروة به يعني أن الزبير بن العوّام لما ولد له عروة سماه باسم عروة بن أسماء المذكور.

ـ قوله: ومنذر بن عمرو أي وأصيب أيضاً فيهم منذر بن عمرو فسمى الزبير ولده منذراً أخا عروة بن الزبير منذر بن عمرو المذكور للتفاؤل باسم من رضي الله عنهم ورضوا عنه أفاده العيني.

4094- Anas “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” kept on invoking evil, after bowing in the prayer, upon (the tribes of) Ra’l and Dhakwan, saying: “(The tribe of) Osaiyya disobeyed Allah and His Messenger.”

4095- Anas Ibn Malik “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” invoked evil upon those who killed his companions at Bir’ma’oona for 30 days (in the morning prayer). He invoked evil upon (the tribes of) Ra’l, Lihyan, and Osaiyya who disobeyed Allah and His Messenger “Allah’s blessing and peace be upon him”. Allah revealed a Qur'anic Verse to His Prophet regarding those (Muslims) who had been killed at Bir’ma'oona, which we recited till later it was annulled. (It went as follows:) “Inform our people that we met our Lord, who is pleased with us, and we are pleased with Him."

4096- Asim Al’ahwal narrated: I asked Anas Ibn Malik about Qunut during the prayer. Anas replied: "Yes (Qunut was recited by The Prophet “Allah’s blessing and peace be upon him” in the prayer)." I said: "Is it before Bowing or after Bowing?" Anas replied: "Before Bowing." I said: "So-and-so told me that you had informed him that it was after Bowing." Anas replied: "He was mistaken, for The Messenger of Allah “Allah’s blessing and peace be upon him” Recited Qunut after Bowing for one month. The Prophet “Allah’s blessing and peace be upon him” had sent some seventy people called The Reciters to some pagans who had concluded a peace treaty with The Messenger of Allah “Allah’s blessing and peace be upon him”. But those who had concluded the treaty with The Messenger of Allah “Allah’s blessing and peace be upon him” violated the treaty (and killed the seventy men). So The Messenger of Allah “Allah’s blessing and peace be upon him” kept on reciting Qunut after Bowing (in the prayer) for one month, invoking evil upon them.

[31] The holy battle of The Trench (or The Confederates)

In this context, Moosa Ibn Uqba told that it was in Shawwal, the fourth year of Hegira.

4097- Nafi narrated from Ibn Omar “Allah be pleased with both”: “I was presented to The Messenger of Allah “Allah’s blessing and peace be upon him” on the day of (The Holy Battle of) Ohud when I was only fourteen years old; and he did not allow for me (to take part in the battle). Then I was presented to him on the day of (The Holy Battle of) The Trench, when I was fifteen years old; and he permitted me.”

4098- Sahl “Allah be pleased with him” narrated: We were with The Messenger of Allah “Allah’s blessing and peace be upon him” while digging the trench and carrying out the earth on our backs. The Messenger of Allah “Allah’s blessing and peace be upon him” then said: "O Allah ! There is no life except the life of the Hereafter, so please forgive the Emigrants and the Ansar."

4099- Anas "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" went towards the Trench and saw the Emigrants and the Ansar digging in a very cold morning since they did not have slaves to do that for them. When he noticed their fatigue and hunger he said:

رَضِيَ اللَّهُ عَنْهُ قالَ: قَنَتَ النَّبِيُّ ﷺ بَعْدَ الرُّكُوعِ شَهْراً، يَدْعُو عَلى رِعْلٍ وذَكْوانَ ويَقُولُ: «عُصَيَّةُ عَصَتِ اللَّهَ ورَسُولَهُ».

[طرفه في: ١٠٠١]

٤٠٩٥ ـ حدّثنا يَحْيى بْنُ بُكَيْرٍ: حَدَّثَنا مالِكٌ، عَنْ إِسْحاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مالِكٍ قالَ: دَعا النَّبِيُّ ﷺ عَلى الَّذِينَ قَتَلُوا ـ يَعْنِي أَصْحابَهُ ـ بِبِئْرِ مَعُونَةَ ثَلاثِينَ صَباحاً، حِينَ يَدْعُو عَلى رِعْلٍ وَلَحْيانَ: «وَعُصَيَّةَ عَصَتِ اللَّهَ وَرَسُولَهُ ﷺ». قالَ أَنَسٌ: فَأَنْزَلَ اللَّهُ تَعالَى لِنَبِيِّهِ ﷺ في الَّذِينَ قُتِلُوا أَصْحابِ بِئْرِ مَعُونَةَ ـ قُرْآناً قَرَأْناهُ حَتَّى نُسِخَ بَعْدُ: بَلِّغُوا قَوْمَنا فَقَدْ لَقِينا رَبَّنا فَرَضِيَ عَنَّا وَرَضِينا عَنْهُ. [طرفه في: ١٠٠١]

٤٠٩٦ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنا عَبْدُ الواحِدِ: حَدَّثَنا عاصِمٌ الأَحْوَلُ قالَ: سَأَلْتُ أَنَسَ بْنَ مالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ القُنُوتِ فِي الصَّلاةِ؟ فَقالَ: نَعَمْ، فَقُلْتُ: كانَ قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ؟ قالَ: قَبْلَهُ، قُلْتُ: فَإِنَّ فُلاناً أَخْبَرَنِي عَنْكَ أَنَّكَ قُلْتَ بَعْدَهُ، قالَ: كَذَبَ، إِنَّما قَنَتَ رَسُولُ اللَّهِ ﷺ بَعْدَ الرُّكُوعِ شَهْراً: أَنَّهُ كانَ بَعَثَ ناساً يُقالُ لَهُمُ القُرَّاءُ، وَهُمْ سَبْعُونَ رَجُلاً، إِلى ناسٍ مِنَ المُشْرِكِينَ، وَبَيْنَهُمْ وَبَيْنَ رَسُولِ اللَّهِ ﷺ عَهْدٌ قِبَلَهُمْ، فَظَهَرَ هؤُلاءِ، الَّذِينَ كانَ بَيْنَهُمْ وَبَيْنَ رَسُولِ اللَّهِ ﷺ عَهْدٌ، فَقَنَتَ رَسُولُ اللَّهِ ﷺ بَعْدَ الرُّكُوعِ شَهْراً يَدْعُو عَلَيْهِمْ. [طرفه في: ١٠٠١]

٣١ ـ بابُ غَزْوَةِ الخَنْدَقِ، وَهْيَ الأَحْزابُ

قالَ مُوسى بْنُ عُقْبَةَ: كانَتْ فِي شَوَّالٍ سَنَةَ أَرْبَعٍ.

٤٠٩٧ ـ حدّثنا يَعْقُوبُ بْنُ إِبْراهِيمَ: حَدَّثَنا يَحْيى بْنُ سَعِيدٍ: عَنْ عُبَيْدِ اللَّهِ قالَ: أَخْبَرَنِي نافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ عَرَضَهُ يَوْمَ أُحُدٍ، وَهُوَ ابْنُ أَرْبَعَ عَشْرَةَ، فَلَمْ يُجِزْهُ، وَعَرَضَهُ يَوْمَ الخَنْدَقِ، وَهْوَ ابْنُ خَمْسَ عَشْرَةَ، فَأَجازَهُ.

[طرفه في: ٢٦٦٤]

٤٠٩٨ ـ حدّثني قُتَيْبَةُ: حَدَّثَنا عَبْدُ العَزِيزِ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قالَ كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ في الخَنْدَقِ، وَهُمْ يَحْفِرُونَ، وَنَحْنُ نَنْقُلُ التُّرابَ عَلى أَكْتادِنا، فَقالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ لا عَيْشَ إِلَّا عَيْشُ الآخِرَهْ، فَاغْفِرْ لِلْمُهاجِرِينَ والأَنْصارِ».

[طرفه في: ٣٧٩٧]

٤٠٩٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا مُعاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنا أَبُو إِسْحاقَ، عَنْ حُمَيْدٍ: سَمِعْتُ أَنَساً رَضِيَ اللَّهُ عَنْهُ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلى الخَنْدَقِ، فَإِذا المُهاجِرُونَ وَالأَنْصارُ يَحْفِرُونَ في غَداةٍ بارِدَةٍ، فَلَمْ يَكُنْ لَهُمْ عَبِيدٌ يَعْمَلُونَ ذلِكَ لَهُمْ، فَلَمَّا رَأَى ما بِهِمْ مِنَ

٤٠٩٧ ـ قوله: (عرضه) أي أظهره وأحضره عنده لينظر في حاله هل يستطيع الحضور في الحرب.

٤٠٩٩ ـ قوله: فأغفر الأنصار بهمزة قطع (شارح).

"O Allah! The real life is that of the Hereafter, (so would you please) forgive the Ansar and the Emigrants." In reply the Emigrants and the Ansar said: "We are those who have given the pledge of allegiance to Mohammad that we will carry on Jihad as long as we live."

4100- Anas "Allah be pleased with him" narrated: The Emigrants and the Ansar were digging the trench around Medina and were carrying the earth on their backs while saying: "We are those who have given the pledge of allegiance to Mohammad for Islam as long as we live." The Prophet "Allah's blessing and peace be upon him" said in reply to their statement: "O Allah! There is no goodness except the goodness of the Hereafter; so please grant Your Blessing to the Ansar and the Emigrants." The people used to bring a handful of barley for a meal to be prepared thereof by cooking it with a material (like oil, fat and butter having a change in color and smell). It would be served for the people (of workers) who were hungry. It always stuck to their throats and had a spiteful smell.

4101- Jaber "Allah be pleased with him" reported: We were digging (the trench) on the day of The Trench. We came across a big solid rock. We went to The Prophet "Allah's blessing and peace be upon him" and said: "Here is a rock appearing across the trench." He said: "I am coming down."

Then he got up, and a stone was tied to his belly in view of the fact that we had not eaten anything for three days. So The Prophet "Allah's blessing and peace be upon him" took the spade and struck the big solid rock, which became like sand. I said: "O Allah's Apostle! Allow me to go home." (When I went home) I said to my wife: "I saw The Prophet "Allah's blessing and peace be upon him" in a state on which I could not be patient. Do you have something (for him to eat)?" She replied: "I have barley and a she-kid." So I slaughtered the she-kid and she ground the barley. Then we put the meat in the earthenware cooking pot. Then I came to The Prophet "Allah's blessing and peace be upon him" after the dough had become soft and fermented, and (the meat in) the pot over the stone trivet had been nearly well cooked. I said: "I have got a little food prepared, so get up O Allah's Apostle, along with one or two men."

The Prophet "Allah's blessing and peace be upon him" asked: "How much is that food?" I told him about it. He said: "It is abundant and good. Tell your wife not to remove the earthenware pot from the fire and not to take out any bread from the oven till I reach there." Then he said (to all his companions): "Get up." So both of The Emigrants and The Ansar got up.

النَّصَبِ وَالجُوعِ، قالَ: «اللَّهُمَّ إِنَّ العَيشَ عَيشُ الآخِرَهْ. فَاغْفِرْ لِلأَنْصَارِ وَالمُهَاجِرَهْ». فَقَالُوا مُجِيبِينَ لَهُ:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدَا عَلَى الجِهَادِ ما بَقِينَا أَبَدَا

[طرفه في: ٢٨٣٤].

٤١٠٠ ـ **حدثنا** أبو مَعْمَر: حدَّثنا عبدُ الوارث، عن عبدِ العزيز، عن أنسٍ رضيَ اللّهُ عنه قال: جعلَ المهاجِرونَ والأنصارُ يحفِرونَ الخندقَ حولَ المدينة، وينقلُونَ الترابَ على متونهم، وَهُمْ يَقُولُونَ:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدَا عَلَى الإسْلامِ ما بَقِينَا أَبَدَا

قال: يقولُ النبيُّ ﷺ، وهوَ يُجِيبُهُم: «اللَّهُمَّ إِنَّهُ لا خَيرَ إِلا خَيرُ الآخِرَهْ. فَبارِكْ في الأنْصارِ وَالمُهاجِرَهْ». قالَ: يُؤْتَونَ بمِلءِ كَفِّي مِنَ الشَّعِيرِ، فَيُصْنَعُ لَهُمْ بإهالَةٍ سَنِخَةٍ، تُوضَعُ بَينَ يَدَي القَوْمِ، وَالقَوْمُ جِيَاعٌ، وَهْيَ بَشِعَةٌ في الحَلقِ، وَلَهَا رِيحٌ مُنْتِنٌ.

[طرفه في: ٢٨٣٤].

٤١٠١ ـ **حدثنا** خلادُ بن يحيى: حدَّثنا عبدُ الواحدِ بنُ أيمن، عن أبيه قال: أتيتُ جابراً رَضيَ اللّهُ عنْهُ فقال: إنّا يومَ الخندقِ نَحْفِرُ، فَعرضَتْ كُدْيَةٌ شَدِيدَةٌ، فجاؤُوا النّبيَّ ﷺ فقالُوا: هذهِ كُدْيَةٌ عَرَضَتْ في الخندقِ، فقال: «أَنَا نازِلٌ». ثُمَّ قامَ وَبَطنُهُ مَعْصُوبٌ بحجرٍ، وَلبِثْنَا ثَلاثَةَ أيّامٍ لا نَذُوقُ ذَوَاقاً، فَأَخَذَ النبيُّ ﷺ المِعْوَلَ فضَرَبَ، فعادَ كَثِيباً أَهْيَلَ، أَوْ أَهْيَمَ، فقُلتُ: يا رَسُولَ اللّه، ائْذَنْ لِي إِلَى البَيتِ، فَقُلتُ لامْرَأَتي رَأَيتُ بِالنَّبيِّ ﷺ شَيئاً ما كانَ في ذلكَ صَبْرٌ، فَعِنْدَكِ شَيءٌ؟ قالَتْ: عِنْدي شَعِيرٌ وَعَنَاقٌ، فَذَبحتُ العَنَاقَ، وَطَحَنَتِ الشَّعيرَ حَتَّى جَعَلْنَا اللَّحْمَ في البُرْمَةِ، ثُمَّ جِئْتُ النَّبيَّ ﷺ وَالعَجِينُ قَدِ انْكَسَرَ، وَالبُرْمَةُ بَينَ الأَثَافِيِّ قَدْ كادَتْ أَنْ تَنْضَجَ، فَقُلتُ: طُعَيِّمٌ لي، فَقُمْ أَنْتَ يا رَسُولَ اللّهِ وَرَجُلٌ أَوْ رَجُلانِ، قالَ: «كَمْ هُوَ»؟ فَذَكَرْتُ لَهُ، قالَ: «كَثِيرٌ طَيِّبٌ، قالَ: قُلْ لَهَا: لا تَنْزِعِ البُرْمَةَ، وَلا الخُبْزَ مِنَ التَّنُّورِ حَتَّى آتي، فَقالَ: قُومُوا». فقامَ المُهاجِرُونَ

٤١٠٠ ـ **قوله**: (بملء كفي) بكسر الفاء على الإفراد وبفتحها على التثنية مضافاً فيهما إلى ياء المتكلم ا هـ شارح يعني مع فتح الياء بعد تشديدها على رواية التثنية كما في المتن المشكول المصري قال العيني ويروى بملء كف بالافراد بدون الإضافة.

ـ **قوله**: بإهالة سنخة أي بودكة متغيرة الريح فاسدة الطعم (وهي) أي الإهالة (بشعة) أي كريهه المطعم تأخذ الحلق ولها ريح منتنة.

٤١٠١ ـ **قوله**: (كدية) قطعة صلبة من الأرض لا يعمل فيها المعول.

ـ **قوله**: فضرب وجد في بعض النسخ زيادة في الكدية.

ـ **قوله**: فعاد كثيباً الخ أي فصار المضروب رملاً سائلاً ا هـ.

ـ (البرمة) القدر من الحجر والجمع برم مثل غرفة وغرف والأثفية الحجر توضع عليه القدر والجمع أثافي. =

When I came to my wife, I said: "Allah's Mercy be upon you! The Prophet "Allah's blessing and peace be upon him" came along with The Emigrants, The Ansar, and those who were present with them." She asked: "Did The Prophet "Allah's blessing and peace be upon him" ask you (about the quantity of the food)?" I replied: "Yes." Then The Prophet "Allah's blessing and peace be upon him" said: "Enter and do not swamp." The Prophet "Allah's blessing and peace be upon him" started cutting the bread (into pieces) and put the cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He gave the food to his companions and took the meat out of the pot. He went on cutting the bread and scooping the meat (for his companions) till all of them ate their fill, with even some food remaining. Then The Prophet "Allah's blessing and peace be upon him" said (to my wife): "Eat and give others as the people are struck with hunger."

4102- Jaber Ibn Abdullah "Allah be pleased with both" narrated: When the Trench was dug, I saw The Prophet "Allah's blessing and peace be upon him" in the state of severe hunger. So I returned to my wife and said: "Do you have anything (to eat), for I saw The Messenger of Allah "Allah's blessing and peace be upon him" in a state of severe hunger?" She brought out for me a bag containing one Sa of barley. Furthermore, we had a domestic she-animal (kid) which I slaughtered. Then my wife ground the barley and finished at the same time I finished my job (of slaughtering the kid). Then I cut the meat into pieces which I put in an earthenware pot, and returned to The Messenger of Allah "Allah's blessing and peace be upon him". My wife said: "Do not disgrace me in front of The Messenger of Allah "Allah's blessing and peace be upon him" and those who are with him." So I went and said to him secretly: "O Allah's Apostle! I slaughtered a she-animal (kid) of ours, and we ground a Sa of barley we had. So please come along with another person." The Prophet "Allah's blessing and peace be upon him" raised his voice and said: "O people of Trench! Jaber prepared a meal; so let us go!" The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Don't put down your earthenware meat pot (from the fireplace) or bake your dough till I come." So I went (home) and The Messenger of Allah "Allah's blessing and peace be upon him" too, came, proceeding before the people. When I came to my wife, she said: "May Allah do so-and-so to you!" I said: "I told The Prophet "Allah's blessing and peace be upon him" of what you said." Then she brought out to him (The Prophet "Allah's blessing and peace be upon him") the dough, in which he spat and invoked for Allah's Blessings. Then he proceeded towards our earthenware meat pot in which he spat and invoked for Allah's Blessings. Then he said (to my wife): "Call a lady-baker to bake with you and keep on taking out scoops from your earthenware meat pot, and do not put it down from its fireplace." They were one-thousand (who ate). By Allah! All of them ate. Moreover, when they left the food and went away, our earthenware pot was still full (of meat) as if it had not decreased. Our dough was still being baked as if nothing had been taken from it.

4103- A'isha "Allah be pleased with her" narrated, concerning Allah's saying: "Behold they came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about Allah." (The Confederates "Al'ahzab" 10): "That happened on the day of (The Holy Battle of) The Trench."

وَالأَنْصَارُ، فَلَمَّا دَخَلَ عَلَى امْرَأَتِهِ قَالَ: وَيحَكِ جَاءَ النَّبِيُّ ﷺ بِالْمُهَاجِرِينَ وَالأنصارِ وَمَنْ مَعَهُمْ، قالَتْ: هَلْ سَأَلَكَ؟ قلتُ: نعَم، فقالَ: «ادْخُلُوا وَلاَ تَضَاغَطُوا». فجعلَ يكسرُ الخبزَ، ويجعلُ عَلَيهِ اللَّحمَ، وَيُخَمِّرُ البُرْمَةَ وَالتَّنُّورَ إذا أخذَ منهُ، وَيُقَرِّبُ إِلَى أَصْحَابِهِ، ثُمَّ يَنْزِعُ، فَلَمْ يَزَلْ يَكسرُ الخُبزَ، وَيَغْرِفُ حَتَّى شَبِعُوا، وَبَقِيَ بَقِيَّةٌ، قالَ: «كُلِي هذا وَاهْدِي، فَإِنَّ النَّاسَ أَصَابَتْهُمْ مَجَاعَةٌ».

[طرفه في: ٣٠٧٠].

٤١٠٢ ـ حدَّثني عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عاصِم: أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفيانَ: أَخْبَرَنَا سَعِيدُ بْنُ مِينَاءَ قالَ: سَمِعْتُ جابِرَ بْنَ عَبْدِ اللهِ رَضِيَ اللَّهُ عَنهُمَا قالَ: لَمَّا حُفِرَ الخَنْدَقُ رَأَيتُ بِالنَّبِيِّ ﷺ خَمَصاً شَدِيداً، فَانْكَفَأْتُ إِلَى امْرَأَتِي، فَقُلْتُ: هَل عِنْدَكِ شَيءٌ؟ فَإِنِّي رَأَيتُ بِرَسُولِ اللَّهِ ﷺ خَمَصاً شَدِيداً، فَأَخْرَجَتْ إِلَيَّ جِرَاباً فِيهِ صَاعٌ مِنْ شَعِيرٍ، وَلَنَا بُهَيمَةٌ دَاجِنٌ فَذَبَحْتُهَا، وَطَحَنَتِ الشَّعِيرَ، فَفَرَغَتْ إِلَى فَرَاغِي، وَقَطَّعْتُهَا في بُرْمَتِهَا، ثُمَّ وَلَّيتُ إِلَى رَسُولِ اللهِ ﷺ، فَقالَتْ: لا تَفْضَحْنِي بِرَسُولِ اللهِ ﷺ وَبِمَنْ مَعَهُ، فَجِئْتُهُ فَسَارَرْتُهُ، فَقُلْتُ: يا رَسُولَ اللهِ ذَبَحْنَا بُهَيمَةً لَنَا وَطَحَنَّا صَاعاً مِنْ شَعِيرٍ كانَ عِنْدَنَا، فَتَعَالَ أَنْتَ وَنَفَرٌ مَعَكَ، فَصَاحَ النَّبِيُّ ﷺ فَقالَ: «يا أَهْلَ الخَنْدَقِ، إِنَّ جَابِراً قَدْ صَنَعَ سُوْراً، فَحَيَّ هَلاً بِكُمْ». فَقالَ رَسُولُ اللهِ ﷺ: «لاَ تُنْزِلُنَّ بُرْمَتَكُمْ، وَلاَ تَخْبِزُنَّ عَجِينَكُمْ حَتَّى أَجِيءَ». فَجِئْتُ وَجاءَ رَسُولُ اللَّهِ ﷺ يَقْدُمُ النَّاسَ حَتَّى جِئْتُ امْرَأَتِي، فَقَالَتْ: بِكَ وَبِكَ، فَقُلْتُ: قَدْ فَعَلْتُ الَّذِي قُلْتِ، فَأَخْرَجَتْ لَهُ عَجِيناً فَبَصَقَ فِيهِ وَبارَكَ، ثُمَّ عَمَدَ إِلَى بُرْمَتِنَا فَبَصَقَ وَبارَكَ، ثُمَّ قالَ: «ادْعُ خابِزَةً فَلْتَخْبِزْ مَعِي، وَاقْدَحِي مِنْ بُرْمَتِكُمْ وَلاَ تُنْزِلُوهَا». وَهُمْ أَلْفٌ، فَأُقْسِمُ بِاللَّهِ لَقَدْ أَكَلُوا حَتَّى تَرَكُوهُ وَانْحَرَفُوا، وَإِنَّ بُرْمَتَنَا لَتَغِطُّ كَما هِيَ، وَإِنَّ عَجِينَنَا لَيُخْبَزُ كَما هُوَ.

[طرفه في: ٣٠٧٠].

٤١٠٣ ـ حدَّثني عُثْمَانُ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا: ﴿إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ﴾. [الأحزاب: ١٠] قالَتْ: كانَ ذَاكَ يَوْمَ الخَنْدَقِ.

= ـ (لا تضاغطوا) أي لا تزدحموا.

٤١٠٢ ـ قوله: خمصاً من ضمور البطن من الجوع.

ـ قوله: سؤراً كذا بالهمز وفي اليونينية وغيرها بتركه وهو الأصح.

ـ قوله: (بك وبك) متعلق بمحذوف أي فعل الله بك كذا وفعل بك كذا قالته لما رأت كثرة الناس وقلة الطعام.

ـ قوله: (فلتخبز معي) أي عندي وفي بعض النسخ معك وهو الأحسن.

ـ قوله: (واقدحي) أي اغرفي يقال: قدح من المرق إذا غرف منه والمغرفة تسمى المقدحة.

ـ (تغط) تفور.

4104- Al'bara "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" was carrying earth on the day of (digging) the trench till his Abdomen was fully covered with dust, and he was saying: "By Allah, without Allah we neither would have been guided, nor would we have given in charity, nor would we have prayed. So (O Allah), please send calmness upon us, and make our feet firm if we meet the enemy as the enemy rebelled against us. If they intended affliction (by trying to frighten and fight against us) then we would not escape but withstand them." The Prophet "Allah's blessing and peace be upon him" raised his voice saying: "We would not (flee), we would not (flee)."

4105- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I have been made victorious by As'saba (an easterly wind), while Ad (tribe) was destroyed by Ad'dabur (a westerly wind)."

4106- Al'bara "Allah be pleased with him" narrated: On The Day of The Confederates when The Messenger of Allah "Allah's blessing and peace be upon him" dug the trench, I saw him carrying earth out of the trench till dust hid the skin of his Abdomen from my sight; and he was a hairy man. I heard him reciting the poetic verses composed by Ibn Rawaha while he was carrying the earth: "O Allah! Without You we would not have been guided, nor would we have given in charity, nor would we have prayed. So, please send calmness upon us and make our feet firm if we meet the enemy, who rebelled against us. If they intend affliction (by trying to frighten and fight against us) then we would not (escape but resist them)." The Prophet "Allah's blessing and peace be upon him" prolonged his voice at the last words.

4107- Ibn Omar "Allah be pleased with both" narrated: The first day (of fighting in a battle) I attended was that of (The Holy Battle of) The Trench."

4108- Ikrima Ibn Khalid narrated: Ibn Omar "Allah be pleased with both" said: "I went to Hafsa while water was dribbling from her twined braids (after taking a bath). I said: "The state of people is as you see, and no authority (of ruling) was given to me." Hafsa said: "Go to them; and they are waiting for you. Indeed, I am afraid that your absence might lead them to divide (in attitude)."" So Hafsa did not leave Ibn Omar till he went.

٤١٠٤ ـ حدّثنا مُسلِمُ بنُ إبْراهيمَ: حَدَّثَنا شُعْبَةُ، عَنْ أَبي إِسْحاق، عَنِ البَراءِ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يَنْقُلُ التُّرابَ يَوْمَ الخندق، حَتَّى أَغْمَرَ بَطْنَهُ، أَوِ اغْبَرَّ بَطْنُهُ، يَقُولُ:

«وَاللَّهِ لَوْلا اللَّهُ ما اهْتَدَيْنا ... وَلا تَصَدَّقْنا وَلا صَلَّيْنا

فَأَنْزِلَنْ سَكِينَةً عَلَيْنا ... وَثَبِّتِ الأَقْدامَ إِنْ لاقَيْنا

إِنَّ الأُلَى قَدْ بَغَوْا عَلَيْنا ... إِذا أَرادُوا فِتْنَةً أَبَيْنا»

وَرَفَعَ بِها صَوْتَهُ: «أَبَيْنا أَبَيْنا». [طرفه في: ٢٨٣٦].

٤١٠٥ ـ حدّثنا مُسدَّدٌ: حَدَّثَنا يَحيى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ قالَ: حَدَّثَني الحَكَمُ، عَنْ مُجاهِدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ قالَ: «نُصِرْتُ بِالصَّبا، وَأُهْلِكَتْ عادٌ بِالدَّبُورِ». [طرفه في: ١٠٣٥].

٤١٠٦ ـ حدّثني أَحْمَدُ بْنُ عُثْمانَ: حَدَّثَنا شُرَيْحُ بْنُ مَسْلَمَةَ قالَ: حَدَّثَني إِبْراهِيمُ بْنُ يُوسُفَ قالَ: حَدَّثَني أَبِي، عَنْ أَبِي إِسْحاقَ قالَ: سَمِعْتُ البَراءَ يُحَدِّثُ، قالَ: لَمَّا كانَ يَوْمُ الأَحْزابِ، وَخَنْدَقَ رَسُولُ اللَّهِ ﷺ، رَأَيْتُهُ يَنْقُلُ مِنْ تُرابِ الخَنْدَقِ، حَتَّى وارَى عَنِّي الغُبارُ جِلْدَةَ بَطْنِهِ، وَكانَ كَثِيرَ الشَّعَرِ، فَسَمِعْتُهُ يَرْتَجِزُ بِكَلِماتِ ابْنِ رَواحَةَ، وَهُوَ يَنْقُلُ مِنَ التُّرابِ يَقُولُ:

«اللَّهُمَّ لَوْلا أَنْتَ ما اهْتَدَيْنا ... وَلا تَصَدَّقْنا وَلا صَلَّيْنا

فَأَنْزِلَنْ سَكِينَةً عَلَيْنا ... وَثَبِّتِ الأَقْدامَ إِنْ لاقَيْنا

إِنَّ الأُلَى قَدْ بَغَوْا عَلَيْنا ... وَإِنْ أَرادُوا فِتْنَةً أَبَيْنا»

قالَ: ثُمَّ يَمُدُّ صَوْتَهُ بِآخِرِها. [طرفه في: ٢٨٣٦].

٤١٠٧ ـ حدّثني عَبْدَةُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا عَبْدُ الصَّمَدِ، عَنْ عَبْدِ الرَّحْمٰنِ، هُوَ ابْنُ عَبْدِ اللَّهِ ابْنِ دِينارٍ، عَنْ أَبِيهِ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: أَوَّلُ يَوْمٍ شَهِدْتُهُ يَوْمُ الخَنْدَقِ.

٤١٠٨ ـ حدّثني إِبْراهِيمُ بْنُ مُوسى: أَخْبَرَنا هِشامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابْنِ عُمَرَ. قالَ: وَأَخْبَرَنِي ابْنُ طاوُسٍ، عَنْ عِكْرِمَةَ بْنِ خالِدٍ، عَنِ ابْنِ عُمَرَ قالَ: دَخَلْتُ عَلَى حَفْصَةَ وَنَسْواتُها تَنْطُفُ، قُلْتُ: قَدْ كانَ مِنْ أَمْرِ النَّاسِ ما تَرَيْنَ، فَلَمْ يُجْعَلْ لِي مِنَ الأَمْرِ شَيْءٌ. فَقالَتْ: الْحَقْ فَإِنَّهُمْ يَنْتَظِرُونَكَ، وَأَخْشى أَنْ يَكُونَ فِي احْتِباسِكَ عَنْهُمْ فُرْقَةٌ. فَلَمْ تَدَعْهُ حَتَّى

٤١٠٤ ـ قوله: (أغمر بطنه) أي واراه التراب.

٤١٠٨ ـ قوله: ونسواتها أي ضفائر شعرها ويروى ونوساتها بتقديم الواو على السين كما يأتي من المؤلف وهو أشبه بالصحة.

ـ (ما ترين) من مسئلة التحكيم بعد وقعة صفين.

ـ قوله: تنطف بكسر الطاء المهملة وتضمّ أي تقطر يعني أنها كانت اغتسلت ا هـ.

When the people differed, Mo'awiya addressed them saying: "If anybody wants to say anything in this matter (of Caliphate), he should show up and not conceal himself, for we have more right (to be a Caliph) than he and his father." On that, Habib Ibn Maslama said (to Ibn Omar): "Why don't you reply to him?" Abdullah Ibn Omar said: "I untied my garment that was round my back and legs while I was sitting and was about to say: "He who fought against you and against your father for the sake of Islam, has more right (to be a Caliph)." But I was afraid that my statement might lead people to differ (in attitude) and cause bloodshed, and (in the same time, I was afraid that) my statement might be interpreted in a way different from what I intended. (So I kept silent) remembering what Allah has prepared in the Gardens of Paradise (for those who are patient and prefer the Hereafter to this worldly life)." Habib said: "You did what kept you safe and secure."

4109- Sulaiman Ibn Surd "Allah be pleased with him" narrated: (After the battle of) the day of The Confederates, The Prophet "Allah's blessing and peace be upon him" said: "We will go to attack them (The infidels) and they will not come to attack us."

4110- Sulaiman Ibn Surd narrated: When the confederates were driven away, I heard The Prophet "Allah's blessing and peace be upon him" saying: "Henceforth, we will go to attack them (the disbelievers); and they will not come to attack us, but we will go to them."

4111- Ali "Allah be pleased with him" narrated: On the day of (The Holy Battle of) The Trench, The Prophet "Allah's blessing and peace be upon him" said: "Would that Allah makes their (the unbelievers') homes and graves full of fire just as they prevented us from offering the Middle (Asr) Prayer till the sun had set."

4112- Jaber Ibn Abdullah "Allah be pleased with both" narrated: during the battle of trench Omar Ibn Al'khattab came cursing the disbelievers of Quraish after the sun had set and said: "O Allah's Apostle! I could not offer the Asr prayer till the sun had set." The Prophet "Allah's blessing and peace be upon him" said: "By Allah! I, too, have not prayed." So we turned towards But'han. The Prophet "Allah's blessing and peace be upon him" performed ablution and we too performed ablution, and offered the Asr prayer after the sun had set. Then he offered the Maghrib prayer.

4113- Jaber "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said, on the day of the battle of The Confederates: "Who will bring me the information about the enemy?" Az'zubair said: "I will do." The Prophet "Allah's blessing and peace be upon him" said again: "Who will bring me the information about the enemy?" Az'zubair said again: "I will do." The Prophet "Allah's blessing and peace be upon him" asked (for the third time): "Who will bring me the information about the enemy?" Az'zubair replied: "I will do." The Prophet "Allah's blessing and

ذَهَبَ، فَلَمَّا تَفَرَّقَ النَّاسُ خَطَبَ مُعَاوِيَةُ، فَقَالَ: مَنْ كَانَ يُرِيدُ أَنْ يَتَكَلَّمَ فِي هَذَا الأَمْرِ، فَلْيُطْلِعْ لَنَا قَرْنَهُ، فَلَنَحْنُ أَحَقُّ بِهِ مِنْهُ وَمِنْ أَبِيهِ. قَالَ حَبِيبُ بْنُ مَسْلَمَةَ: فَهَلَّا أَجَبْتَهُ؟ قَالَ عَبْدُ اللَّهِ: فَحَلَلْتُ حُبْوَتِي، وَهَمَمْتُ أَنْ أَقُولَ: أَحَقُّ بِهَذَا الأَمْرِ مِنْكَ مَنْ قَاتَلَكَ وَأَبَاكَ عَلَى الإِسْلَامِ، فَخَشِيتُ أَنْ أَقُولَ كَلِمَةً تُفَرِّقُ بَيْنَ الجَمْعِ، وَتَسْفِكُ الدَّمَ، وَيُحْمَلُ عَنِّي غَيْرُ ذَلِكَ، فَذَكَرْتُ مَا أَعَدَّ اللَّهُ فِي الجِنَانِ. قَالَ حَبِيبٌ: حُفِظْتَ وَعُصِمْتَ. قَالَ مَحْمُودٌ، عَنْ عَبْدِ الرَّزَّاقِ: وَنَوْسَاتُهَا.

٤١٠٩ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ الأَحْزَابِ: «نَغْزُوهُمْ وَلَا يَغْزُونَنَا». [الحديث ٤١٠٩ طرفه في: ٤١١٠]

٤١١٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ: سَمِعْتُ أَبَا إِسْحَاقَ يَقُولُ: سَمِعْتُ سُلَيْمَانَ بْنَ صُرَدٍ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ، حِينَ أَجْلَى الأَحْزَابَ عَنْهُ: «الآنَ نَغْزُوهُمْ وَلَا يَغْزُونَنَا، نَحْنُ نَسِيرُ إِلَيْهِمْ». [طرفه في: ٤١٠٩]

٤١١١ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَالَ يَوْمَ الخَنْدَقِ: «مَلَأَ اللَّهُ عَلَيْهِمْ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا، كَمَا شَغَلُونَا عَنْ صَلَاةِ الوُسْطَى حَتَّى غَابَتِ الشَّمْسُ». [طرفه في: ٢٩٣١]

٤١١٢ - حَدَّثَنَا المَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ جَاءَ يَوْمَ الخَنْدَقِ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، جَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ، وَقَالَ: يَا رَسُولَ اللَّهِ، مَا كِدْتُ أَنْ أُصَلِّيَ، حَتَّى كَادَتِ الشَّمْسُ أَنْ تَغْرُبَ. قَالَ النَّبِيُّ ﷺ: «وَاللَّهِ مَا صَلَّيْتُهَا». فَنَزَلْنَا مَعَ النَّبِيِّ ﷺ بُطْحَانَ، فَتَوَضَّأَ لِلصَّلَاةِ وَتَوَضَّأْنَا لَهَا، فَصَلَّى العَصْرَ بَعْدَمَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا المَغْرِبَ. [طرفه في: ٥٩٦]

٤١١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنِ ابْنِ المُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الأَحْزَابِ: «مَنْ يَأْتِينَا بِخَبَرِ القَوْمِ»؟ فَقَالَ الزُّبَيْرُ: أَنَا، ثُمَّ قَالَ: «مَنْ يَأْتِينَا بِخَبَرِ القَوْمِ»؟ فَقَالَ الزُّبَيْرُ: أَنَا، ثُمَّ قَالَ: «مَنْ يَأْتِينَا بِخَبَرِ القَوْمِ»؟ فَقَالَ الزُّبَيْرُ: أَنَا، ثُمَّ قَالَ:

= - الحبوة ثوب يلقى على الظهر ويربط طرفاه على الساقين بعد ضمهما يفعله المقعي وإذا أراد القيام يحله.

٤١١٠ - قوله: حين أجلى الأحزاب أي حين تفرقوا يقال: جلا القوم عن الموضع ومنه جلوا وجلاء وأجلوا إذا تفرقوا كما في القاموس وضبطه العيني بالبناء للمفعول أي أرجعوا بصنع الله سبحانه لرسوله.

٤١١٢ - (بطحان) واد بالمدينة.

peace be upon him" said: "Every Prophet had a disciple; and my disciple is Az'zubair. "

4114- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to say: "There is no God (to be worshipped) but Allah Alone (Who) honoured His Warriors, made His Slave victorious, and (He) Alone defeated the (infidel) confederates; so there is nothing after Him."

4115- Abdullah Ibn Abu'awfa "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" invoked evil upon the confederates saying: "O Allah, the Revealer of the Holy Book (of Qur'an), the Quick Taker of the accounts! Please defeat the confederates. O Allah! Defeat and shake them."

4116- Both of Nafi and Salim narrated from Abdullah (Ibn Omar) "Allah be pleased with both": Whenever Allah's Apostle "Allah's blessing and peace be upon him" returned from a holy battle, Hajj or Umra, he used to magnify Allah thrice and then say: "There is no God (to be worshipped) but Allah; He is One and has no partner. The dominion be for Him, all the praises be to Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His promise, made His slave victorious, and (He) Alone defeated all the confederates (of non-believers)."

[32] The Prophet's return from The holy battle of The Trench and getting out to fight and besiege Banu'quraidha

4117- A'isha "Allah be pleased with her" narrated: When The Prophet "Allah's blessing and peace be upon him" came back from (The Holy Battle of) The Confederates, he put down his arms and took a bath. Then Gabriel "Peace be upon him" came and said to him: "Did you put down the arms? By Allah! We (angels) have not put down them yet. Get out to them." The Prophet "Allah's blessing and peace be upon him" asked him: "Where (would I get out)?" Gabriel replied: "To this way." He then pointed out to (the side of) Banu'quraidha, to whom The Prophet "Allah's blessing and peace be upon him" got out (for fighting them).

4118- Humaid narrated from Anas "Allah be pleased with him": As if I am looking at the dust rising in the alley of Banu'ghanm, resulting from the procession of Gabriel when The Messenger of Allah "Allah's blessing and peace be upon him" was proceeding towards Banu'quraidha.

«إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيَّ، وَإِنَّ حَوَارِيَّ الزُّبَيْرُ».

[طرفه في: ٢٨٤٦]

٤١١٤ ـ حدثنا قُتيبة بن سعيد: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بنِ أبي سعيد، عَنْ أَبِيهِ، عَنْ أبي هُرَيرة رَضِيَ اللَّهُ عَنْهُ: أنَّ رَسُولَ اللَّهِ ﷺ كانَ يَقُولُ: «لا إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ، أَعَزَّ جُنْدَهُ، وَنَصَرَ عَبْدَه، وَغَلَبَ الأَحْزَابَ وَحْدَه، فَلا شَيءَ بَعْدَهُ».

٤١١٥ ـ حدثنا مُحَمَّدٌ: أَخْبَرَنا الفَزَارِيُّ وَعَبْدَةُ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: دَعا رَسُولُ اللَّهِ ﷺ عَلى الأَحْزَابِ فقال: «اللَّهُمَّ مُنْزِلَ الكِتاب، سريعَ الحساب، اهزِم الأحزاب، اللَّهُمَّ اهزِمْهُم وزَلزِلهُم».

[طرفه في: ٢٩٣٣]

٤١١٦ ـ حدثنا محمد بن مُقاتِل: أخبرنا عبدُ الله: أخبرنا موسى بنُ عقبة، عن سالم ونافع، عن عبد الله رضي الله عنه: أنَّ رسولَ الله ﷺ كان إذا قفلَ من الغزو أو الحج أو العمرة يبدأُ فيكبّرُ ثلاثَ مِرارٍ، ثُمَّ يقولُ: «لا إِلهَ إلاّ اللَّهُ، وحْدَهُ لا شَرِيكَ لهُ، لهُ المُلْكُ، وَلَهُ الحَمْدُ، وَهُو على كلِّ شيءٍ قَدِيرٌ. آيِبُونَ تَائِبُونَ، عابِدُونَ سَاجِدُونَ، لِرَبِّنَا حامِدونَ. صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهزمَ الأَحْزابَ وَحْدَهُ».

[طرفه في: ١٧٩٧]

٣٢ ـ باب مَرْجَعِ النَّبِيِّ ﷺ مِنَ الأحزاب، ومَخْرَجِهِ إلى بَنِي قُرَيظة ومُحاصَرته إيَّاهُم

٤١١٧ ـ حدَّثني عبدُ الله بنُ أبي شيبة: حَدَّثنا ابنُ نُمَير، عن هِشام، عن أبيه عن عائِشة رَضِيَ اللَّهُ عَنها قالتْ: لَمَّا رَجَعَ النَّبِيُّ ﷺ مِنَ الخَنْدَق، وَوَضَعَ السِّلاحَ وَاغْتَسَل، أَتاهُ جبريلُ عَلَيهِ السَّلامُ، فَقالَ: قَدْ وَضعْتَ السِّلاحَ؟ وَاللَّهِ ما وَضَعْناهُ، فاخرُجْ إليهم، قال: «فإلى أين»؟ قال: هَا هُنا، وأشارَ إلى بني قُرَيظة، فخرجَ النَّبِيُّ ﷺ إليهم.

[طرفه في: ٤٦٣]

٤١١٨ ـ حدثنا مُوسى: حَدَّثَنَا جَرِيرُ بْنُ حازِمٍ، عَنْ حُمَيد بْنِ هِلال، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قال: كَأنِّي أنظُرُ إلى الغُبار ساطعاً في زُقاقِ بَني غَنْمٍ، موكبَ جبريلَ حينَ سارَ رسولُ الله ﷺ إلى بَنِي قُرَيظة.

٤١١٦ ـ (قفل) رجع

ـ قوله: (آيبون) هو جمع سلامة لآيب أي نحن راجعون ولا يرسم بالهمزة وإن كان أصله الأوب.

٤١١٨ ـ قال العيني: وغنم بضم الغين المعجمة وفتحها واقتصر الشارح القسطلاني على الفتح

ـ قوله: موكبَ جبريل بنصب موكب بتقدير أعني وبالجر بدلاً من الغبار وبالرفع على تقدير المبتدأ.

4119- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said to us (after returning from) the day of (The Holy Battle of) The Confederates: "None of you should pray The Asr except in Banu'quraidha." Some people were caught by The Asr time on their way to Banu'quraidha. They were different in praying it. Some of them said: "We should not pray it except in Banu'quraidha." But others said: "We should pray it because he (The Prophet "Allah's blessing and peace be upon him") did not mean that." They complained to The Messenger of Allah "Allah's blessing and peace be upon him", who did not blame any of them.

4120- Mu'tamir narrated from his father: Anas "Allah be pleased with him" told: Some (Ansari people) used to give as a gift date-palm trees to The Prophet "Allah's blessing and peace be upon him" till Banu'quraidha and Banun'nadir were conquered. (When he gave back to them their date-palm trees), my people ordered me to ask The Prophet "Allah's blessing and peace be upon him" to return some or all the date-palm trees they had given to him. However, The Prophet "Allah's blessing and peace be upon him" had given those date-palm trees to Ommu'aiman. On that, Ommu'aiman came and put the garment around my neck and said: "No, by He, but Whom none (has the right to) be worshipped, he (The Prophet) will not return those date-palm trees to you since he gave them to me." The Prophet "Allah's blessing and peace be upon him" said (to her): "Return those date-palm trees and I will give you so much (in substitution)." But she kept on rejecting, saying: "No, by Allah" till he gave her ten times her date-palm trees.

4121- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: The people of Banu'quraidha agreed to accept the verdict of Sa'd Ibn Mu'adh.

So The Prophet "Allah's blessing and peace be upon him" sent for him, and he came riding a donkey. When he approached the Mosque, The Prophet "Allah's blessing and peace be upon him" said to the Ansar: "Get up for your chief or for the best among you." Then The Prophet "Allah's blessing and peace be upon him" said (to Sa'd): " Those (Jews of Banu'quraidha) agreed to accept your verdict." Sa'd said: "Kill their (men) warriors and take their offspring as captives." On that The Prophet "Allah's blessing and peace be upon him" said: "You have judged according to Allah's Judgment," or said: "according to the King's judgment."

4122- A'isha "Allah be pleased with her" narrated: Sa'd was wounded on the day of (The Holy Battle of) The Trench when a man from Quraish, called Hibban Ibn Al'ariqa threw him (with an arrow). He threw him at his medial arm vein. The Prophet "Allah's blessing and peace be upon him" made up a tent (for Sa'd) in the Mosque so as to be near to The Prophet "Allah's blessing and peace be upon him" to visit. When The Prophet "Allah's blessing and peace be upon him" returned from the (Holy Battle of) The Trench and laid down his arms and took a bath, Gabriel came to him while he (Gabriel) was shaking the dust off his head, and said: "Did you put down the arms? By Allah, I have not laid them down. Go out to (fight) them." The Prophet "Allah's blessing and peace be upon him" said: "Where (would I go out)?" Gabriel pointed towards (the side of) Banu'quraidha. So The Messenger of Allah "Allah's blessing and peace be upon him" set out to (besiege) them. They surrendered to The Prophet's judgment who gave it (the right of judging) to Sa'd. Sa'd said: "I give my judgment that their warriors should be killed, their women and offspring should be taken as captives, and their properties should be distributed."

Hesham narrated: My father told me that A'isha had said: "Sa'd said: "O Allah! You know that there is nothing more beloved to me than to fight in Your Cause against those who disbelieved Your Apostle and turned him out (of Mecca). O Allah! I think you have put an end to the fight between us and them (Quraish unbelievers).

٤١١٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحمدِ بْنِ أَسْماءَ: حَدَّثَنا جُوَيرِيَةُ بْنُ أَسْماءَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمرَ رضِيَ اللَّهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ يَوْمَ الأَحْزابِ: «لا يُصَلِّيَنَّ أَحَدٌ العَصْرَ، إِلاَّ في بَنِي قُرَيظَةَ». فأَدْرَكَ بَعْضَهُمُ العَصْرُ في الطَّرِيقِ، فَقالَ بَعْضُهُمْ: لا نُصَلِّي حَتَّى نَأْتِيَها، وقالَ بَعْضُهُمْ: بَلْ نُصَلِّي، لَمْ يُرَدْ مِنَّا ذلكَ، فَذُكِرَ ذلِكَ لِلنَّبِيِّ ﷺ فَلَمْ يُعَنِّفْ واحداً مِنْهُمْ.

[طرفه في: ٩٤٦].

٤١٢٠ ـ حدّثنا ابنُ أَبي الأَسْوَدِ: حَدَّثَنا مُعْتَمِرٌ. وحَدَّثَنِي خَلِيفَةُ: حَدَّثَنا مُعْتَمِرٌ قالَ: سَمِعْتُ أَبي، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ الرَّجُلُ يَجْعَلُ لِلنَّبِيِّ ﷺ النَّخَلاتِ، حَتَّى افتَتَحَ قُرَيْظَةَ والنَّضِيرَ، وإِنَّ أَهْلِي أَمَرُونِي أَنْ آتِيَ النَّبِيَّ ﷺ فأَسأَلَهُ الذِينَ كانُوا أَعْطَوْهُ أَوْ بَعْضَهُ، وكانَ النَّبِيُّ ﷺ قَدْ أَعْطاهُ أُمَّ أَيْمَنَ، فَجاءَتْ أُمُّ أَيْمَنَ، فَجَعَلَتِ الثَّوْبَ في عُنُقِي تَقُولُ: كَلاَّ والَّذِي لا إِلهَ إِلاَّ هُوَ لا يُعْطِيكَهُمْ وقَدْ أَعْطانِيها، أَوْ كما قالَتْ، والنَّبِيُّ ﷺ يَقُولُ: «لَكِ كَذا». وتَقُولُ: كَلاَّ واللَّهِ، حَتَّى أَعْطَاهَا ـ حَسِبْتُ أَنَّهُ قالَ ـ عَشَرَةَ أَمْثالِهِ، أَوْ كما قالَ.

[طرفه في: ٢٦٣٠].

٤١٢١ ـ حدّثني مُحمَّدُ بْنُ بَشّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ سَعْدٍ قالَ: سَمِعْتُ أَبا أُمامَةَ قالَ: سَمِعْتُ أَبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: نَزَلَ أَهْلُ قُرَيظَةَ عَلَى حُكْمِ سَعْدِ بْنِ مُعاذٍ، فَأَرْسَلَ النَّبِيُّ ﷺ إِلَى سَعْدٍ فَأَتَى عَلَى حِمارٍ، فَلَمَّا دَنا مِنَ المَسْجِدِ قالَ لِلأَنْصارِ: «قُومُوا إِلَى سَيِّدِكُمْ، أَوْ خَيرِكُمْ». فَقالَ: «هاؤُلاءِ نَزَلُوا عَلَى حُكْمِكَ». فَقالَ: تَقْتُلُ مُقاتِلَتَهُمْ، وَتَسْبِي ذَرارِيَّهُمْ، قالَ: «قَضَيتَ بِحُكْمِ اللَّهِ. وَرُبَّما قالَ: بِحُكْمِ المَلِكِ».

[طرفه في: ٣٠٤٣].

٤١٢٢ ـ حدّثنا زَكَرِيَّاءُ بْنُ يَحْيى: حَدَّثَنا عَبْدُ اللَّهِ بْنُ نُمَيرٍ: حَدَّثَنا هِشامٌ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: أُصِيبَ سَعْدٌ يَوْمَ الخَنْدَقِ، رَماهُ رَجُلٌ مِنْ قُرَيشٍ، يُقالُ لَهُ حِبَّانُ بْنُ العَرِقَةِ، رَماهُ في الأَكْحَلِ، فَضَرَبَ النَّبِيُّ ﷺ خَيمَةً في المَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ، فَلَمَّا رَجَعَ رَسُولُ اللَّهِ ﷺ مِنَ الخَنْدَقِ وَضَعَ السِّلاحَ وَاغْتَسَلَ، فَأَتاهُ جِبْرِيلُ عَلَيهِ السَّلامُ وَهُوَ يَنْفُضُ رَأْسَهُ مِنَ الغُبارِ، فَقالَ: قَدْ وَضَعْتَ السِّلاحَ، وَاللَّهِ ما وَضَعْتُهُ، اخْرُجْ إِلَيهِمْ، قالَ النَّبِيُّ ﷺ: «فَأَينَ»؟ فَأَشارَ إِلَى بَنِي قُرَيظَةَ، فَأَتاهُمْ رَسُولُ اللَّهِ ﷺ فَنَزَلُوا عَلَى حُكْمِهِ، فَرَدَّ الحُكْمَ إِلَى سَعْدٍ، قالَ: فَإِنِّي أَحْكُمُ فِيهِمْ: أَنْ تُقْتَلَ المُقاتِلَةُ، وَأَنْ تُسْبَى النِّساءُ وَالذُّرِّيَّةُ، وَأَنْ تُقْسَمَ أَمْوالُهُمْ.

قالَ هِشامٌ: فَأَخْبَرَنِي أَبِي، عَنْ عائِشَةَ: أَنَّ سَعْداً قالَ: اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَيسَ أَحَدٌ أَحَبَّ إِلَيَّ أَنْ أُجاهِدَهُمْ فِيكَ، مِنْ قَوْمٍ كَذَّبُوا رَسُولَكَ ﷺ وَأَخْرَجُوهُ، اللَّهُمَّ فَإِنِّي أَظُنُّ أَنَّكَ قَدْ وَضَعْتَ

٤١٢٠ ـ قوله: فاسأله الذين كذا في نسخة الشارح وفي نسخة العيني فأسأله الذي ولعله هو الصواب ولعلّ صواب قوله لا يعطيكهم لا يعطيكها.

٤١٢٢ ـ قوله: (رسولك) وفي المتن المصريّ المشكول رسول الله.

But, if there still remains any (probability of) fighting with the Quraish (disbelievers), then keep me alive till I fight against them in your cause. But if you put an end to war, then let this wound burst and cause me to die." Subsequently, blood gushed from the wound. There was a tent in the Mosque belonging to Banu'ghifar who were surprised by the blood flowing towards them. They said: "O people of the tent! What is that which is coming to us from your side?" Indeed, blood was flowing abundantly out of Sa'd's wound. Sa'd then died as a result of that."

4123- Al'bara "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" had said to Hassan (Ibn Thabit, the poet): "Satirize them (the unbelievers), and Gabriel is with you."

4124- Al'bara Ibn Azib "Allah be pleased with both" narrated: On The Day of Quraidha, The Prophet "Allah's blessing and peace be upon him" said to Hassan: "Lampoon the pagans; and Gabriel is with you."

[33] The Holy Battle of Patches (Dhatur'riqa)

It was the battle of (fighting the group of) Muharib, from Banu'tha'laba of Ghatafan. It was After Khaibar, because Abu'moosa "Allah be pleased with him" came after Khaibar.

4125- Jaber Ibn Abdullah "Allah be pleased with both" reported that The Prophet "Allah's blessing and peace be upon him" led Muslims in The Fear Prayer in the seventh holy battle: The holy battle of Patches.

On the other hand, Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had led The Muslims in the fear prayer in (The Holy Battle of) Dhu'qarad.

4126- Jaber "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" had led them in (the fear) prayer on the day of Muharib and Tha'laba.

4127- Jaber "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" set out for (The Holy Battle of) The Patches (Dhatur'riqa), at Nakhl, where he met a group of Ghatafan. However, there was no fight. But the people (of the two parties) frightened each other.

الحَرْبَ بَيْنَنا وَبَيْنَهُم، فإنْ كانَ بَقِيَ مِنْ حَرْبِ قُرَيْشٍ شَيْءٌ فأَبْقِنِي لَهُ، حتَّى أُجاهِدَهُم فِيكَ، وإنْ كُنْتَ وَضَعْتَ الحَرْبَ فافْجُرْهَا وَاجْعَل مَوْتَتِي فِيهَا، فانْفَجَرَتْ مِنْ لَبَّتِهِ، فَلَمْ يَرُعْهُمْ، وَفي المَسْجِدِ خَيْمَةٌ مِنْ بَنِي غِفَارٍ، إلاّ الدَّمُ يَسِيلُ إلَيْهِمْ، فَقالُوا: يا أهْلَ الخَيْمَةِ، ما هذا الَّذِي يَأتِينا مِنْ قِبَلِكُمْ؟ فَإذَا سَعْدٌ يَغْذُو جُرْحُهُ دَماً، فَماتَ مِنْهَا رَضِيَ اللَّهُ عَنْهُ.

[طرفه في: ٤٦٣].

٤١٢٣ ـ حدثنا الحَجَّاجُ بْنُ مِنْهالٍ: أخْبَرَنا شُعْبَةُ قالَ: أخْبَرَنِي عَدِيٌّ: أنَّهُ سَمِعَ البَرَاءَ رَضيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ لِحَسَّانَ: «اهْجُهُمْ ـ أوْ هاجِهِمْ ـ وَجِبْرِيلُ مَعَكَ».

[طرفه في: ٣٢١٣].

٤١٢٤ ـ وَزَادَ إبْرَاهِيمُ بْنُ طَهْمَانَ، عَنِ الشَّيْبانِيِّ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ البَرَاءِ بْنِ عازِبٍ قالَ: قالَ رَسُولُ اللَّهِ ﷺ يَوْمَ قُرَيْظَةَ لِحَسَّانَ بْنِ ثَابِتٍ: «اهْجُ المُشْرِكِينَ، فإنَّ جِبْرِيلَ مَعَكَ».

[طرفه في: ٣٢١٣].

٣٢ ـ باب غَزْوَةِ ذاتِ الرِّقاعِ

وَهْيَ غَزْوَةُ مُحارِبِ خَصَفَةَ مِنْ بَنِي ثَعْلَبَةَ مِنْ غَطَفَانَ، فَنَزَلَ نَخْلاً، وَهْيَ بَعْدَ خَيْبَرَ، لأنَّ أبا مُوسَى جاءَ بَعْدَ خَيْبَرَ.

٤١٢٥ ـ وَقالَ عَبْدُ اللَّهِ بْنُ رَجاءٍ: أخْبَرَنا عِمْرَانُ العَطَّارُ، عَنْ يَحْيَى بْنِ أبي كَثِيرٍ، عَنْ أبي سَلَمَةَ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أنَّ النَّبِيَّ ﷺ صَلَّى بأصْحابِهِ في الخَوْفِ في غَزْوَةِ السَّابِعَةِ، غَزْوَةِ ذاتِ الرِّقاعِ.

قالَ ابْنُ عَبَّاسٍ: صَلَّى النَّبِيُّ ﷺ الخَوْفَ بِذِي قَرَدٍ.

[الحديث ٤١٢٥ ـ أطرافه في: ٤١٢٦، ٤١٢٧، ٤١٣٠، ٤١٣٧].

٤١٢٦ ـ وَقالَ بَكْرُ بْنُ سَوَادَةَ: حَدَّثَنِي زِيَادُ بْنُ نافِعٍ، عَنْ أبي مُوسَى: أنَّ جابِراً حَدَّثَهُمْ: صَلَّى النَّبِيُّ ﷺ بِهِمْ يَوْمَ مُحَارِبٍ وَثَعْلَبَةَ.

[طرفه في: ٤١٢٥].

٤١٢٧ ـ وَقالَ ابْنُ إسْحاقَ: سَمِعْتُ وَهْبَ بْنَ كَيْسَانَ: سَمِعْتُ جابِراً: خَرَجَ النَّبِيُّ ﷺ إلَى ذاتِ الرِّقاعِ مِنْ نَخْلٍ، فَلَقِيَ جَمْعاً مِنْ غَطَفَانَ، فَلَمْ يَكُنْ قِتالٌ، وَأخافَ النَّاسُ بَعْضُهُمْ بَعْضاً،

ـ قوله: (فافجرها) أي جراحته وقد كادت أن تبرأ.

ـ قوله: (فانفجرت من لبته) أي من موضع القلادة من صدره.

ـ (يغذو) أي يسيل.

ـ قوله: فمات منها أي من تلك الجراحة ا هـ.

باب ٣٢ ـ قوله: محارب جماعة من العرب تتميز بالإضافة بعضها من بعض أفاده الشارح

On that, The Messenger of Allah" Allah's blessing and peace be upon him" offered two Rak'as of the fear (prayer).

Moreover, Yazid narrated from Salama: "I took part with The Prophet "Allah's blessing and peace be upon him" on the day of (The Holy Battle of) Qarad.

4128- Abu'burda narrated from Abu'moosa "Allah be pleased with him": "We went out in the company of The Prophet "Allah's blessing and peace be upon him" for a holy battle. Every six persons of us had (to ride) one camel alternately. So, (in view of excessive walking) our feet became thin. My feet became thin and my nail dropped. We used to wrap our feet with the pieces of cloth. For this reason, the holy battle was named that of The Patches (Dhatur'riqa) as we wrapped our feet with patches."

It is true that Abu'moosa narrated this tradition, but later on, he disliked (narrating) it, saying: "What did I make by narrating it?" it seemed that he disliked to disclose a good deed he had done.

4129- Salih Ibn Khawwat narrated about those who attended the Fear Prayer offered in the battle of The Patches (Dhatur'riqa) with The Messenger of Allah "Allah's blessing and peace be upon him": One batch lined up behind him while another batch (stood) facing the enemy. The Prophet "Allah's blessing and peace be upon him" led the batch that was with him in one rak'a, and then kept standing while that batch completed their (two-rak'a) prayer by themselves. Then they went away and stood facing the enemy, while the other batch came, with whom he (The Messenger of Allah) offered his remaining rak'a. Then he kept on sitting till they completed their prayer by themselves. Finally, he finished his prayer with Taslim followed by them.

4130- Jaber "Allah be pleased with him" narrated: We were with The Prophet "Allah's blessing and peace be upon him" at Nakhl. (Then, he mentioned the fear prayer). Malik said: "This (narration of Jaber) is the best (tradition) I have ever heard, concerning the fear prayer."

On the other hand, Al'qasim Ibn Mohammad narrated: The Prophet "Allah's blessing and peace be upon him" performed the fear prayer at The Holy Battle of Anmar.

4131- Salih Ibn Khawwat narrated from Sahl Ibn Abu'hathma "Allah be pleased with him", (describing the Fear prayer): The Imam stands up facing the Kiblah and one batch of them (The army) (out of the two) prays along with him and the other batch faces the enemy. The Imam offers one Rak'a with the first batch whose members stand up alone and offer one bowing and two prostrations while they are still in their place, and then go away to relieve the second batch, which comes (and takes the place of the first batch in the prayer) behind the Imam who offers the second Rak'a with them. So he completes his two Rak'as. Then the second batch bows and offers two prostrations (to complete their second Rak'a; and thus all complete their prayer).

فَصلَّى النَّبِيُّ ﷺ رَكْعَتي الخَوْف.

وَقال يَزيدُ عَنْ سَلَمَةَ : غَزَوْتُ مَعَ النَّبِيِّ ﷺ يَوْمَ القَرَدِ .

[طرفه في: ٤١٢٥]

٤١٢٨ ـ حدّثنا مُحَمَّدُ بنُ العَلاءِ : حَدَّثَنا أَبُو أُسامَة ، عَنْ بُرَيدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبي بُرْدَة ، عَنْ أَبي بُرْدَة ، عَنْ أَبي مُوسى رَضِيَ اللَّهُ عَنْهُ قال : خَرَجْنا مَعَ النَّبِيِّ ﷺ في غَزْوَةٍ وَنَحْنُ سِتَّةُ نفر ، بيننا بَعيرٌ نَعْتَقِبُهُ ، فَنقبت أقدامُنا ، ونقبت قدماي وسقطت أظفاري ، وكُنّا نَلُفُّ على أرجلنا الخِرَق ، فَسُمِّيتْ غَزْوَةَ ذاتِ الرِّقاعِ ، لِما كُنّا نَعْصِبُ مِنَ الخِرَقِ عَلى أَرْجُلِنا . وَحدَّثَ أَبُو مُوسى بهذا ، ثُمَّ كَرِهَ ذاكَ ، قال : ما كُنْتُ أَصْنَعُ بِأَنْ أَذْكُرَهُ ، كأَنَّهُ كَرِهَ أَنْ يكونَ شيءٌ مِنْ عَمَلِه أفشاه .

٤١٢٩ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ ، عَنْ مالِكٍ ، عَنْ يَزيدَ بْنِ رُومانَ ، عَنْ صَالِحِ بْنِ خَوّاتٍ ، عَمَّنْ شَهِدَ رَسُولَ اللَّهِ ﷺ يوم ذاتِ الرِّقاعِ صلى صَلاةَ الخَوف : أَنَّ طائِفَةً صَفَّتْ مَعَهُ وَطائِفَةٌ وِجاهَ العَدُوِّ ، فَصلّى بِالَّتِي مَعَهُ رَكْعَةً ، ثُمَّ ثَبَتَ قائِماً ، وَأَتَمُّوا لأَنْفُسِهِمْ ثُمَّ انْصَرَفُوا ، فَصَفُّوا وِجاهَ العَدُوِّ ، وَجاءَتِ الطّائِفَةُ الأُخْرى فَصَلّى بِهِمِ الرَّكْعَةَ الَّتِي بَقِيَتْ مِنْ صَلاتِهِ ثُمَّ ثَبَتَ جالِساً ، وَأَتَمُّوا لأَنْفُسِهِمْ ، ثُمَّ سَلَّمَ بِهِمْ .

٤١٣٠ ـ وقال مُعاذٌ : حدَّثنا هِشامٌ ، عَنْ أَبي الزُّبَيرِ ، عَنْ جابِرٍ قالَ : كُنّا مَعَ النَّبيِّ ﷺ بِنَخْلٍ ، فَذَكَرَ صَلاةَ الخَوْفِ . قالَ مالِكٌ : وَذلِكَ أَحْسَنُ ما سَمِعْتُ في صَلاةِ الخَوْفِ . تابَعَهُ اللَّيْثُ ، عَنْ هِشامٍ ، عَنْ زَيدِ بْنِ أَسْلَمَ : أَنَّ القاسِمَ بْنَ مُحَمَّدٍ حَدَّثَهُ : صَلّى النَّبِيُّ ﷺ في غَزْوَةِ بَني أَنْمار . [طرفه في: ٤١٢٥]

٤١٣١ ـ حدّثنا مُسَدَّدٌ : حَدَّثَنا يَحْيى بْنُ سَعِيدٍ القَطّانُ ، عَنْ يَحْيى بْنِ سَعِيدٍ الأَنْصارِيِّ ، عَنِ القاسِمِ بْنِ مُحَمَّدٍ ، عَنْ صالِحِ بْنِ خَوّاتٍ ، عَنْ سَهْلِ بْنِ أَبي حَثْمَةَ قالَ : يَقومُ الإِمامُ مُسْتَقْبِلَ القِبْلَةِ ، وَطائِفَةٌ مِنْهُمْ مَعَهُ ، وَطائِفَةٌ مِنْ قِبَلِ العَدُوِّ ، وُجُوهُهُمْ إِلى العَدُوِّ ، فَيُصَلِّي بِالَّذِينَ مَعَهُ رَكْعَةً ، ثُمَّ يَقُومونَ فَيَرْكَعُونَ لأَنْفُسِهِمْ رَكْعَةً ، وَيَسْجُدونَ سَجْدَتَيْنِ في مَكانِهِمْ ، ثُمَّ يَذْهَبُ هؤلاءِ إِلى مَقامِ أُولئِكَ ، فَيَرْكَعُ بِهِمْ رَكْعَةً ، فَلَهُ ثِنْتانِ ، ثُمَّ يَرْكَعُونَ وَيَسْجُدُونَ سَجْدَتَيْنِ .

ـ حدّثنا مُسَدَّدٌ : حَدَّثَنا يَحْيى ، عَنْ شُعْبَةَ ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القاسِمِ ، عَنْ أَبِيهِ ، عَنْ صَالِحِ بْنِ خَوَّاتٍ ، عَنْ سَهْلِ بْنِ أَبي حَثْمَةَ ، عَنِ النَّبِيِّ ﷺ .

ـ حدّثني مُحَمَّدُ بْنُ عُبَيْدِ اللهِ قالَ : حَدَّثَني ابْنُ أَبي حازِمٍ ، عَنْ يَحْيى : سَمِعَ القاسِمَ : أَخْبَرَني صالِحُ بْنُ خَوَّاتٍ ، عَنْ سَهْلٍ : حَدَّثَهُ : قَوْلَهُ .

٤١٢٨ ـ (الاعتقاب) التناوب في الركوب

ـ قوله : (فنقبت) أي رقت وتخرقت وذلك لمشيهم حفاة.

ـ قوله : (نعصب) وروي تعصب من التفعيل

٤١٢٩ ـ قوله : (وجاه العدو) أي محاذيهم ومواجههم والوجاه بكسر الواو وضمها (عيني).

4132- Salim narrated from Ibn Omar “Allah be pleased with both”: I participated in a holy battle towards Najd along with The Messenger of Allah “Allah’s blessing and peace be upon him”. We clashed with the enemy, and aligned for them.

4133- Salim Ibn Abdullah Ibn Omar narrated from his father: The Messenger of Allah “Allah’s blessing and peace be upon him” led the Fear prayer with one of the two batches of the army while the other was facing the enemy. Then the first batch went away and relieved their companions and the second batch came with whom he led his second rak’a. Then he (The Prophet “Allah’s blessing and peace be upon him”) finished his prayer with Taslim. Then, each of the two batches got up and completed their remaining one rak’a.

4134- Jaber "Allah be pleased with him" reported that he participated with Allah's Apostle "Allah's blessing and peace be upon him" in a holy battle towards Najd.

4135- Jaber "Allah be pleased with him" reported that he took part in a holy battle towards Najd along with Allah's Apostle "Allah's blessing and peace be upon him". When Allah's Apostle "Allah's blessing and peace be upon him" returned, he too, returned along with him. The time of the afternoon nap overtook them when they were in a valley full of thorny trees. Allah's Apostle "Allah's blessing and peace be upon him" dismounted and the people dispersed amongst the thorny trees, seeking the shade of the trees. Allah's Apostle "Allah's blessing and peace be upon him" took shelter under a Samura tree on which he hung his sword. We had slept for a while before Allah's Apostle "Allah's blessing and peace be upon him" suddenly called us, to whom we went, to find a Bedouin sitting with him. Allah's Apostle "Allah's blessing and peace be upon him" said: "This (Bedouin) took my sword out of its sheath while I was asleep. When I woke up, the naked sword was in his hand and he said to me: “Who can save you from me?” I replied: “Allah.” Now here he is sitting." Allah's Apostle "Allah's blessing and peace be upon him" did not punish him.

4136- Jaber Ibn Abdullah “Allah be pleased with both” narrated: We were with The Prophet “Allah’s blessing and peace be upon him” in (The Holy Battle of) Dhatur’riqa, when we came across a shady tree which we left for The Prophet “Allah’s blessing and peace be upon him” (to take shelter under its shade). A pagan came while the sword of The Prophet “Allah’s blessing and peace be upon him” was hanging on the tree. He took it out of its sheath secretly and said (to The Prophet “Allah’s blessing and peace be upon him”): “Are you afraid of me?” The Prophet “Allah’s blessing and peace be upon him” said: “No.” He said: “Who can save you from me?” The Prophet “Allah’s blessing and peace be upon him” said: “Allah.” The companions of The Prophet “Allah’s blessing and peace be upon him” threatened him. But the prayer establishment was announced and The Prophet “Allah’s blessing and peace be upon him” offered a two-rak’a Fear prayer with one of the two batches (of The Muslim Army), and that batch went aside. Then he offered other two Rak’as with the other batch. In this way, four Rak’as were offered by The Prophet “Allah’s blessing and peace be upon him” but only two were performed by the people. (The sub-narrator) Abu’bishr added: "The man was Ghawrath Ibn Al’harith and the battle was against (the group of) Muharib Khasafa."

4137- Jaber “Allah be pleased with him” reported: "We were with The Prophet “Allah’s blessing and peace be upon him” at Nakhl when he offered the Fear prayer."

٤١٣٢ ـ حدّثنا أبو اليمان: أخبرنا شُعَيْبٌ، عنِ الزُّهْرِيِّ قالَ: أخبرَني سالِمٌ: أنَّ ابنَ عُمَرَ رَضيَ اللّهُ عنهما قال: غزوتُ مع رَسولِ اللّهِ ﷺ قِبَلَ نَجدٍ، فوازينا العدوَّ، فصافَفنا لهم. [طرفه في: ٩٤٢]

٤١٣٣ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَزيدُ بنُ زُرَيعٍ: حَدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللّهِ بْنِ عُمَرَ، عَنْ أَبيهِ: أَنَّ رَسُولَ اللّهِ ﷺ صَلَّى بِإِحْدَى الطَّائِفَتَيْنِ، وَالطَّائِفَةُ الأُخْرَى مُوَاجِهَةُ العَدُوِّ، ثُمَّ انْصَرَفوا، فَقَامُوا في مَقامِ أَصْحَابِهِمْ، فَجَاءَ أُولَئِكَ، فَصَلَّى بِهِمْ رَكْعَةً ثُمَّ سَلَّمَ عَلَيْهِمْ، ثُمَّ قَامَ هؤُلاَءِ فَقَضَوْا رَكْعَتَهُمْ، وَقَامَ هؤُلاَءِ فَقَضَوْا رَكْعَتَهُمْ. [طرفه في: ٩٤٢].

٤١٣٤ ـ حَدَّثَنا أبو اليمانِ: حَدَّثَنا شُعَيبٌ، عَنِ الزهريِّ قالَ: حَدَّثَني سِنَانٌ وَأَبو سَلَمَةَ: أَنَّ جابراً أخبرَ: أنَّهُ غزا معَ رسولِ اللّهِ ﷺ قِبَلَ نَجدٍ. [طرفه في: ٢٩١٠].

٤١٣٥ ـ حدّثنا إِسماعِيلُ قالَ: حدَّثَني أَخي، عَنْ سُلَيمانَ، عَنْ مُحَمَّدِ بنِ أَبي عَتيقٍ، عَنِ ابْنِ شِهابٍ، عَنْ سِنانِ بْنِ أَبي سِنانٍ الدُّؤَلِيِّ، عَنْ جابِرِ بْنِ عَبْدِ اللّهِ رَضيَ اللّهُ عَنهُما أَخْبَرَهُ: أَنَّهُ غَزا مَعَ رَسُولِ اللّهِ ﷺ قِبَلَ نَجْدٍ، فَلَمَّا قَفَلَ رَسُولُ اللّهِ ﷺ قَفَلَ مَعَهُ، فَأَدْرَكَتْهُمُ القَائِلَةُ، في وادٍ كَثيرِ العِضاهِ، فَنَزَلَ رَسُولُ اللّهِ ﷺ وَتَفَرَّقَ النَّاسُ في العِضاهِ يَسْتَظِلُّونَ بِالشَّجرِ، وَنَزَلَ رَسُولُ اللّهِ ﷺ تحتَ سَمُرَةٍ فعلَّقَ بها سيفَهُ. قالَ جابرٌ: فنِمنا نَومةً، ثُمَّ إِذا رَسولُ اللّهِ ﷺ يَدعونا فجِئناهُ، فإذا عِنْدَهُ أَعْرابيٌّ جالِسٌ، فقالَ رَسُولُ اللّهِ ﷺ: «إِنَّ هذا اخْتَرَطَ سيفِي وأَنَا نائِمٌ، فاسْتيقَظْتُ وَهُوَ في يَدِهِ صَلتاً، فَقالَ لِي: مَنْ يَمْنَعُكَ مِنّي؟ قُلتُ: اللّهُ، فَها هُوَ ذا جالِسٌ». ثُمَّ لَمْ يُعاقِبْهُ رَسُولُ اللّهِ ﷺ. [طرفه في: ٢٩١٠].

٤١٣٦ ـ وقالَ أبانُ: حدَّثنا يحيى بنُ أبي كثيرٍ، عَنْ أبي سلمةَ، عَنْ جابرٍ قالَ: كُنّا مَعَ النَّبيِّ ﷺ بذاتِ الرِّقاعِ، فإذا أتينا على شجرةٍ ظليلةٍ تركناها للنبيِّ ﷺ، فجاءَ رَجُلٌ من المُشركينَ وَسَيفُ النَّبيِّ ﷺ مُعَلَّقٌ بالشَّجرةِ فاخترطَهُ، فقالَ: تَخافُني؟ قالَ: «لا». قالَ: فمَنْ يَمْنَعُكَ مِنّي؟ قالَ: «اللّهُ». فتهدَّدَهُ أصحابُ النَّبيِّ ﷺ وأُقيمتِ الصَّلاةُ، فصلَّى بطائفةٍ ركعتينِ، ثُمَّ تأخَّروا، وصلَّى بالطائفةِ الأخرى ركعتينِ، وكانَ للنَّبيِّ ﷺ أربعٌ، ولِلقومِ ركعتينِ.

وَقالَ مُسَدَّدٌ، عَنْ أَبي عَوانَةَ، عَنْ أَبي بِشْرٍ: اسْمُ الرَّجُلِ غَوْرَثُ بْنُ الحارِثِ، وَقاتَلَ فيها مُحارِبَ خَصَفَةَ. [طرفه في: ٢٩١٠].

٤١٣٧ ـ وَقالَ أَبُو الزُّبَيْرِ، عَنْ جابِرٍ: كُنّا مَعَ النَّبيِّ ﷺ بِنَخْلٍ، فَصَلَّى الخَوْفَ.

٤١٣٥ ـ (القائلة) شدة الحر (والعضاه): شجر له شوك.

ـ (اخترط السيف) سلّه (وصلتا) معناه مجرداً من غمده هـ.

٤١٣٦، ٤١٣٧ ـ قد سمعت مني ما قيل في أبان من صرفه وعدم صرفه.

ـ قوله: (وللقوم ركعتين) ولأبي ذرّ ركعتان ذكره الشارح.

Abu'huraira "Allah be pleased with him" narrated: "I offered the Fear prayer with The Prophet "Allah's blessing and peace be upon him" during The Holy Battle of Najd." (It is known that) Abu'huraira came to The Prophet "Allah's blessing and peace be upon him" during the day of (the battle of) Khaibar.

[34] The holy battle of Banul'mustaliq or Al'muraisi

Ibn Is'haq said that it was in the sixth year of Hegira. But Moosa Ibn Uqba told that it was in the fourth year. However, the untrue speech forged about A'isha was reported, according to No'man Ibn Rashid who narrated from Az'zuhri, to have occurred in this holy battle of Al'muraisi.

4138- Ibn Muhairiz narrated: I entered the mosque where I found Abu'sa'eed Al'khudri, with whom I sat. I asked him about coitus interruptus. Abu'sa'eed Al'khudri "Allah be pleased with him" reported: "We went out with Allah's Apostle "Allah's blessing and peace be upon him" for the holy battle of Banul'mustaliq and we got captives from among the Arabs. We desired women and celibacy became hard on us and we loved to do coitus interruptus. So when we intended to do so, we said: "How can we do coitus interruptus before asking Allah's Apostle "Allah's blessing and peace be upon him" who is present among us?" We asked (him) about it and he said: "It is better for you not to do so, for if any soul is predestined to exist, it will exist."

4139- Jaber Ibn Abdullah "Allah be pleased with both" narrated: We took part with The Messenger of Allah "Allah's blessing and peace be upon him" in The Holy Battle of Najd. When the time for the afternoon nap approached while he was in a valley plentiful of thorny trees, he dismounted under a tree in whose shade he rested and (on which) hung his sword. The people dispersed amongst the trees in order to have shade. While we were in this state, The Messenger of Allah "Allah's blessing and peace be upon him" called us. Went (to him), we found a Bedouin sitting in front of him. The Prophet "Allah's blessing and peace be upon him" said: "This (Bedouin) came to me while I was asleep, and took my sword stealthily. I woke up while he was standing by my head, holding my sword unsheathed. He said: "Who will save you from me?" I replied: "Allah." So he sheathed it (the sword) and sat down; and here he is." But Allah's Apostle "Allah's blessing and peace be upon him" did not punish him.

[35] The holy battle of Anmar

4140- Jaber Ibn Abdullah Al'ansari "Allah be pleased with both" reported: in the holy battle of Anmar, I saw The Prophet "Allah's blessing and peace be upon him" offering his voluntarily optional prayer on his mount, facing the East.

وَقالَ أَبُو هُرَيرَةَ: صَلَّيتُ مَعَ النَّبِيِّ ﷺ غَزْوَةَ نَجْدٍ صَلاةَ الخَوْفِ، وَإِنَّما جاءَ أَبُو هُرَيرَةَ إِلَى النَّبِيِّ ﷺ أَيَّامَ خَيبَرَ. [طرفه في: ٤١٢٥].

٣٤ ـ بابُ غَزْوَةُ بَنِي المُصْطَلِقِ مِنْ خُزاعَةَ، وَهْيَ غَزْوَةُ المُرَيسِيعِ

قالَ ابْنُ إِسْحاقَ: وَذلِكَ سَنَةَ سِتٍّ. وَقالَ مُوسى بْنُ عُقْبَةَ: سَنَةَ أَرْبَعٍ.

وَقالَ النُّعْمانُ بْنُ راشِدٍ، عَنِ الزُّهْرِيِّ: كانَ حَدِيثُ الإِفْكِ فِي غَزْوَةِ المُرَيسِيعِ.

٤١٣٨ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: أَخْبَرَنَا إِسْماعِيلُ بْنُ جَعْفَرٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ مُحَمَّدِ بْنِ يَحْيى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيرِيزٍ أَنَّهُ قالَ: دَخَلتُ المَسْجِدَ، فَرَأَيتُ أَبَا سَعِيدٍ الخُدْرِيَّ فَجَلَستُ إِلَيهِ، فَسَأَلتُهُ عَنِ العَزْلِ، قالَ أَبُو سَعِيدٍ: خَرَجْنا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ بَنِي المُصْطَلِقِ، فَأَصَبْنا سَبْياً مِنْ سَبْيِ العَرَبِ، فَاشْتَهَينا النِّساءَ، وَاشْتَدَّتْ عَلَينا العُزْبَةُ وَأَحْبَبْنا العَزْلَ، فَأَرَدْنا أَنْ نَعْزِلَ، وَقُلنا نَعْزِلُ وَرَسُولُ اللَّهِ ﷺ بَينَ أَظْهُرِنا قَبْلَ أَنْ نَسْأَلَهُ، فَسَأَلناهُ عَنْ ذلِكَ، فَقالَ: «مَا عَلَيكُمْ أَنْ لاَ تَفعَلُوا، ما مِنْ نَسَمَةٍ كائِنَةٍ إِلَى يَوْمِ القِيامَةِ إِلاَّ وَهْيَ كائِنَةٌ» [طرفه في: ٢٢٢٩].

٤١٣٩ ـ حدّثنا مَحْمُودٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ قالَ: غَزَوْنا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ نَجْدٍ، فَلَمَّا أَدْرَكَتْهُ القائِلَةُ، وَهُوَ فِي وَادٍ كَثِيرِ العِضاهِ، فَنَزَلَ تَحْتَ شَجَرَةٍ وَاسْتَظَلَّ بِها وَعَلَّقَ سَيفَهُ، فَتَفَرَّقَ النَّاسُ فِي الشَّجَرِ يَسْتَظِلُّونَ، وَبَينا نَحْنُ كَذلِكَ إِذْ دَعانا رَسُولُ اللَّهِ ﷺ فَجِئْنا، فَإِذا أَعْرابِيٌّ قاعِدٌ بَينَ يَدَيهِ، فَقالَ: «إِنَّ هذا أَتانِي وَأَنا نائِمٌ، فَاخْتَرَطَ سَيفِي، فَاسْتَيقَظْتُ وَهُوَ قائِمٌ عَلَى رَأْسِي، مُخْتَرِطٌ صَلتاً، قالَ: مَنْ يَمْنَعُكَ مِنِّي؟ قُلتُ: اللَّهُ، فَشامَهُ ثُمَّ قَعَدَ، فَهُوَ هذا». قالَ: وَلَمْ يُعاقِبْهُ رَسُولُ اللَّهِ ﷺ

٣٥ ـ بابُ غَزْوَةِ أَنْمارٍ

٤١٤٠ ـ حدّثنا آدَمُ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ: حَدَّثَنَا عُثْمانُ بْنُ عَبْدِ اللَّهِ بْنِ سُراقَةَ، عَنْ جابِرِ ابْنِ عَبْدِ اللَّهِ الأَنْصارِيِّ قالَ: رَأَيتُ النَّبِيَّ ﷺ فِي غَزْوَةِ أَنْمارٍ، يُصَلِّي عَلَى رَاحِلَتِهِ، مُتَوَجِّهاً قِبَلَ المَشْرِقِ، مُتَطَوِّعاً. [طرفه في: ٤٠٠].

٣٦ ـ بابُ حَدِيثُ الإفك

وَالأَفْكِ، بِمَنْزِلَةِ النِّجْسِ وَالنَّجَسِ، يُقَالُ: ﴿إِفْكُهُمْ﴾. [الصافات: ١٥١].

٤١٣٨ ـ قوله: (وأحببنا العزل) خوفاً من الاستيلاد المانع من البيع قاله الشارح.

ـ (نسمة) نفس.

٤١٣٩ ـ قوله: (مخترط سيفي) وفي بعض النسخ مخترط صلتا بإسقاط سيفي.

ـ قوله: (فشامه) أي غمده ويقال: شام السيف إذا سله فهو من الأضداد ا هـ.

باب ٣٦ ـ قوله: (والافك) بكسر الهمزة وفتحها مع سكون الفاء فيهما.

[36] The story of the untrue speech (forged about A'isha)

4141- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" reported: "Whenever Allah's Apostle "Allah's blessing and peace be upon him" intended to go on a journey, he would draw lots amongst his wives and would take with him the one upon whom the lot fell. During one of his holy battles, he drew lots amongst us and the lot fell upon me, and I proceeded with him after Allah had decreed the use of the veil by women. I was carried in a Howdah (on the camel) and dismounted while still in it. When Allah's Apostle "Allah's blessing and peace be upon him" finished the holy battle and returned home, as we were approaching Medina, he ordered us to proceed at night. When the order of departure was given, I walked till I was past the army to answer the call of nature. After finishing I returned (to the camp) to depart (with the others). Touched my chest, I realized that my necklace, made of Zifar beads (a kind of Yemenite beads, partly white and partly black), was missing. So, I returned to look for it and was delayed because of that. The people who used to carry me on the camel, came to my Howdah and put it on the back of the camel, thinking that I was in it, as, at that time, women were light in weight, thin and lean, and flesh did not cover their bodies in abundance for they did not use to eat much. So, those people did not feel the difference in the heaviness of the Howdah while lifting it, and they put it over the camel. At that time I was a young lady. They set the camel moving and proceeded on. I found my necklace after the army had gone, and came to their camp to find neither call maker nor responder. So, I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While in that state, I fell asleep.

Safwan Ibn Mu'attal As'sulami Adh'dhakwani was behind the army. Reached my abode in the morning, he saw the figure of a sleeping person. He came to me, and he used to see me before veiling. So, I got up when I heard him, after recognizing me, reciting: “We are for Allah, to whom we all refer”.

I veiled my face with the head-cover. By Allah, we did not speak a single word at all. By Allah, I did hear nothing from him except his reciting: “We are for Allah, to whom we refer”.

٤١٤١ ـ حدّثنا عبدُ العزيز بنُ عبدِ اللَّهِ: حَدَّثَنَا إبراهيمُ بنُ سَعْدٍ، عَنْ صالِحٍ، عَنِ ابنِ شِهابٍ قال: حدَّثني عُروَةُ بنُ الزُّبيرِ، وسَعيدُ بنُ المُسَيَّبِ، وعلقمَةُ بنُ وقَّاصٍ، وعُبيدُ اللَّهِ بنُ عبدِ اللَّهِ بنِ عُتبَةَ بنِ مَسعُودٍ، عَنْ عائشَةَ رضيَ اللَّهُ عَنها، زَوجِ النَّبيِّ ﷺ، حينَ قالَ لَها أهلُ الإفكِ ما قالُوا، وكُلُّهُمْ حَدَّثَني طَائِفَةً مِنْ حَديثِها، وبَعضُهُمْ كانَ أوْعى لِحَديثِها مِنْ بَعضٍ، وأَثبَتَ لَهُ اقتِصاصاً، وقد وعيتُ عن كلِّ رَجلٍ منهمُ الحديثَ الذي حَدَّثني عَنْ عائِشَةَ، وبَعضُ حَديثِهِم يُصَدِّقُ بَعضاً، وإنْ كانَ بَعضُهُمْ أوْعى لَهُ مِنْ بَعضٍ. قالوا: قالَتْ عائشَةُ: كانَ رَسُولُ اللَّهِ ﷺ إذا أرادَ سَفَراً أقْرَعَ بينَ أزواجِهِ، فأيُّهُنَّ خَرَجَ سَهمُها، خَرَجَ بها رَسولُ اللَّهِ ﷺ مَعَهُ، قالَتْ عائِشَةُ: فأقرَعَ بينَنا في غَزوَةٍ غَزاها فخرجَ فيها سَهمِي، فَخَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ بَعدَما أُنزِلَ الحِجابُ، فكُنتُ أُحْمَلُ في هَوْدَجي وَأُنْزَلُ فيهِ، فَسِرْنا حَتَّى إذا فَرَغَ رَسُولُ اللَّهِ ﷺ مِن غَزوَتِهِ تِلكَ وَقَفَلَ، دَنَوْنا مِنَ المَدينَةِ قافِلِينَ، آذَنَ لَيلَةً بالرَّحِيلِ، فقُمتُ حِينَ آذَنُوا بالرَّحِيلِ، فَمَشيتُ حتَّى جاوَزتُ الجَيشَ، فلمَّا قَضَيتُ شأنِي، أقبَلتُ إلى رَحْلي، فلَمَستُ صَدري، فإذا عِقدٌ لي مِن جَزْعِ ظَفارِ قَدِ انْقَطَعَ فرَجَعتُ فالْتَمَستُ عِقدي فَحَبَسَني ابتِغاؤُهُ، قالَتْ: وأقبَلَ الرَّهطُ الذِينَ كانُوا يُرَحِّلُونِي، فَاحْتَمَلُوا هَوْدَجي فَرَحَلُوهُ عَلى بَعِيري الَّذي كُنتُ أرْكَبُ عَلَيهِ، وَهُمْ يَحْسِبُونَ أنِّي فِيهِ، وكانَ النِّساءُ إذ ذاكَ خِفافاً لَمْ يَهبُلنَ، ولَمْ يَغْشَهُنَّ اللَّحمُ، إنَّما يأكُلنَ العُلقَةَ مِنَ الطَّعامِ، فَلَمْ يَستَنكِرِ القَومُ خِفَّةَ الهَودَجِ حِينَ رَفَعُوهُ وحَمَلُوهُ، وَكُنتُ جارِيَةً حَديثَةَ السِّنِّ، فَبَعَثُوا الجَمَلَ فَسارُوا، وَوَجَدْتُ عِقدي بَعدَ ما استَمَرَّ الجَيشُ، فَجِئتُ مَنازِلَهُمْ ولَيسَ بها مِنهُمْ داعٍ وَلا مُجيبٌ، فتَيَمَّمتُ مَنزِلِي الَّذي كُنتُ بهِ، وظَنَنتُ أنَّهُمْ سَيَفقِدُونِي فَيَرجِعُونَ إلَيَّ، فَبَينا أنا جالِسَةٌ في مَنزِلِي غَلَبَتني عَيني فَنِمتُ، وَكانَ صَفوانُ بنُ المُعَطَّلِ السُّلَمِيُّ ثُمَّ الذَّكْوانِيُّ مِن وَراءِ الجَيشِ، فأصْبَحَ عِندَ مَنزِلِي، فَرَأى سَوادَ إنسانٍ نائِمٍ فَعَرَفَني حِينَ رَآني، وَكانَ رَآني قَبلَ الحِجابِ، فاستَيقَظتُ باستِرجاعِهِ حِينَ عَرَفَنِي، فَخَمَّرتُ وَجهي بِجِلبابي، وَوَاللَّهِ ما تَكَلَّمنا بِكَلِمَةٍ، وَلا سَمِعتُ مِنهُ

ـ وقوله: (النجس والنجس) بكسر النون وسكون الجيم في الأولى وبفتحهما في الثانية.

ـ وقوله: (افكهم) بكسر الهمزة في الأولى وفتحها في الثانية وسكون الفاء فيهما وبفتح الهمزة والفاء في الثالثة، وقوله فمن قال: أفكهم بفتحات أفاده الشارح

٤١٤١ ـ قوله: (أثبت) عطف على خبر كان، (اقتصاصاً) سياقاً

ـ قوله: (دنونا) وروي ودنونا بزيادة العاطف وهو أحسن وجواب إذا قوله آذن أي أعلم اهـ.

ـ (ظفار) كحضار مدينة باليمن

ـ قوله: (يرحلوني) بهذا الضبط ويجوز فتح التحتية وسكون الراء وفتح الحاء وروي يرحلون بي اهـ (شارح).

ـ قوله: (لم يهبلن) أي لم يهبلهن اللحم كما في بعض الروايات التي ذكرها الشارح العيني يقال: هبله اللحم إذا كثر عليه وركب بعضه بعضاً و(العلقة): القليل اهـ.

ـ قوله: (تيممت) قصدت.

He made his camel kneel down. He got down from his camel, and put his leg on the front legs of the camel and then I rode and sat over it. Safwan set out walking, leading the camel by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction. (Some people accused me falsely) and the leader of the false accusers was Abdullah Ibn Obai Ibn Salool. (Urwa said: "The people propagated and talked about the slander in his (Abdullah's) presence. Moreover, he confirmed, listened to, and asked about it to let it come in circulation." Urwa also added: "None was mentioned as members of the slanderous group in addition to (Abdullah) except Hassan Ibn Thabit, Mistah Ibn Uthatha, and Hamna Bint Jahsh along with others about whom I know no knowledge, except that they were a group as Allah said. It is said that the one who carried most of the slander was Abdullah Ibn Obai Ibn Salool." Urwa added: "A'isha disliked to have Hassan abused in her presence. She used to say: It was he who said: “My father and his father (grandfather) and my honor are all for the protection of Mohammad's honor from you."”).

After that we returned to Medina, and I became ill for one month while the people were spreading the forged statements of the false accusers. I was feeling during my ailment as if I were not receiving the usual kindness from The Prophet "Allah's blessing and peace be upon him" which I used to receive from him when I got sick. But he would come, greet and say: “How is that (girl)?” I did not know anything of what was going on till I recovered from my ailment and went out with Um Mistah to the Manasi where we used to answer the call of nature, and we used not to go to answer the call of nature except from night to night and that was before we had lavatories near to our houses. This habit of ours was similar to the habit of the old Arabs in the open country (or away from houses). Indeed, it would be troublesome for us to take lavatories near our houses. So Ommu'mistah, daughter of Abu'ruhm Ibn Al'muttalib Ibn Abdu'manaf, whose mother was the daughter of Sakhr Ibn Amer and the aunt of Abu'bakr As'siddiq and whose son was Mistah Ibn Uthatha Ibn Abbad Ibn Al'muttalib, and I went out. Ommu'mistah and I returned to my house after we finished answering the call of nature. Ommu'mistah stumbled because of her long dress and on that she said: “Let Mistah be ruined.” I said: “You are saying a bad word. Why are you abusing a man who took part in Badr?” She said: “O you there! Didn't you hear what they said?” Then she told me the rumours of the false accusers.

My sickness was aggravated, and when I returned home, Allah's Apostle "Allah's blessing and peace be upon him" came to me, and after greeting he said: “How is that (girl)?” I requested him to allow me to go to my parents. I wanted then to be sure of the news through them. Allah's Apostle "Allah's blessing and peace be upon him" allowed me.

كَلِمَةً غيرَ اسْتِرجاعِهِ، وهَوى حتَّى أناخَ راحِلَتَه، فوَطِئَ على يَدِها، فقُمْتُ إليها فرَكِبْتُها، فانطَلَقَ يقُودُ بي الرَّاحِلَةَ حتَّى أتَينا الجيشَ مُوغِرينَ في نَحْرِ الظَّهيرَةِ وهُم نُزُولٌ، قالَتْ: فهَلَكَ مَنْ هلَكَ، وكانَ الَّذي تَوَلَّى كِبْرَ الإفكِ عَبْدَ اللَّهِ بنَ أُبَيٍّ ابنَ سَلُولَ. قالَ عُروَةُ: أُخْبِرتُ أنَّهُ كانَ يُشاعُ ويُتَحدَّثُ به عِندَهُ، فيُقِرُّهُ ويَستَمِعُهُ ويَستَوشِيهِ. وقالَ عُرْوَةُ أيضاً: لَمْ يُسَمَّ مِنْ أهلِ الإفكِ أيضاً إلاَّ حَسَّانُ بنُ ثابِتٍ، ومِسْطَحُ بنُ أُثاثَةَ، وحَمْنَةُ بِنتُ جَحْشٍ، في ناسٍ آخَرينَ، لا عِلمَ لي بِهِم، غيرَ أنَّهُم عُصْبَةٌ، كما قالَ اللَّهُ تعالَى، وإنَّ كِبْرَ ذلكَ يُقالُ: عَبْدُ اللَّهِ بنُ أُبَيٍّ ابنُ سَلُولَ.

قالَ عُرْوَةُ: كانَتْ عائِشَةُ تَكرَهُ أنْ يُسَبَّ عِندَها حَسَّانُ، وتقُولُ: إنَّهُ الَّذي قالَ:

فإنَّ أبي ووالِدَهُ وعِرْضي ... لِعِرْضِ مُحَمَّدٍ مِنكُمْ وِقاءُ

قالَتْ عائِشَةُ: فقَدِمْنا المَدينَةَ، فاشْتَكَيتُ حينَ قَدِمْتُ شَهراً، والنَّاسُ يُفيضُونَ في قَولِ أصحابِ الإفكِ، لا أشْعُرُ بشَيءٍ من ذلكَ، وهْوَ يَريبُني في وَجَعي أنِّي لا أعْرِفُ منْ رَسُولِ اللَّهِ ﷺ اللُّطْفَ الَّذي كُنتُ أرَى منهُ حينَ أشْتَكي، إنَّما يَدْخُلُ عَلَيَّ رسُولُ اللَّهِ ﷺ فيُسَلِّمُ، ثُمَّ يقُولُ: «كيفَ تِيكُم»؟ ثُمَّ ينصَرِفُ، فذلكَ يَريبُني ولا أشْعُرُ بالشَّرِّ، حتَّى خَرَجْتُ حينَ نَقَهْتُ، فخَرَجَتْ مَعي أُمُّ مِسْطَحٍ قِبَلَ المَناصِعِ، وكانَ مُتَبَرَّزَنا، وكُنَّا لا نَخْرُجُ إلاَّ لَيلاً إلى لَيلٍ، وذلكَ قبلَ أنْ نَتَّخِذَ الكُنُفَ قَريباً مِنْ بُيُوتِنا، قالَتْ: وأمْرُنا أمْرُ العَرَبِ الأُوَلِ في البَرِّيَّةِ قِبَلَ الغائِطِ، وكُنَّا نَتَأذَّى بالكُنُفِ أنْ نَتَّخِذَها عِندَ بُيُوتِنا، قالَتْ: فانطَلَقْتُ أنا وأُمُّ مِسْطَحٍ، وهيَ ابنَةُ أبي رُهْمِ بنِ المُطَّلِبِ بنِ عَبْدِ مَنافٍ، وأُمُّها بِنتُ صَخْرِ بنِ عامِرٍ خالَةُ أبي بَكْرٍ الصِّدِّيقِ، وابنُها مِسْطَحُ بنُ أُثاثَةَ بنِ عَبَّادِ بنِ المُطَّلِبِ، فأقْبَلْتُ أنا وأُمُّ مِسْطَحٍ، قِبَلَ بَيتي حينَ فَرَغْنا مِنْ شَأْنِنا، فعَثَرَتْ أُمُّ مِسْطَحٍ في مِرْطِها فقالَتْ: تَعِسَ مِسْطَحٌ، فقُلتُ لَها: بِئسَ ما قُلتِ، أتَسُبِّينَ رَجُلاً شَهِدَ بَدْراً؟ فقالَتْ: أيْ هَنْتاهْ ولَمْ تَسْمَعي ما قالَ؟ قالَتْ: وقُلتُ: ما قالَ؟ فأخْبَرَتْني بقَولِ أهلِ الإفكِ، قالَتْ: فازْدَدْتُ مَرَضاً على مَرَضي، فلَمَّا رَجَعْتُ إلى بَيتي دَخَلَ عَلَيَّ رسُولُ اللَّهِ ﷺ فسَلَّمَ، ثُمَّ قالَ: «كيفَ تِيكُم»؟ فقُلتُ لهُ: أتأذَنُ لي أنْ آتيَ أبَوَيَّ؟ قالَتْ: وأُريدُ أنْ أسْتَيقِنَ الخَبَرَ منْ قِبَلِهِما، قالَتْ: فأذِنَ لي رَسُولُ

- قوله: (موغرين) أي داخلين في الوغرة وهي شدة الحرّ وعبر بلفظ الجمع موضع التثنية (شارح).

- قوله: (فهلك) وروي زيادة فيَّ كما في الشارح.

- قوله: كما قال الله تعالى أي في سورة النور: ﴿إنّ الذين جاؤوا بالإفك عصبة منكم﴾.

- قوله: وإنّ كبر ذلك بضم الكاف وكسرها أي وأنّ متولي معظمه (شارح).

- (اشتكيت) مرضت (يفيضون) يخوضون (يريبني) يوهمني من رابه وأرابه إذا أوهمه وشككه. (اللطف): الرفق، وروي بفتحتين. (نقهن): بفتح القاف وكسرها أي أفقت من المرض ا هـ من شرح العينيّ.

- قوله: (تعس) بكسر العين وفتحها أي كبّ لوجهه.

- قوله: (أي هنتاه) بهذا الضبط وقد تفتح النون وأما الهاء الأخيرة فتضم وتسكن وهذه اللفظة تختص بالنداء ومعناه يا هذه.

I went to my parents and asked my mother: “O my mother! What are the people talking about?” She said: “O my daughter! Don't worry much about this matter. By Allah, never is there a charming woman loved by her husband who has other wives, but that the women would forge false news about her.” I said: “Glorified be Allah! Are the people really talking of this matter?” That night I kept on weeping and could not sleep till morning. In the morning Allah's Apostle "Allah's blessing and peace be upon him" called Ali Ibn Abu’talib and Usama Ibn Zaid when he saw the Divine Inspiration delayed, to consult them about divorcing his wife (A’isha).

Usama Ibn Zaid said what he knew of the good reputation of his wife and added: “O Allah's Apostle! Keep your wife, for, by Allah, we know nothing about her but good.” Ali Ibn Abu’talib said: “O Allah's Apostle! Allah has not imposed restrictions on you, and there are many women other than her. Yet you may ask the woman-servant who will tell you the truth.” On that Allah's Apostle "Allah's blessing and peace be upon him" called Barira and said: “O Barira! Did you ever see anything, which roused your suspicions about her?” Barira said: “No, by Allah Who has sent you with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat.” On that day Allah's Apostle "Allah's blessing and peace be upon him" came up the pulpit and requested that somebody should support him in punishing Abdullah Ibn Obai Ibn Salool.

Allah's Apostle "Allah's blessing and peace be upon him" said: “Who will support me to punish that person (Abdullah Ibn Obai Ibn Salool) who has hurt me by slandering the reputation of my family? By Allah, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.”

Sa’d Ibn Mu'adh, the brother of Banu Abdul’ash’hal, got up and said: “O Allah's Apostle! By Allah, I will relieve you from him. If that man is from the tribe of the Aws, then we will chop his head off, and if he is from our brothers, the Khazraj, then order us, and we will fulfill your order.” A man from Khazraj, whose mother was a cousin of Hassan, i.e. Sa’d Ibn Obada, the chief of the Khazraj, who had been a pious man before this incident, got up, motivated by his zeal for his tribe and said: “By Allah, you have told a lie; you cannot kill him, and you will never be able to kill him. If (you knew that) he is from your clan, then you would not have liked him to be killed.” On that Osaid Ibn Hudair, a cousin of Sa’d, got up and said to Sa’d Ibn Obada: “By Allah! You are a liar. By Allah, we will kill him; and you are a hypocrite, defending the hypocrites.” On this the two tribes of Aws and Khazraj got excited and were about to fight each other, while Allah's Apostle "Allah's blessing and peace be upon him" was standing on the pulpit. He got down and quietened them till they became silent and he kept quiet. On that day I kept on weeping so much that neither did my tears stop, nor could I sleep.

In the morning my parents were with me and I had wept for two nights and a day, till I thought my liver would burst from weeping. While they were sitting with me and I was weeping, an Ansari woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping with me. While we were in this state, Allah's Apostle "Allah's blessing and peace be upon him"

اللّه ﷺ، فقُلتُ لأمِّي: يا أُمَّتاه، ماذا يَتحدَّثُ النَّاسُ؟ قالَتْ: يا بُنيَّةُ، هوِّني عليكِ، فوَاللّه لقلَّما كانت امْرأةٌ قطُّ وضيئةً عند رَجُلٍ يُحبُّها، لَهَا ضرائرُ، إلاَّ كَثَّرْنَ عَلَيهَا. قالَتْ: فقُلتُ سُبْحانَ اللّه، أولقدْ تَحدَّثَ النَّاسُ بهذا؟ قالَتْ: فبكَيْتُ تلكَ اللَّيلَةَ حتَّى أصْبَحْتُ لا يَرْقأُ لي دمْعٌ ولا أكْتَحلُ بنوْم، ثُمَّ أصْبحْتُ أبكي، قالَتْ، ودَعا رَسُولُ اللّه ﷺ عليَّ بنَ أبي طالِب وأُسامَةَ بنَ زيدٍ، حينَ استَلبثَ الوحْيُ، يَسألُهما ويَستشيرُهما في فِراقِ أهْلِه، قالَتْ: فأمَّا أُسامةُ فأشارَ عَلى رَسُولِ اللّه ﷺ بالّذي يَعْلَمُ مِنْ بَراءَةِ أهْلِهِ، وبالّذي يَعلَمُ لَهُمْ في نَفسِه، فقَالَ أُسامَةُ: أهلَكَ، ولا نَعْلَمُ إلاَّ خيراً، وأمَّا عليٌّ فقال: يا رَسُولَ اللّه، لَمْ يُضيِّقِ اللّهُ عَليكَ، والنِّساءُ سِواهَا كثيرٌ، وَسَلِ الجاريَةَ تَصْدُقْكَ. قالَتْ: فدَعا رسُولُ اللّه ﷺ بريرةَ، فقال: «أيْ بريرةُ، هل رأيتِ من شيءٍ يريبُكِ»؟ قالَتْ لهُ بريرةُ: والّذي بعثَكَ بالحقِّ، ما رأيتُ عليها أمْراً قطُّ أغْمِصُهُ، غيرَ أنَّها جاريةٌ حديثةُ السِّنِّ، تنامُ عنْ عجينِ أهلِها، فتأتي الدَّاجنُ فتأكُلُهُ، قالَتْ: فقامَ رسُولُ اللّه ﷺ من يومِه فاستعذرَ منْ عَبْدِ اللّه بن أُبيٍّ، وهوَ عَلى المِنبَرِ، فقَالَ: «يا مَعْشرَ المُسلمِين، مَنْ يَعْذِرُني مِن رَجُلٍ قدْ بلغني عَنْهُ أذاهُ في أهْلي، واللّه ما علمْتُ على أهْلي إلاَّ خيراً، ولقدْ ذكَرُوا رَجُلاً ما علمْتُ عليه إلاَّ خيراً، وما يدخلُ على أهْلي إلاَّ معي». قالَتْ: فقامَ سعدُ بنُ معاذٍ أخو بني عبدِ الأشْهَلِ، فقالَ: أنا يا رسُولَ اللّه أعذِرُك، فإنْ كانَ منَ الأوْسِ ضربْتُ عُنُقَه، وإنْ كانَ منْ إخوانِنا منَ الخزْرجِ، أمرْتَنا ففعلْنا أمرَكَ. قالَتْ: فقامَ رَجُلٌ منَ الخزرجِ، وكانتْ أمُّ حسَّانَ بنتَ عمِّهِ منْ فخذِه، وهوَ سعدُ بنُ عُبادةَ، وهوَ سيِّدُ الخزْرجِ، قالَتْ: وكانَ قبْلَ ذلكَ رجُلاً صالِحاً، ولكِن احْتَملَتْهُ الحَمِيَّةُ، فقالَ لِسَعْدٍ: كذَبْتَ لَعَمْرُ اللّه لا تَقْتُلُهُ، ولاَ تَقدرُ عَلى قَتْلِهِ، ولَوْ كانَ مِنْ رَهْطِكَ ما أحْبَبتَ أنْ يُقتَلَ، فقامَ أُسيدُ بنُ حُضيرٍ، وهوَ ابنُ عمِّ سعْدٍ، فقالَ لسعدِ بنِ عُبادةَ: كذَبْتَ لَعَمْرُ اللّه لنَقتُلنَّه، فإنَّكَ مُنافقٌ تُجادلُ عنِ المُنافِقينَ، قالَتْ: فثارَ الحيَّانِ الأوسُ والخزرَجُ، حتَّى همُّوا أنْ يقتَتِلُوا، ورسُولُ اللّه ﷺ قائمٌ على المِنبَرِ، قالَتْ: فلَمْ يزَلْ رسُولُ اللّه ﷺ يُخفِّضُهُم، حتَّى سكتُوا وسكتَ. قالَتْ: فبكيتُ يومي ذلكَ كُلَّهُ لا يرْقأُ لي دمْعٌ ولا أكْتَحِلُ بنوْمٍ، قالَتْ: وأصبحَ أبَوايَ عِنْدي، وقد بَكيتُ ليلتَينِ ويَوماً، لا يَرْقأُ لِي دَمْعٌ ولا أكْتَحِلُ بنَوْمٍ، حَتَّى إنِّي لأظُنُّ أنَّ البُكاءَ فالقٌ كَبدي، فبينا أبَوايَ جالسانِ عندي وأنا أبكي، فاستأذَنتْ عليَّ امرأةٌ منَ الأنْصارِ فأذِنتُ لها، فجلَسَتْ تَبْكي معي، قالَتْ: فبينا نحنُ على ذلِكَ دخلَ رسُولُ اللّه ﷺ علينا فسلَّمَ ثُمَّ

ـ قوله: (وضيئة) أي حسنة جميلة.

ـ قوله: إلاَّ كثرن ويروى: أكثرن أي القول الرديء عليها.

ـ قوله: (لا يرقأ) أي لا ينقطع ا هـ من العيني.

ـ قوله: (أغمصه) أي أعيبها به.

ـ (الداجن) ما يألف البيوت من الشاء والحمام ونحوه والجمع دواجن.

ـ قوله: فاستعذر أي قال: من يعذرني ومعناه من يقوم بعذري إن كافأته على قبح فعاله ولا يلومني أو من ينصرني ا هـ عيني بزيادة من القسطلاني.

Came, greeted, and sat down and he had never sat with me since the day they forged the accusation. No revelation regarding my case came to him for a month. He said: "There is no God (to be worshipped) but Allah and Mohammad is His Apostle." Then he said: "O A'isha! I have been informed such-and-such about you; if you are innocent, then Allah will soon reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him to forgive you, for when a person confesses his sin and asks Allah for forgiveness, Allah accepts his repentance." When Allah's Apostle "Allah's blessing and peace be upon him" finished his speech my tears ceased completely and there remained not even a single drop of it. I said to my father: "Reply to Allah's Apostle "Allah's blessing and peace be upon him" on my behalf." My father said: "By Allah, I do not know what to say to Allah's Apostle." I said to my mother: "Reply to Allah's Apostle "Allah's blessing and peace be upon him" on my behalf." She said: "By Allah, I do not know what to say to Allah's Apostle."

I was a young girl and did not have much knowledge of the Qur'an. I said: "I know, by Allah, that you have listened to what people are saying, which has been planted in your minds and you have taken as a truth. Now, if I told you that I am innocent and Allah knows that I am innocent, you would not believe me; and if I confessed to you falsely that I am guilty, and Allah knows that I am innocent you would believe me. By Allah, I find no example for my situation with you but (the situation of) Joseph's father (Jacob) who said: "So (for me) patience is most fitting against that which you assert and it is Allah (Alone) whose help can be sought."" (Yusuf 18)

Then I turned to the other side of my bed hoping that Allah would prove my innocence. By Allah I never thought that Allah would reveal Divine Inspiration in my case, as I considered myself too inferior to be talked of in the Holy Qur'an. I had hoped that Allah's Apostle "Allah's blessing and peace be upon him" might have a dream in which Allah would prove my innocence. By Allah, Allah's Apostle "Allah's blessing and peace be upon him" had not got up and nobody had left the house before the revelation came to Allah's Apostle. So, he was overtaken by the same state that used to overtake him (on being inspired divinely). He was sweating so much that the drops of the sweat were falling like pearls though it was a (cold) wintry day.

When that state of Allah's Apostle "Allah's blessing and peace be upon him" was over, he was smiling and the first word he said: "O A'isha! Thank Allah, for Allah has declared your innocence." My mother told me to go to Allah's Apostle "Allah's blessing and peace be upon him". I replied: "By Allah, I will not go to him and will not thank but Allah."

So Allah revealed: "Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; on the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a Penalty grievous...." (The Light "An'nur" 11:20)

In this way, Allah gave the declaration of my Innocence. Abu'bakr, who used to provide (with money) Mistah Ibn Uthatha for he was his relative, in addition to being poor, said: "By Allah, I will never provide Mistah with anything because of what he said about A'isha." But Allah later revealed: " Let not those among you who are endued with Grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful." (The Light "An'nur" 22) After that Abu'bakr said: "Yes! By Allah! I like that Allah would forgive me." He resumed helping Mistah whom he used to help before and said: "By Allah! I would not stop it at all."

Allah's Apostle "Allah's blessing and peace be upon him" also asked Zainab Bint Jahsh (his wife) about me saying: "What do you know and what did you see?" She replied: "O Allah's Apostle! I refrain to claim hearing or seeing what I have not heard or seen. By Allah, I know nothing except goodness about A'isha."" A'isha further added: "It was Zainab who competed with me (in her beauty and The Prophet's love), yet Allah protected her (from being malicious), for she had piety." Her sister Hamna started struggling on her behalf and she was destroyed along with those who were destroyed.

جَلَسَ، قالَتْ: وَلَمْ يَجْلِسْ عِنْدِي مُنْذُ قِيلَ ما قِيلَ قَبْلَهَا، وَقَدْ لَبِثَ شَهْراً لا يُوحى إِلَيهِ فِي شَأْنِي بِشَيءٍ، قالَتْ: فَتَشَهَّدَ رَسُولُ اللَّهِ ﷺ حِينَ جَلَسَ، ثُمَّ قالَ: «أَمَّا بَعْدُ، يَا عائِشَةُ، إِنَّهُ بَلَغَنِي عَنكِ كَذا وَكَذا، فَإِنْ كُنْتِ بَرِيئَةً، فَسَيُبَرِّئُكِ اللَّهُ، وَإِنْ كُنْتِ أَلْمَمْتِ بِذَنْبٍ، فَاسْتَغْفِرِي اللَّهَ وَتُوبِي إِلَيهِ، فَإِنَّ العَبْدَ إِذَا اعْتَرَفَ ثُمَّ تابَ، تابَ اللَّهُ عَلَيهِ». قالَتْ: فَلَمَّا قَضى رَسُولُ اللَّهِ ﷺ مَقالَتَهُ قَلَصَ دَمْعِي حَتَّى ما أُحِسُّ مِنْهُ قَطْرَةً، فَقُلْتُ لأَبِي: أَجِبْ رَسُولَ اللَّهِ ﷺ عَنِّي فِيما قالَ، فَقالَ أَبِي: وَاللَّهِ ما أَدْرِي ما أَقُولُ لِرَسُولِ اللَّهِ ﷺ، فَقُلْتُ لأُمِّي: أَجِيبِي رَسُولَ اللَّهِ ﷺ فِيما قالَ، قالَتْ أُمِّي: وَاللَّهِ ما أَدْرِي ما أَقُولُ لِرَسُولِ اللَّهِ ﷺ، فَقُلْتُ، وَأَنا جارِيَةٌ حَدِيثَةُ السِّنِّ لا أَقْرَأُ مِنَ القُرْآنِ كَثِيراً: إِنِّي وَاللَّهِ لَقَدْ عَلِمْتُ: لَقَدْ سَمِعْتُمْ هذا الحَدِيثَ حَتَّى اسْتَقَرَّ فِي أَنْفُسِكُمْ وَصَدَّقْتُمْ بِهِ، فَلَئِنْ قُلْتُ لَكُمْ: إِنِّي بَرِيئَةٌ، لا تُصَدِّقُونِي، وَلَئِنِ اعْتَرَفْتُ لَكُمْ بِأَمْرٍ، وَاللَّهُ يَعْلَمُ أَنِّي مِنْهُ بَرِيئَةٌ، لَتُصَدِّقُنِّي، فَوَاللَّهِ لا أَجِدُ لِي وَلَكُمْ مَثَلاً إِلاَّ أَبا يُوسُفَ حِينَ قالَ: ﴿فَصَبْرٌ جَمِيلٌ وَاللَّهُ المُسْتَعانُ عَلَى ما تَصِفُونَ﴾ [يوسف: ١٨]. ثُمَّ تَحَوَّلْتُ وَاضْطَجَعْتُ عَلى فِراشِي، وَاللَّهُ يَعْلَمُ أَنِّي حِينَئِذٍ بَرِيئَةٌ، وَأَنَّ اللَّهَ مُبَرِّئِي بِبَراءَتِي، وَلكِنْ وَاللَّهِ ما كُنْتُ أَظُنُّ أَنَّ اللَّهَ مُنْزِلٌ فِي شَأْنِي وَحْياً يُتْلَى، لَشَأْنِي فِي نَفْسِي كانَ أَحْقَرَ مِنْ أَنْ يَتَكَلَّمَ اللَّهُ فِيَّ بِأَمْرٍ، وَلكِنْ كُنْتُ أَرْجُو أَنْ يَرَى رَسُولُ اللَّهِ ﷺ فِي النَّوْمِ رُؤْيا يُبَرِّئُنِي اللَّهُ بِها، فَوَاللَّهِ ما رامَ رَسُولُ اللَّهِ ﷺ مَجْلِسَهُ، وَلا خَرَجَ أَحَدٌ مِنْ أَهْلِ البَيْتِ، حَتَّى أُنْزِلَ عَلَيهِ، فَأَخَذَهُ ما كانَ يَأْخُذُهُ مِنَ البُرَحاءِ، حَتَّى إِنَّهُ لَيَتَحَدَّرُ مِنْهُ مِنَ العَرَقِ مِثْلُ الجُمانِ، وَهُوَ فِي يَوْمٍ شاتٍ، مِنْ ثِقَلِ القَوْلِ الَّذِي أُنْزِلَ عَلَيهِ، قالَتْ: فَسُرِّيَ عَنْ رَسُولِ اللَّهِ ﷺ وَهُوَ يَضْحَكُ، فَكانَتْ أَوَّلَ كَلِمَةٍ تَكَلَّمَ بِها أَنْ قالَ: «يا عائِشَةُ، أَمَّا اللَّهُ فَقَدْ بَرَّأَكِ». قالَتْ: فَقالَتْ لِي أُمِّي: قُومِي إِلَيهِ، فَقُلْتُ: وَاللَّهِ لا أَقُومُ إِلَيهِ، فَإِنِّي لا أَحْمَدُ إِلاَّ اللَّهَ عَزَّ وَجَلَّ، قالَتْ: وَأَنْزَلَ اللَّهُ تَعالَى: ﴿إِنَّ الَّذِينَ جاؤُا بِالإِفْكِ﴾ [النور: ١١] العَشْرَ الآياتِ. ثُمَّ أَنْزَلَ اللَّهُ هذا فِي بَراءَتِي. قالَ أَبُو بَكْرٍ الصِّدِّيقُ، وَكانَ يُنْفِقُ عَلَى مِسْطَحِ بْنِ أُثاثَةَ لِقَرابَتِهِ مِنْهُ وَفَقْرِهِ: وَاللَّهِ لا أُنْفِقُ عَلى مِسْطَحٍ شَيئاً أَبَداً، بَعْدَ الَّذِي قالَ لِعائِشَةَ ما قالَ. فَأَنْزَلَ اللَّهُ: ﴿وَلا يَأْتَلِ أُولُو الفَضْلِ مِنْكُمْ - إِلى قَوْلِهِ - غَفُورٌ رَحِيمٌ﴾ [النور: ٢٢]. قالَ أَبُو بَكْرٍ الصِّدِّيقُ: بَلى وَاللَّهِ إِنِّي لأُحِبُّ أَنْ يَغْفِرَ اللَّهُ لِي، فَرَجَعَ إِلى مِسْطَحٍ النَّفَقَةَ الَّتِي كانَ يُنْفِقُ عَلَيهِ، وَقالَ: وَاللَّهِ لا أَنْزِعُها مِنْهُ أَبَداً، قالَتْ عائِشَةُ: وَكانَ رَسُولُ اللَّهِ ﷺ سَأَلَ زَيْنَبَ بِنْتَ جَحْشٍ عَنْ أَمْرِي، فَقالَ لِزَيْنَبَ: «ماذا عَلِمْتِ، أَوْ رَأَيْتِ»؟ فَقالَتْ: يا رَسُولَ اللَّهِ أَحْمِي سَمْعِي وَبَصَرِي، وَاللَّهِ ما عَلِمْتُ إِلاَّ خَيراً، قالَتْ عائِشَةُ: وَهِيَ الَّتِي كانَتْ تُسامِينِي مِنْ أَزْواجِ النَّبِيِّ ﷺ فَعَصَمَها اللَّهُ بِالوَرَعِ. قالَتْ: وَطَفِقَتْ أُخْتُها حَمْنَةُ تُحارِبُ لَها، فَهَلَكَتْ فِيمَنْ هَلَكَ.

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ـ قلص دمعي أي انقطع.

ـ البرحاء الشدة، والتحدر الانصباب والنزول، وروي: لينحدر، والجمان: اللؤلؤ، وقوله: فسري أي فكشف وأزيل.

ـ قوله: (تساميني) أي تضاهيني وتفاخرني بجمالها.

Urwa further said: “The man who was blamed said: “Glorified be Allah! By He, in Whose Hand my soul is, I have never uncovered the veil of any female.” Later on the man was martyred in Allah's Cause.”

4142- Az’zuhri narrated: Al’walid Ibn Abdul’malik said to me: "Did you learn that Ali was one of those who slandered A’isha?" I replied: "No, but two men from your people: Abu’salama Ibn Abdur’rahman and Abu’bakr Ibn Abdur’rahman Ibn Al’harith informed me that A’isha had told them that Ali remained silent about her case."

4143- Masruq Ibn Al’ajda narrated: Ommu’ruman, the mother of A’isha said that while A’isha and she were sitting, an Ansari woman came and said: "May Allah harm so-and-so!" Ommu’ruman asked her: “What is the matter?" She replied: "My son was involved in those who talked of the story (of the Slander)." Ommu’ruman asked: "What is that?" She said: "So-and-so...." and narrated the whole story. On that A’isha said: "Did The Messenger of Allah “Allah’s blessing and peace be upon him” hear about that?" She replied: "yes." A’isha further asked: "(Did) Abu’bakr too (learn it)?" She replied: "Yes." On that, A’isha fell unconscious. When she came to her senses, she had got fever with rigors. I put her clothes over her and covered her. The Prophet “Allah’s blessing and peace be upon him” came and asked: "What is wrong with this (woman)?" Ommu’ruman replied: "O Allah's Apostle! She has got fever with rigors." He said: "Perhaps it is because of the story that has been talked about?" She said: "Yes." A’isha sat and said: "By Allah, if I took an oath (to confirm my innocence), you would not believe me. But if I said (that I am guilty), you would not excuse me. My example and that of yours is like that of Jacob and his sons (when he said): “It is Allah (Alone) Whose Help can be sought against that you assert.” (Yusuf 18) Ommu’ruman said: "The Prophet “Allah’s blessing and peace be upon him” then went out saying nothing. Then Allah declared her innocence. On that, A’isha said (to The Prophet “Allah’s blessing and peace be upon him”): "I thank Allah only; I thank neither anybody else nor you."

4144- Ibn Abu’mulaika narrated: A’isha used to recite the Verse: “Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter, while it was most serious in the sight of Allah." (The Light “An’nur” 15) She used to say: “It means "telling lies.” Ibn Abu’mulaika further said: “However, she knew this (verse) more than anybody because it was revealed in her case.”

قالَ ابنُ شِهابٍ: فَهذا الَّذِي بَلَغَنِي مِنْ حَدِيثِ هؤلاءِ الرَّهْطِ.

ثُمَّ قال عُرْوَةُ: قالَتْ عائِشَةُ: وَاللَّهِ إنَّ الرَّجُلَ الَّذي قِيلَ لَهُ ما قِيلَ لَيَقُولُ: سُبْحانَ اللَّهِ، فَوالَّذِي نَفسِي بِيَدِهِ ما كَشَفْتُ مِنْ كَنَفِ أُنْثَى قَطُّ، قالَتْ: ثُمَّ قُتِلَ بَعْدَ ذلِكَ في سَبِيلِ اللَّهِ. [طرفه في: ٢٥٩٣].

٤١٤٢ ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قال: أَمْلَى عَلَيَّ هِشامُ بْنُ يُوسُفَ مِن حفظِهِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قالَ: قالَ لِي الوَلِيدُ بْنُ عَبْدِ المَلِكِ: أَبَلَغَكَ أَنَّ عَلِيّاً كانَ فِيمَنْ قَذَفَ عائِشَةَ؟ قُلتُ: لاَ، وَلكِنْ قَدْ أَخْبَرَنِي رَجلانِ مِنْ قَوْمِكِ، أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَأَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الحَارِثِ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ لَهُمَا: كانَ عَلِيٌّ مُسَلِّماً في شَأْنِهَا.

٤١٤٣ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنا أَبُو عَوانَةَ، عَنْ حُصَينٍ، عَنْ أَبِي وَائِلٍ قالَ: حَدَّثَنِي مَسْرُوقُ بْنُ الأَجْدَعِ قال: حَدَّثَتْنِي أُمُّ رُومانَ، وَهْيَ أُمُّ عائِشَةَ رَضِيَ اللَّهُ عَنْهُما، قالَتْ: بَيْنَا أَنا قاعِدَةٌ أَنَا وَعائِشَةُ، إِذْ وَلَجَتِ امْرَأَةٌ مِنَ الأَنْصارِ فَقالَتْ: فَعَلَ اللَّهُ بِفُلانٍ وَفَعَلَ، فَقالَتْ أُمُّ رُومانَ: وما ذَاكَ؟ قالَتْ: ابْنِي فِيمَنْ حَدَّثَ الحَدِيثَ، قالَتْ: وما ذاكَ؟ قالَتْ: كَذَا وَكَذَا، قالَتْ عائِشَةُ: سَمِعَ رَسُولُ اللَّهِ ﷺ؟ قالَتْ: نَعَمْ، قالَتْ: وَأَبُو بَكْرٍ؟ قالَتْ: نَعَمْ، فَخَرَّتْ مَغْشِيّاً عَلَيها، فَمَا أَفاقَتْ إِلاَّ وَعَلَيهَا حُمَّى بِنافِضٍ، فَطَرَحْتُ عَلَيها ثِيابَهَا فَغَطَّيتُهَا، فَجاءَ النَّبِيُّ ﷺ فَقالَ: «ما شَأْنُ هاذِهِ»؟ قُلتُ: يَا رَسُولَ اللَّهِ أَخَذَتْها الحُمَّى بِنافِضٍ، قالَ: «فَلَعَلَّ في حَدِيثٍ تُحُدِّثَ بِهِ». قالَتْ: نَعَمْ، فَقَعَدَتْ عائِشَةُ فَقالَتْ: وَاللَّهِ لَئِنْ حَلَفْتُ لاَ تُصَدِّقُونَنِي، وَلَئِنْ قُلتُ لاَ تَعْذِرُونَنِي، مَثَلِي وَمَثَلُكُمْ كَيَعْقُوبَ وَبَنِيهِ، ﴿وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ﴾ [يوسف: ١٨]. قالَتْ: وَانْصَرَفَ وَلَمْ يَقُلْ شَيْئاً، فَأَنْزَلَ اللَّهُ عُذْرَهَا، قالَتْ: بِحَمْدِ اللَّهِ لاَ بِحَمْدِ أَحَدٍ وَلاَ بِحَمْدِكَ. [طرفه في: ٣٣٨٨].

٤١٤٤ ـ حدّثني يَحْيى: حدَّثَنا وَكِيعٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: كانَتْ تَقْرَأُ: ﴿إِذْ تَلِقُونَهُ بِأَلسِنَتِكُمْ﴾ [النور: ١٥] وَتَقُولُ: الوَلْقُ الكَذِبُ. [الحديث ٤١٤٤ ـ طرفه في: ٤٧٥٢].

ـ قوله: (من كنف أنثى) أي من سترها وهو كناية عن عدم مقاربته النساء وقد روي أنه كان حصوراً.

٤١٤٢ ـ (مسلماً) بكسر اللام المشددة أي ساكتاً وللحموي: مسلماً بفتح اللام من السلامة من الخرص فيه ولابن السكن والنسفي مسيئاً كما في الشارح.

٤١٤٣ ـ قوله: (بنافض) أي برعدة.

ـ قوله: (تحدث) زاد في رواية غير أبي ذر «به» (قسطلاني).

ـ قوله: لا تصدقوني ويروى: لا تصدقونني (عيني).

ـ قوله: (لا تعذروني) ولأبي ذرّ لا تعذرونني أي لا تقبلون مني العذر (قسطلاني).

٤١٤٤ ـ قوله: تلقونه ضبط الشارح القاف بالتشديد وهو سهو والصواب تخفيفها.

4145- Hesham narrated from his father: I started abusing Hassan in A'isha's presence. She said: "Do not abuse him for he always defended The Messenger of Allah "Allah's blessing and peace be upon him" (against the unbelievers)." A'isha further said: "Once Hassan took the permission from The Prophet "Allah's blessing and peace be upon him" to satirize the unbelievers. On that The Prophet "Allah's blessing and peace be upon him" asked: "How will you exclude my forefathers (from this satire)?" Hassan replied: "I will take you out of them as one takes a hair out of the dough."

Hesham narrated also from his father: "I abused Hassan for he was one of those who slandered A'isha."

4146- Masruq narrated: We entered into A'isha while Hassan Ibn Thabit was with her, reciting from his poetry, saying: "A chaste wise lady about whom nobody can have suspicion. She gets up with an empty stomach because she never eats the flesh of indiscreet (women)." A'isha said to him: "But you are not like that." I said to her: "Why do you admit him, though Allah said: " and to him who took on himself the lead among them, will be a Penalty grievous." (The Light "An'nur" 11) she replied: "What punishment is more than blinding?" She further said: "Hassan used to defend or say poetry on behalf of The Messenger of Allah "Allah's blessing and peace be upon him".

[37] The holy battle of Al'hudaibiya and Allah's saying: "Allah's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down Tranquility to them; and He rewarded them with a speedy Victory." (The Victory "Al'fath" 18)

4147- Zaid Ibn Khalid "Allah be pleased with him" reported: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" in the year of Al'hudaibiya. After a rainy night, The Prophet "Allah's blessing and peace be upon him" led us in the Morning Prayer. Following the prayer, he faced us and said: "Do you know what your Lord has said (revealed)?" The people replied: "Allah and His Apostle know better." He said: "Allah has said: "In this morning some of my slaves remained as true believers and some became non-believers. Whoever said that the rain was due to the Blessings, the Mercy, and the virtue of Allah, believed in me and disbelieved in the stars? Whoever said that it rained because of a particular star had disbelieved in me but believed in that star.""

قال ابنُ أبي مُلَيكَة: وكانَتْ أَعْلَمَ مِنْ غيرِها بذلكَ، لأَنَّهُ نَزَلَ فِيها.

٤١٤٥ ـ حدثنا عُثْمانُ بْنُ أَبِي شَيبةَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشامٍ، عَنْ أَبيهِ قال: ذَهَبْتُ أَسُبُّ حسانَ عندَ عائشةَ، فقالَتْ: لا تَسُبَّهُ، فإنَّهُ كانَ يُنَافِحُ عَنْ رَسُولِ اللَّهِ ﷺ. وقالَتْ عائشةُ: اسْتَأذَنَ النَّبيُّ ﷺ في هِجَاءِ المُشْرِكِينَ، قالَ: «كَيفَ بِنَسَبِي». قالَ: لأَسُلَّنَّكَ منهُمْ، كما تُسَلُّ الشَّعَرَةُ مِنَ العَجِينِ.

وَقالَ مُحَمَّدٌ: حَدَّثَنا عُثمانُ بْنُ فَرْقَدٍ: سَمِعْتُ هِشاماً، عَنْ أبيهِ قال: سَبَبْتُ حَسَّانَ، وَكانَ مِمَّنْ كَثَّرَ عَلَيها. [طرفه في: ٣٥٣١].

٤١٤٦ ـ حدّثني بِشْرُ بْنُ خالِدٍ: أَخْبَرَنا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ، عَنْ أَبي الضُّحى، عَنْ مَسْرُوقٍ قال: دَخَلْنا عَلى عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، وَعِنْدَهَا حَسَّانُ بْنُ ثابِتٍ يُنْشِدُهَا شِعْراً، يُشَبِّبُ بأَبْيَاتٍ لَهُ، وَقالَ:

حَصَانٌ رَزَانٌ مَا تُزَنُّ بِرِيبَةٍ ... وَتُصْبِحُ غَرْثَى مِنْ لُحُومِ الغَوَافِلِ

فَقالَتْ لَهُ عائِشَةُ: لكِنَّكَ لَسْتَ كَذلِكَ. قالَ مَسْرُوقٌ: فَقُلْتُ لَها لِمَ تَأْذَنِي لَهُ أَنْ يَدْخُلَ عَلَيكِ؟ وَقَدْ قالَ اللَّهُ تَعالَى: ﴿وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ﴾. [النور: ١١] فَقالَتْ: وَأَيُّ عَذابٍ أَشَدُّ مِنَ العَمى؟ قالَتْ لَهُ: إِنَّهُ كانَ يُنَافِحُ، أَوْ يُهَاجِي عَنْ رَسُولِ اللَّهِ ﷺ. [الحديث ٤١٤٦ طرفاه في: ٤٧٥٥، ٤٧٥٦].

٣٧ ـ بابُ: غَزْوَةِ الحُدَيبِيَةِ

وَقَوْلِ اللَّهِ تَعَالَى ﴿لَقَدْ رَضِيَ اللَّهُ عَنِ المُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾ [الفتح: ١٨].

٤١٤٧ ـ حدثنا خالِدُ بْنُ مَخْلَدٍ: حَدَّثَنا سُلَيمانُ بْنُ بِلالٍ قال: حَدَّثَنِي صالِحُ بْنُ كَيسانَ، عَنْ عُبَيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ زَيدِ بْنِ خالِدٍ رَضِيَ اللَّهُ عَنْهُ قال: خَرَجْنا مَعَ رَسُولِ اللَّهِ ﷺ عامَ الحُدَيبِيَةِ، فَأَصابَنا مَطَرٌ ذاتَ لَيلَةٍ، فَصَلَّى لَنا رَسُولُ اللَّهِ ﷺ الصُّبْحَ، ثُمَّ أَقْبَلَ عَلَينا فَقالَ: «أَتَدْرُونَ ماذا قالَ رَبُّكُمْ؟». قُلْنا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَقالَ: «قالَ اللَّهُ: أَصْبَحَ مِنْ عِبادِي مُؤْمِنٌ بِي وَكافِرٌ بِي، فَأَمَّا مَنْ قالَ: مُطِرْنا بِرَحْمَةِ اللَّهِ وَبِرِزْقِ اللَّهِ وَبِفَضْلِ اللَّهِ، فَهُوَ مُؤْمِنٌ بِي، كافِرٌ بِالكَوْكَبِ. وَأَمَّا مَنْ قالَ: مُطِرْنا بِنَجْمِ كَذا، فَهُوَ مُؤْمِنٌ بِالكَوْكَبِ كافِرٌ بِي». [طرفه في: ٨٤٦].

٤١٤٥ ـ قوله: سببت كذا بتشديد الموحدة والتسبب المبالغة في السب.

٤١٤٦ ـ قوله: (حصان) أي عفيفة.

ـ قوله: (رزان) أي صاحبة الوقار وقوله: ما تزن أي ما تتهم بريبة أي بتهمة.

ـ قوله: غرثى أي جائعة من لحوم الغفيفات يعني لا تغتاب الناس.

ـ قوله: وأيّ عذاب أشد من العمى أي على فرض شمول الآية لحسان وإلا فهي في ابن أبي كما مرّ.

4148- Anas “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” performed Umra Four times, all of which were in Dhul’qa’da, except the one he offered with his Hajj. Umra of Al'hudaibiya in Dhul'qa'da when the pagans hindered him; Umra in the following year in Dhul'qa'da after the peace treaty with them (the pagans); Umra from Al’ji’rana where he distributed the war booty of Hunain; and the Umra he performed with his Hajj.

4149- Abdullah Ibn Abu’quatada narrated that his father had told them: “We set out with The Messenger of Allah “Allah’s blessing and peace be upon him” in the year of Al’hudaibiya. All of his companions assumed Ihram. But I did not assume Ihram.

4150- Al'bara "Allah be pleased with him" reported: Do you (people) consider the conquest of Mecca as the Victory (referred to in the Sura of Al’fath)? (It is true that) the conquest of Mecca was a victory. (But) We really consider that the actual Victory was the allegiance Pledge of Allah's good pleasure that we gave on the day of Al'hudaibiya (to The Prophet). On the day of Al’hudaibiya we were fourteen hundred men along with The Prophet "Allah's blessing and peace be upon him". Al’hudaibiya was a well, whose water we used up, leaving not a single drop. When The Prophet "Allah's blessing and peace be upon him" was informed of that, he came and sat on its edge. Then he asked for a utensil of water, from which he performed ablution. Then he rinsed (his mouth), invoked (Allah), and poured the remaining water into the well. We stayed there for a while and then the well brought forth what we required of water for our riding animals and ourselves.

4151- Al’bara Ibn Azib “Allah be pleased with both” narrated that they were one thousand and four hundred or more with The Messenger of Allah “Allah’s blessing and peace be upon him” on the day of Al’hudaibiya. They camped at a well whose water they drew till it was dried. When they informed The Messenger of Allah “Allah’s blessing and peace be upon him” of that, he came, sat over its edge, and said: "Bring me a bucket of its water." When it was brought, he spat and invoked (Allah). Then he said: "Leave it for a while." Then they quenched their thirst and watered their riding animals (from it) till they departed.

4152- Jaber “Allah be pleased with him” narrated: “On the day of Al’hudaibiya, the people felt thirsty (after using up all the water in the well). The Messenger of Allạh “Allah’s blessing and peace be upon him” had a utensil containing water, from which he performed ablution. Then the people came towards him. The Messenger of Allah “Allah’s blessing and peace be upon him” asked: “What is the matter with you?” The people said: “O Allah's Apostle! We have no water to perform ablution with or to drink, except what you have in your utensil.” As soon as The Prophet “Allah’s blessing and peace be upon him” had put his hand in the utensil, the water started spouting out from among his fingers as springs. So we drank and performed ablution.” I (the sub-narrator) said to Jaber: "How many were you on that day?" He replied: "Even if we had been one hundred thousand, that water would have been sufficient for us. At any rate, we were 1500.”

٤١٤٨ ـ حدّثنا هُدْبَةُ بْنُ خالِدٍ: حَدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ: أَنَّ أَنَساً رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُ قالَ: اعتمر رَسُولُ ﷺ أَربعَ عُمَرٍ، كُلُّهُنَّ في ذي القَعْدَةِ، إلاَّ التي كانَتْ مَعَ حَجَّتِهِ: عُمْرَةً مِنَ الحُدَيبِيَةِ في ذي القَعْدَةِ، وَعُمْرَةً مِنَ العامِ المُقْبِلِ في ذي القَعْدَةِ، وَعُمْرَةً مِنَ الجِعْرَانَةِ، حَيثُ قَسَمَ غَنائِمَ حُنَينٍ في ذي القَعْدَةِ، وَعُمْرَةً مَعَ حَجَّتِهِ.

[طرفه في: ١٧٧٨].

٤١٤٩ ـ حدّثنا سَعِيدُ بْنُ الرَّبِيعِ: حَدَّثَنا عَلِيُّ بْنُ المُبَارَكِ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتادَةَ: أَنَّ أَباهُ حَدَّثَهُ قالَ: انطلقنا مَعَ النَّبِيِّ ﷺ عامَ الحُدَيبِيَةِ، فَأَحْرَمَ أَصْحابُهُ وَلَمْ أُحْرِمْ. [طرفه في: ١٨٢١].

٤١٥٠ ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ مُوسى، عَنْ إِسْرائِيلَ، عَنْ أَبِي إِسْحاقَ، عَنِ البَرَاءِ رَضِيَ اللَّهُ عَنْهُ قالَ: تَعُدُّونَ أَنْتُمُ الفَتْحَ فَتْحَ مَكَّةَ، وَقَدْ كانَ فَتْحُ مَكَّةَ فَتْحاً، وَنَحْنُ نَعُدُّ الفَتْحَ بَيْعَةَ الرِّضْوانِ يَوْمَ الحُدَيْبِيَةِ، كُنَّا مَعَ النَّبِيِّ ﷺ أَرْبَعَ عَشْرَةَ مِئَةً، وَالحُدَيْبِيَةُ بِئْرٌ، فَنَزَحْناها فَلَمْ نَتْرُكْ فِيها قَطْرَةً، فَبَلَغَ ذلِكَ النَّبِيَّ ﷺ فَأَتاها، فَجَلَسَ عَلَى شَفِيرِها، ثُمَّ دَعا بِإِناءٍ مِنْ ماءٍ فَتَوَضَّأَ، ثُمَّ مَضْمَضَ وَدَعا، ثُمَّ صَبَّهُ فِيها، فَتَرَكْناها غَيْرَ بَعِيدٍ، ثُمَّ إِنَّها أَصْدَرَتْنا ما شِئْنا نَحْنُ وَرِكابَنا.

[طرفه في: ٣٥٧٧].

٤١٥١ ـ حدّثني فَضْلُ بْنُ يَعْقُوبَ: حَدَّثَنا الحَسَنُ بْنُ مُحَمَّدِ بْنِ أَعْيَنَ أَبُو عَلِيٍّ الحَرَّانِيُّ: حَدَّثَنا زُهَيْرٌ: حَدَّثَنا أَبُو إِسْحاقَ قالَ: أَنْبَأَنا البَراءُ بْنُ عازِبٍ رَضِيَ اللَّهُ عَنْهُما: أَنَّهُمْ كانُوا مَعَ رَسُولِ اللَّهِ ﷺ، يَوْمَ الحُدَيبِيَةِ أَلفاً وأَرْبَعَ مِئَةٍ أَوْ أَكْثَرَ، فَنَزَلُوا عَلَى بِئْرٍ فَنَزَحوها، فَأَتَوْا رَسُولَ اللَّهِ ﷺ، فَأَتى البِئْرَ وَقَعَدَ عَلَى شَفِيرِها، ثُمَّ قالَ: «ائْتُونِي بِدَلْوٍ مِنْ مائِها». فَأُتِيَ بِهِ، فَبَصَقَ فَدَعا، ثُمَّ قالَ: «دَعُوها ساعَةً». فَأَرْوَوْا أَنْفُسَهُمْ وَرِكابَهُمْ حَتَّى ارْتَحَلُوا.

[طرفه في: ٣٥٧٧].

٤١٥٢ ـ حدّثنا يُوسُفُ بْنُ عِيسى: حَدَّثَنا ابْنُ فُضَيلٍ: حَدَّثَنا حُصَينٌ، عَنْ سالِمٍ، عَنْ جابِرٍ رَضِيَ اللَّهُ عَنْهُ قالَ: عَطِشَ النَّاسُ يَوْمَ الحُدَيبِيَةِ، وَرَسُولُ اللَّهِ ﷺ بَينَ يَدَيهِ رَكْوَةٌ فَتَوَضَّأَ مِنْها، ثُمَّ أَقْبَلَ النَّاسُ نَحْوَهُ، فَقالَ رَسُولُ اللَّهِ ﷺ: «ما لَكُمْ»؟ قالُوا: يا رَسُولَ اللَّهِ لَيسَ عِنْدَنا ماءٌ نَتَوَضَّأُ بِهِ وَلاَ نَشْرَبُ إلاَّ ما فِي رَكْوَتِكَ، قالَ: فَوَضَعَ النَّبِيُّ ﷺ يَدَهُ في الرَّكْوَةِ فَجَعَلَ الماءُ يَفُورُ مِنْ بَينِ أَصابِعِهِ كَأَمْثالِ العُيُونِ، قالَ: فَشَرِبْنا وَتَوَضَّأْنا، فَقُلْتُ لِجابِرٍ: كَمْ كُنْتُمْ يَوْمَئِذٍ؟ قالَ: لَوْ كُنَّا مِئَةَ أَلْفٍ لَكَفانا، كُنَّا خَمْسَ عَشْرَةَ مِئَةً.

[طرفه في: ٣٥٧٦].

٤١٥٠ ـ قوله: فنزحناها وروي: فنزفناها والنزف والنزح واحد وهو أخذ الماء شيئا فشيئا ذكره العيني.

ـ الركاب الإبل التي يسار عليها.

4153- Quatada narrated: I asked Sa'eed Ibn Al'musaiyyab: "I was informed that Jaber Ibn Abdullah had told that they (those of Al'hudaibiya) were fourteen hundred." Sa'eed replied: "Jaber told me that they were fifteen hundred, who gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" on the day of Al'hudaibiya."

4154- Jaber "Allah be pleased with him" told: On the day of Al'hudaibiya, Allah's Apostle "Allah's blessing and peace be upon him" said to us: "You are the best people on the earth!" We were 1400 then. If I could see now, I would have shown you the place of the Tree (beneath which the Pledge of allegiance was given by us).

4155- Abdullah Ibn Abu'awfa "Allah be pleased with both" narrated: Those of the tree (under which they gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him") were one thousand and three hundred. Those of Aslam (tribe) were one-eighth the Immigrants in number.

4156- Mirdas Al'aslami, who was one of those who gave the pledge of allegiance under the tree, narrated: "Pious people will die in succession, and there will remain only the dregs of society who will be like the useless residues of dates and barley to whom Allah will pay no attention."

4157- Urwa narrated from both of Marwan and Al'miswar Ibn Makhrama: The Prophet "Allah's blessing and peace be upon him" went out accompanied by thirteen to fifteen hundred of his companions in the year of Al'hudaibiya. When they reached Dhul'hulaifa, he garlanded and marked his sacrifices, and assumed Ihram.

4158- The same previous narration.

4159- Ka'b Ibn Ujra narrated that The Messenger of Allah "Allah's blessing and peace be upon him" saw him with the lice falling (from his head) on his face. The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Are your lice harming you?" Ka'b replied: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to shave his head while he was at Al'hudaibiya. At this time, there was still no signal that all of them would finish their state of Ihram. However, they hoped to enter Mecca.

٤١٥٣ ـ حدّثنا الصَّلتُ بنُ مُحمَّد: حَدَّثَنا يَزيدُ بنُ زُرَيعٍ، عَنْ سَعِيدٍ، عَنْ قَتادَةَ: قُلتُ لِسَعِيدِ بنِ المُسَيَّبِ: بَلَغَني أَنَّ جابِرَ بنَ عَبدِ اللَّهِ كانَ يَقُولُ: كانُوا أَربَعَ عَشرَةَ مِئَةً فقالَ لِي سَعِيدٌ: حَدَّثَني جابِرٌ: كانُوا خَمسَ عَشرَةَ مِئَةً، الَّذِينَ بايَعُوا النَّبيَّ ﷺ يَومَ الحُدَيبِيَةِ.

قالَ أَبو داوُد: حَدَّثَنا قُرَّةُ، عَن قَتادَةَ. تابَعَهُ مُحمَّدُ بنُ بَشّارٍ: حَدَّثَنا أَبو داوُد: حَدَّثَنا شُعبَةُ.

[طرفه في: ٣٥٧٦].

٤١٥٤ ـ حدّثنا عَلِيٌّ: حَدَّثَنا سُفيانُ: قالَ عَمرٌو: سَمِعتُ جابِرَ بنَ عَبدِ اللَّهِ رَضِيَ اللَّهُ عَنهُما قالَ: قالَ لَنا رَسُولُ اللَّهِ ﷺ يَومَ الحُدَيبِيَةِ: «أَنتُم خَيرُ أَهلِ الأَرضِ». وَكُنّا أَلفاً وَأَربَعَ مِئَةٍ، وَلَو كُنتُ أُبصِرُ اليَومَ لَأَرَيتُكُم مَكانَ الشَّجَرَةِ.

تابَعَهُ الأَعمَشُ: سَمِعَ سالِماً: سَمِعَ جابِراً: أَلفاً وَأَربَعَ مِئَةٍ.

[طرفه في: ٣٥٧٦].

٤١٥٥ ـ وَقالَ عُبَيدُ اللَّهِ بنُ مُعاذٍ: حَدَّثَنا أَبي: حَدَّثَنا شُعبَةُ، عَن عَمرِو بنِ مُرَّةَ: حَدَّثَني عَبدُ اللَّهِ بنُ أَبي أَوفَى رَضِيَ اللَّهُ عَنهُما: كانَ أَصحابُ الشَّجَرَةِ أَلفاً وَثَلاثَ مِئَةٍ، وَكانَت أَسلَمُ ثُمُنَ المُهاجِرِينَ.

٤١٥٦ ـ حدّثنا إِبراهِيمُ بنُ مُوسى: أَخبَرَنا عِيسى، عَن إِسماعِيلَ، عَن قَيسٍ: أَنَّهُ سَمِعَ مِرداساً الأَسلَمِيَّ يَقُولُ، وَكانَ مِن أَصحابِ الشَّجَرَةِ: «يُقبَضُ الصّالِحُونَ الأَوَّلُ فالأَوَّلُ، وَتَبقى حُفالَةٌ كَحُفالَةِ التَّمرِ وَالشَّعِيرِ، لا يَعبَأُ اللَّهُ بِهِم شَيئاً».

[الحديث ٤١٥٦ ـ طرفه في: ٦٤٣٤].

٤١٥٧، ٤١٥٨ ـ حدّثنا عَلِيُّ بنُ عَبدِ اللَّهِ: حَدَّثَنا سُفيانُ، عَنِ الزُّهرِيِّ، عَن عُروَةَ، عَن مَروانَ وَالمِسوَرِ بنِ مَخرَمَةَ قالا: خَرَجَ النَّبيُّ ﷺ عامَ الحُدَيبِيَةِ في بِضعَ عَشرَةَ مِئَةً مِن أَصحابِهِ، فَلَمّا كانَ بِذِي الحُلَيفَةِ قَلَّدَ الهَديَ وَأَشعَرَ وَأَحرَمَ مِنها، لا أُحصِي كَم سَمِعتُهُ مِن سُفيانَ، حَتّى سَمِعتُهُ يَقُولُ: لا أَحفَظُ مِنَ الزُّهرِيِّ الإِشعارَ وَالتَّقلِيدَ، فَلا أَدرِي، يَعنِي مَوضِعَ الإِشعارِ وَالتَّقلِيدِ، أَوِ الحَدِيثَ كُلَّهُ.

[طرفه في: ١٦٩٤].

٤١٥٩ ـ حدّثنا الحَسَنُ بنُ خَلَفٍ قالَ: حَدَّثَنا إِسحاقُ بنُ يُوسُفَ، عَن أَبي بِشرٍ وَرقاءَ، عَنِ ابنِ أَبي نَجِيحٍ، عَن مُجاهِدٍ قالَ: حَدَّثَني عَبدُ الرَّحمنِ بنُ أَبي لَيلى، عَن كَعبِ بنِ عُجرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَآهُ وَقَملُهُ يَسقُطُ عَلى وَجهِهِ، فَقالَ: «أَيُؤذِيكَ هَوامُّكَ»؟ قالَ: نَعَم، فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَن يَحلِقَ، وَهُوَ بِالحُدَيبِيَةِ، لَم يُبَيِّن لَهُم أَنَّهُم يَحِلُّونَ بِها، وَهُم عَلى طَمَعٍ أَن يَدخُلُوا

٤١٥٥ ـ قوله: (أسلم) اسم قبيلة.

٤١٥٦ ـ قوله: (الحفالة) كالحثالة الرديء.

When the order of the redemption was revealed, The Messenger of Allah "Allah's blessing and peace be upon him" ordered Ka'b to feed six poor persons with one Faraq of food, or to slaughter a sheep, or to fast for three days.

4160- Zaid Ibn Aslam narrated from his father Aslam: Once I went with Omar Ibn Al'khattab to the market. A young woman followed Omar and said: "O Commander of The Believers! My husband died, leaving little children. By Allah, they have not even a sheep's trotter to cook; they have neither farms nor animals. I am afraid that they may die because of hunger. I am the daughter of Khufaf Ibn Ima Al'ghifari. My father attended the Pledge of allegiance of Al'hudaibiya with The Prophet "Allah's blessing and peace be upon him"." Omar stopped and did not proceed. He said: "Welcome to my near relative." Then he went towards a strong camel which was tied in the house, on which he carried two sacks he had loaded with food grains, between which he put money and clothes. Then he gave her its rope to hold and said: "Drive it, and this provision will not finish till Allah gives you a good supply." A man said: "O Commander of The Believers! You gave her too much." Omar said disapprovingly:" May your mother be bereaved of you! By Allah, I saw her father and brother besieging a fort for a long time which they conquered; and then we were discussing what shares they would have from that war booty."

4161- The same previous narration.

4162- Quatada narrated from Sa'eed Ibn Al'musaiyyab that his father said: "I saw the Tree (of the Pledge of allegiance which won Allah's pleasure); and when I returned to it later, I was not able to recognize it." (The sub-narrator Mahmud said: Al'musaiyyab said: "Then I forgot it."

4163- Tariq Ibn Abdur'rahman reported: When I set out for Hajj, I passed by some people praying. I asked: "What is this mosque?" They answered: "This is the Tree where The Messenger of Allah "Allah's blessing and peace be upon him" took the Pledge of allegiance which won Allah's pleasure." Then I went to Sa'eed Ibn Al'musaiyyab whom I informed about it. Sa'eed said: "My father said that he was amongst those who had given the Pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" under the Tree. He (my father) said: "When we set out the following year, we forgot the Tree and were unable to recognize it." Then Sa'eed commented ironically: "The companions of The Prophet "Allah's blessing and peace be upon him" could not recognize it; (do you think) you recognize it! Then you have a better knowledge."

مَكَّةَ، فَأَنْزَلَ اللَّهُ الفِدْيَةَ، فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ: «أَنْ يُطْعِمَ فَرَقاً بينَ سِتَّةِ مَسَاكِينَ، أَوْ يُهْدِيَ شَاةً، أَوْ يَصُومَ ثَلاَثَةَ أَيَّامٍ».

[طرفه في: ١٨١٤].

٤١٦٠، ٤١٦١ ـ حدثنا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَني مالكٌ، عَنْ زَيد بْنِ أَسْلَمَ، عَنْ أَبيه قال: خَرَجْتُ مَعَ عُمَرَ بْنِ الخطاب رَضِيَ اللَّهُ عَنْهُ إِلى السُّوقِ، فَلَحِقَتْ عُمَرَ امْرَأَةٌ شَابَّةٌ، فَقَالَتْ: يَا أَمِيرَ المُؤْمِنِينَ، هَلَكَ زَوْجِي وَتَرَكَ صِبْيَةً صِغَاراً، وَاللَّهِ ما يُنْضِجُونَ كُرَاعاً، وَلاَ لَهَمْ زَرْعٌ وَلاَ ضَرْعٌ، وَخَشِيتُ أَنْ تَأْكُلَهُمُ الضَّبُعُ، وَأَنَا بِنْتُ خُفَافِ بْنِ إِيمَاءَ الغِفَارِيِّ، وَقَدْ شَهِدَ أَبِي الحُدَيْبِيَةَ مَعَ النَّبِيِّ ﷺ. فَوَقَفَ مَعَهَا عُمَرُ وَلَمْ يَمْضِ، ثُمَّ قالَ: مَرْحَباً بِنَسَبٍ قَرِيبٍ، ثُمَّ انْصَرَفَ إِلى بَعِيرٍ ظَهِيرٍ كانَ مَرْبُوطاً في الدَّارِ، فَحَمَلَ عَلَيهِ غِرَارَتَينِ مَلأَهُمَا طَعَاماً، وَحَمَلَ بَيْنَهُمَا نَفَقَةً وَثِيَاباً، ثُمَّ نَاوَلَهَا بِخِطَامِهِ، ثُمَّ قَالَ: اقْتَادِيهِ، فَلَنْ يَفْنَى حَتَّى يَأْتِيَكُمُ اللَّهُ بِخَيرٍ، فَقَالَ رَجُلٌ: يا أَمِيرَ المُؤْمِنِينَ، أَكْثَرْتَ لَهَا؟ قالَ عُمَرُ: ثَكِلَتْكَ أُمُّكَ، و اللَّهِ إِنِّي لأَرَى أَبَا هذهِ وأَخاهَا، قَدْ حاصَرَا حِصْناً زَماناً فَافْتَتَحَاهُ، ثُمَّ أَصْبَحْنَا نَسْتَفِيءُ سُهْمَانَهُمَا فِيهِ.

٤١٦٢ ـ حدثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ أَبُو عَمْرٍو الفَزَارِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِيهِ قَالَ: لَقَدْ رَأَيْتُ الشَّجَرَةَ، ثُمَّ أَتَيْتُهَا بَعْدُ فَلَمْ أَعْرِفْهَا. قالَ مَحْمُودٌ: ثُمَّ أُنْسِيتُهَا بَعْدُ.

[الحديث ٤١٦٢ ـ أطرافه في: ٤١٦٣، ٤١٦٤، ٤١٦٥].

٤١٦٣ ـ حدثنا مَحْمُودٌ: حَدَّثَنَا عُبَيدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمٰنِ قالَ: انْطَلَقْتُ حاجّاً، فَمَرَرْتُ بِقَوْمٍ يُصَلُّونَ، قُلْتُ: ما هذا المَسْجِدُ؟ قالُوا: هذهِ الشَّجَرَةُ، حَيْثُ بَايَعَ رَسُولُ اللَّهِ ﷺ بيعةَ الرِّضْوَانِ، فَأَتَيْتُ سَعِيدَ بْنَ المُسَيَّبِ فَأَخْبَرْتُهُ، فَقالَ سَعِيدٌ: حَدَّثَنِي أَبِي: أَنَّهُ كانَ فِيمَنْ بَايَعَ رَسُولَ اللَّهِ ﷺ تَحْتَ الشَّجَرَةِ، قالَ: فَلَمَّا خَرَجْنَا مِنَ العَامِ المُقْبِلِ نَسِينَاهَا، فَلَمْ نَقْدِرْ عَلَيهَا. فَقَالَ سَعِيدٌ: إِنَّ أَصْحَابَ مُحَمدٍ ﷺ لَمْ يَعْلَمُوهَا، وَعَلِمْتُمُوهَا أَنْتُمْ، فَأَنْتُمْ أَعْلَمُ؟.

[طرفه في: ٤١٦٢].

٤١٦٠، ٤١٦١ ـ قوله: (ما ينضجون كراعاً) أي ما يقدرون على الطبخ إما لصغرهم أو لعدم وجدانهم ما يطبخونه حتى الكراع وهو ما دون الكعب من الشاة ولا لهم زرع أي نبات ولا ضرع أي نعم يحلبونه والضبع هنا السنة المجدبة الشديدة.

ـ قوله: (إيماء) ضبط في المتن المشكول المطبوع بفتحة في آخره ولا وجه فإنه منصرف.

ـ قوله: (نستفيء) الخ أي نطلب الفيء من سهمانهما أي من أنصبائهما وهو جمع وهو النصيب ورواية: نستفي ليست كما ينبغي.

٤١٦٣ ـ قوله: (يصلون) أي في مسجد الشجرة كما جاء في رواية: وقد كانوا جعلوا تحتها مسجداً يصلون فيه كما هو المفهوم من قوله ما هذا المسجد.

ـ قوله: (فأنتم أعلم) أي منهم قاله متهكماً ا هـ.

4164- Sa'eed Ibn Al'musaiyyab narrated that his father was among those who had given the pledge of allegiance (to The Messenger of Allah "Allah's blessing and peace be upon him") under the tree, which they could not recognize when they set out in the following year.

4165- Tariq narrated: The tree (under which the pledge of allegiance with whose givers Allah was pleased) was mentioned before Sa'eed Ibn Al'musaiyyab who smiled and said: "My father informed me that he (was among those who) attended it (the pledge)."

4166- Abdullah Ibn Abu'awfa narrated: Whenever the people brought their charity objects to The Prophet "Allah's blessing and peace be upon him" he used to say: "O Allah! Bless them with your Mercy." Once my father came with his objects of charity to him whereupon he (The Prophet "Allah's blessing and peace be upon him") said: "O Allah! Bless the family of Abu'awfa."

4167- Abbad Ibn Tamim narrated that in the time (of the battle) of Al'harra, Abdullah Ibn Hanzala was taking the pledge of allegiance from the people." Abdullah Ibn Zaid asked: "For what are people giving the pledge of allegiance?" it was said to him: "For death." He said: "I will never give a pledge of allegiance for such a thing to anyone after The Messenger of Allah "Allah's blessing and peace be upon him". Indeed, he was of those who attended Al'hudaibiya (pledge of allegiance).

4168- Iyas Ibn Salama Ibn Al'akwa narrated: My father who was of those who had given the Pledge of allegiance to The Prophet "Allah's blessing and peace be upon him" under the Tree, said to me: "We used to offer the Friday prayer with The Prophet "Allah's blessing and peace be upon him" and then depart at a time when the walls had no shade in which we might take shelter."

4169- Yazid Ibn Abu'obaid narrated: I asked Salama Ibn Al'akwa: "For what did you give the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" on The Day of Al'hudaibiya?" he replied: "For death."

4170- Al'ala Ibn Al'musaiyyab narrated from his father: I met Al'bara Ibn Azib to whom I said: "May you be prosperous! You enjoyed the company of The Prophet "Allah's blessing and peace be upon him" and gave him the Pledge of allegiance (of Al'hudaibiya) under the Tree." On that, Al'bara said: "O my nephew! You do not know what we did after him (The Prophet's death)."

٤١٦٤ ـ حدثنا موسى: حَدَّثَنا أَبُو عَوانَةَ: حَدَّثَنا طارِقٌ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِيهِ أَنَّه كانَ مِمَّنْ بايَعَ تَحتَ الشَّجَرَة، فَرَجَعْنا إليها العامَ المُقبِلَ فَعَمِيَتْ عَلَينا.

[طرفه في: ٤١٦٢]

٤١٦٥ ـ حدثنا قَبِيصَةُ: حَدَّثنا سُفيانُ، عَنْ طارِقٍ قالَ: ذُكِرَتْ عِندَ سَعِيدِ بْنِ المُسَيَّبِ الشَّجَرةُ فَضَحِكَ، فَقالَ: أَخْبَرَنِي أَبي: وكانَ شَهِدَها.

[طرفه في: ٤١٦٢]

٤١٦٦ ـ حدثنا آدَمُ بْنُ أَبي إِياسٍ: حَدَّثَنا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ قالَ: سَمِعْتُ عَبْدَ اللهِ ابْنَ أَبِي أَوْفَى، وَكانَ مِنْ أَصْحابِ الشَّجَرَةِ، قالَ: كانَ النَّبِيُّ ﷺ إِذا أَتاهُ قَوْمٌ بِصَدَقَةٍ قالَ: «اللَّهُمَّ صَلِّ عَلَيهِم». فَأَتاه أَبي بِصَدَقَتِه فَقالَ: «اللَّهُمَّ صَلِّ على آلِ أَبي أَوْفَى».

[طرفه في: ١٤٩٧]

٤١٦٧ ـ حدثنا إِسْماعِيلُ، عَنْ أَخِيهِ، عَنْ سُلَيمانَ، عَنْ عَمْرِو بْنِ يَحْيى، عَنْ عَبَّادِ بْنِ تَمِيمٍ قالَ: لَمَّا كانَ يَوْمُ الْحَرَّةِ، وَالنَّاسُ يُبايِعُونَ لِعَبْدِ اللَّهِ بْنِ حَنْظَلَةَ، فَقالَ ابْنُ زَيدٍ: عَلَى ما يُبايِعُ ابْنُ حَنْظَلَةَ النَّاسَ؟ قِيلَ لَه: عَلى المَوتِ، قالَ: لا أُبايِعُ عَلى ذلِكَ أَحَداً بَعْدَ رَسُولِ اللهِ ﷺ وَكانَ شَهِدَ مَعَهُ الْحُدَيبِيَةَ.

[طرفه في: ٢٩٥٩].

٤١٦٨ ـ حدثنا يَحْيى بْنُ يَعْلَى الْمُحارِبِيُّ قالَ: حَدَّثَنِي أَبي: حَدَّثَنا إِياسُ بْنُ سَلَمَةَ بْنِ الأَكْوَعِ قالَ: حَدَّثَنِي أَبي، وَكانَ مِنْ أَصْحابِ الشَّجَرَةِ، قالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ الْجُمُعَةَ ثُمَّ نَنْصَرِفُ، وَلَيسَ لِلحِيطانِ ظِلٌّ نَسْتَظِلُّ فِيهِ.

٤١٦٩ ـ حدثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا حاتِمٌ، عَنْ يَزِيدَ بْنِ أَبي عُبَيدٍ قالَ: قُلْتُ لِسَلَمَةَ بْنِ الأَكْوَعِ: عَلى أَيِّ شَيءٍ بايَعْتُم رَسُولَ اللَّهِ ﷺ يَوْمَ الْحُدَيبِيَةِ؟ قالَ: عَلَى المَوْتِ.

[طرفه في: ٢٩٦٠]

٤١٧٠ ـ حدثني أَحْمَدُ بْنُ إِشْكابَ: حَدَّثَنا مُحَمَّدُ بْنُ فُضَيلٍ، عَنِ العَلاءِ بْنِ المُسَيَّبِ، عَنْ أَبِيهِ قالَ: لَقِيتُ البَراءَ بْنَ عازِبٍ رَضِيَ اللَّهُ عَنْهُما، فَقُلْتُ: طُوبى لَكَ، صَحِبْتَ النَّبِيَّ ﷺ وَبايَعْتَهُ تَحْتَ الشَّجَرَةِ، فَقالَ: يا ابْنَ أَخِي إِنُّ إِشْكابَ: حَدَّثَنا مُحَمَّدُ بْنُ فُضَيلٍ، عَنِ العَلاءِ بْنِ المُسَيَّبِ، عَنْ أَبِيهِ قالَ: لَقِيتُ البَراءَ بْنَ عازِبٍ رَضِيَ اللَّهُ عَنْهُما، فَقُلْتُ: طُوبى لَكَ، صَحِبْتَ النَّبِيَّ ﷺ وَبايَعْتَه تَحتَ الشَّجَرَةِ، فَقالَ: يا ابْنَ أَخِي، إِنَّكَ لا تَدْرِي ما أَحْدَثْنا بَعْدَه.

٤١٧١ ـ حدثنا إِسْحاقُ: حَدَّثَنا يَحْيى بْنُ صالِحٍ قالَ: حَدَّثَنا مُعاوِيَةُ ـ هُوَ ابْنُ سَلَّامٍ ـ عَنْ

٤١٦٤ ـ قوله: عميت أي اشتبهت

٤١٧٠ ـ قوله: (بعده) أي بعد النبي عليه السلام.

4171- Abu'qilaba narrated that Thabit Ibn Ad'dahhak told him that he had given the pledge of allegiance (of Al'hudaibiya) to The Messenger of Allah "Allah's blessing and peace be upon him" beneath the tree.

4172- Quatada narrated from Anas "Allah be pleased with him": (Allah's saying) "Verily We have granted thee a manifest Victory" (The Victory "Al'fath" 1) refers to Al'hudaibiya (pledge). But The Prophet's companions said to him: "Congratulations and happiness be for you! What shall we get?" on this occasion, Allah Almighty sent down his saying: "That He may admit the men and women who believe, to Gardens beneath which rivers flow, to dwell therein for aye, and remove their ills from them; and that is, in the sight of Allah, the highest achievement (for man)." (Al'fath 5)

Sho'ba (a sub-narrator) told: When I came to Kufa, I narrated all of that from Quatada. But, returned to him, I told him of that. He said: "As for (the first part concerning the comment on Allah's saying) "Verily We have granted thee a manifest Victory", it was narrated by Anas. Considering (the companions of The Prophet's saying) "Congratulations and happiness be for you", it was reported by Ikrima."

4173- Majza'a Ibn Zahir Al'aslami narrated from his father, one of the attendants (of the Pledge of allegiance under) the Tree: While I was making fire under the cooking pots containing donkey's meat, the caller of The Messenger of Allah "Allah's blessing and peace be upon him" announced: "The Messenger of Allah "Allah's blessing and peace be upon him" forbids you to eat donkey's meat."

4174- Majza'a narrated also from a man called Uhban Ibn Aws, one of the attendants of (the Pledge of allegiance under) the Tree, who had some trouble in his knee, under which, he used to put a pillow while prostrating.

4175- Sowaid Ibn An'no'man "Allah be pleased with him", one of those who witnessed (the Pledge of allegiance beneath) the Tree narrated: Allah's Apostle "Allah's blessing and peace be upon him" and his companions were given Sawiq (food made of powdered parley) which they chewed.

4176- Abu'jamra narrated: I asked A'idh Ibn Amr "Allah be pleased with him", one of the companions of (The Prophet "Allah's blessing and peace be upon him" who gave the pledge of allegiance beneath) the Tree: "Can the Witr prayer be repeated (in one night)?" He said: "If it was offered in the first part of the night, it should not be repeated in the last part of the night."

4177- Zaid Ibn Aslam narrated from his father that The Prophet "Allah's blessing and peace be upon him" was walking one night with Omar Ibn Al'khattab "Allah be pleased with him" in one of his journeys. Omar Ibn Al'khattab asked him (about something) but Allah's Apostle "Allah's blessing and peace be upon him" did not answer him. Omar asked him again, but he did not answer him. He asked him again but he did not answer him. On that Omar Ibn Al'khattab addressed himself saying: "May your mother be bereaved of you, O Omar, for you asked Allah's Apostle "Allah's blessing and peace be upon him" thrice, yet he has not answered you." Omar said: "Then I made my camel run fast and took it in front of the other Muslims, and I was afraid that

يَحيَى، عن أبي قِلابَةَ: أَنَّ ثابتَ بنَ الضَّحَّاكِ أخبرَهُ: أنَّهُ بايَعَ النَّبيَّ ﷺ تَحتَ الشَّجرَةِ.
[طرفه في: ١٣٦٣]

٤١٧٢ ـ حدَّثني أحمدُ بنُ إسحاقَ: حدَّثَنا عُثمانُ بنُ عُمرَ: أخبرَنا شُعبَةُ، عَنْ قَتادَةَ، عَنْ أنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنهُ: ﴿إنّا فَتَحْنا لكَ فَتْحاً مُبِيناً﴾ [الفتح: ١] قال: الحُدَيبيَةُ، قال أصحابُهُ: هَنِيئاً مَرِيئاً، فَما لَنا؟ فأنزَلَ اللَّهُ: ﴿لِيُدخِلَ المُؤمِنِينَ والمُؤمِناتِ جَنَّاتٍ﴾ [الفتح: ٥].
قالَ شُعبَةُ: فَقَدِمْتُ الكُوفَةَ، فَحَدَّثْتُ بهذا كُلِّه عَنْ قَتادَةَ، ثُمَّ رَجَعْتُ فَذَكَرْتُ لَهُ فَقالَ: أمَّا ﴿إنّا فَتَحْنا لكَ﴾. فعَنْ أنَسٍ، وأمَّا هَنِيئاً مَرِيئاً، فعَنْ عِكرِمَةَ.
[الحديث ٤١٧٢ ـ طرفه في: ٤٨٣٤].

٤١٧٣ ـ حدَّثنا عَبدُ اللهِ بنُ مُحمَّدٍ: حدَّثَنا أبو عامِرٍ: حدَّثَنا إسرائيلُ، عَنْ مَجزَأَةَ بنِ زاهِرٍ الأسْلَمِيِّ، عَنْ أبيهِ، وَكانَ مِمَّنْ شَهِدَ الشَّجَرَةَ، قالَ: إنِّي لأُوقِدُ تَحتَ القِدْرِ بلُحُومِ الحُمُرِ، إذْ نادَى مُنادِي رَسُولِ اللهِ ﷺ: أنَّ رَسُولَ اللهِ ﷺ يَنهاكُم عَنْ لُحُومِ الحُمُرِ.

٤١٧٤ ـ وعَنْ مَجزَأَةَ، عَنْ رَجُلٍ مِنهُم، مِنْ أصحابِ الشَّجَرَةِ، اسمُهُ أُهبانُ بنُ أوسٍ، وَكانَ اشتكى رُكبَتَهُ، وَكانَ إذا سَجَدَ جَعَلَ تَحتَ رُكبَتِهِ وِسادَةً.

٤١٧٥ ـ حدَّثني مُحمَّدُ بنُ بشَّارٍ: حدَّثَنا ابنُ أبي عَدِيٍّ، عَنْ شُعبَةَ، عَنْ يَحيَى بنِ سَعِيدٍ، عَنْ بُشَيرِ بنِ يَسارٍ، عَنْ سُوَيدِ بنِ النُّعمانِ، وكانَ مِنْ أصحابِ الشَّجَرَةِ: كانَ رَسُولُ اللهِ ﷺ وأصحابُهُ أُتُوا بسَوِيقٍ، فلاكُوهُ. تابعَهُ مُعاذٌ، عَنْ شُعبَةَ.
[طرفه في: ٢٠٩].

٤١٧٦ ـ حدَّثنا مُحَمَّدُ بْنُ حاتِمِ بْنِ بَزِيعٍ: حَدَّثَنا شاذانُ، عَنْ شُعْبَةَ، عَنْ أَبِي جَمْرَةَ قالَ: سَأَلْتُ عائِذَ بْنَ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ، وَكانَ مِنْ أَصْحابِ النَّبِيِّ ﷺ مِنْ أَصْحابِ الشَّجَرَةِ، هَل يُنقَضُ الوِترُ؟ قالَ: إذا أَوْتَرْتَ مِنْ أَوَّلِهِ فَلا تُوتِرْ مِنْ آخِرِهِ.

٤١٧٧ ـ حدَّثني عَبدُ اللهِ بنُ يُوسُفَ: أخبَرَنا مالِكٌ، عَنْ زيدِ بنِ أسلَمَ، عَنْ أبيهِ: أنَّ رَسُولَ اللهِ ﷺ كانَ يَسِيرُ في بَعضِ أسفارِه، وعُمَرُ بنُ الخطَّابِ يَسِيرُ مَعهُ لَيلاً، فَسألَهُ عُمَرُ بنُ الخطَّابِ عَنْ شَيءٍ فَلَمْ يُجِبْهُ رَسُولُ اللهِ ﷺ، ثُمَّ سَألَهُ فَلَمْ يُجِبْهُ، ثمَّ سَألَهُ فَلَمْ يُجِبْهُ، وَقالَ عُمَرُ ابنُ الخَطَّابِ: ثَكِلَتْكَ أُمُّكَ يا عُمَرُ، نَزَرتَ رَسُولَ اللهِ ﷺ ثَلاثَ مَرَّاتٍ كُلَّ ذلِكَ لا يُجِيبُكَ، قالَ عُمَرُ: فَحرَّكْتُ بَعيري ثُمَّ تَقَدَّمْتُ أمامَ المُسلِمينَ، وخَشِيتُ أنْ يَنزِلَ فِيَّ قُرآنٌ، فَما نَشِبْتُ أنْ

٤١٧٣ ـ قوله: (مجزأة) بفتح الميم وكسرها بعضهم يهمز وبعضهم لا يهمز.

٤١٧٥ ـ قوله: (فلاكوه) أي مضغوه وأداروه في أفواههم (شارح).

٤١٧٦ ـ قوله: (هل ينقض الوتر) يعني إذا صلاها مرة فهل يصليها مرة أخرى إذا ثام لصلاة الليل محافظ على قوله عليه السلام: اجعلوا آخر صلاتكم بالليل وتراً.

٤١٧٧ ـ قوله: (نزرت) أي الححت عليه.

something might be revealed in my connection. I had hardly waited for a moment when I heard somebody calling me. I said: “I was afraid that something might have been revealed about me.” Then I came to Allah's Apostle "Allah's blessing and peace be upon him" whom I greeted. He said: “Tonight there has been revealed to me a Sura which is dearer to me than (all the world) on which the sun rises. Then he recited: “Verily! We have granted you (O Mohammad) a manifest victory." (The Victory "Al'fath" 1)

4178- Both of Marwan and Al'miswar Ibn Makhrama "Allah be pleased with them" reported: The Prophet "Allah's blessing and peace be upon him" set out in the company of more than one thousand of his companions in the year of Al’hudaibiya. When he reached Dhul'hulaifa, he garlanded his sacrificing animals, assumed the state of Ihram for Umra from that place and sent a spy for him from Khuza'a. The Prophet "Allah's blessing and peace be upon him" proceeded on till he reached Ghadir Al'ashtat (A valley). There his spy came and said: " Quraish (people) collected a great number of people against you. they collected against you a mixture from different tribes. They will fight with you, stop and prevent you from entering Ka'ba." The Prophet "Allah's blessing and peace be upon him" said: "O people! Give me your opinion. Do you recommend that I should destroy the families and offspring of those who want to stop us from Ka'ba? If they come to us (for peace) then Allah will destroy a spy from the pagans, or otherwise we will leave them in a miserable state." On that Abu'bakr said: "O Allah’s Apostle! You came with the intention of visiting this House (Ka'ba) and you do not want to kill or fight anybody. So proceed to it. Whoever stops us from it, we will fight him." On that The Prophet "Allah's blessing and peace be upon him" said: "Proceed on, in the Name of Allah!"

4179- The same previous narration.

4180- Urwa Ibn Az’zubair reported that he heard Marwan Ibn Al’hakam and Al’miswar Ibn Makhrama narrating one of the events that happened to The Messenger of Allah “Allah’s blessing and peace be upon him” in the Umra of Al’hudaibiya. They said: "When The Messenger of Allah “Allah’s blessing and peace be upon him” concluded the truce with Suhail Ibn Amr on the day of Al’hudaibiya, one of the conditions which Suhail Ibn Amr stipulated, was his insisting on the fact that “if anyone from us (infidels) comes to you, though embracing your religion, you should return him to us, and should not interfere between us and him." Suhail refused to conclude the truce with The Messenger of Allah “Allah’s blessing and peace be upon him” without this condition. The believers disliked this condition with which they got disgusted and about which they argued. But when Suhail rejected to conclude the truce with The Messenger of Allah “Allah’s blessing and peace be upon him” without that condition, The Messenger of Allah “Allah’s blessing and peace be upon him” concluded it. Consequently, The Messenger of Allah “Allah’s blessing and peace be upon him” returned Abu’jandal Ibn Suhail to his father Suhail Ibn Amr, as well as every man coming to him from them during that time

سَمِعْتُ صَارِخاً يَصْرُخُ بِي، قالَ: فَقلتُ: لَقَدْ خَشِيتُ أَنْ يَكُونَ نَزَلَ فِيَّ قُرْآنٌ، وَجِئْتُ رَسُولَ اللَّهِ ﷺ فَسَلَّمْتُ عَلَيه، فَقالَ: «لَقَدْ أُنْزِلَتْ عَلَيَّ اللَّيلَةَ سُورَةٌ، لَهِيَ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيه الشَّمْسُ. ثُمَّ قَرَأَ: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحاً مُبِيناً﴾».

[الحديث ٤١٧٧ ـ طرفاه في: ٤٨٣٣، ٥٠١٢].

٤١٧٨، ٤١٧٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا سُفيانُ قالَ: سَمِعْتُ الزُّهْرِيَّ حِينَ حَدَّثَ هذا الحديثَ، حفظتُ بعضهُ، وَثَبَّتَنِي مَعْمَرٌ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عَنِ المِسْوَرِ بْنِ مَخْرَمَةَ وَمَرْوانَ بْنِ الحَكَمِ: يَزِيدُ أَحَدُهُما عَلَى صاحِبِهِ قالا: خَرَجَ النَّبِيُّ ﷺ عامَ الحُدَيبِيَةِ فِي بِضْعَ عَشْرَةَ مِئَةً مِنْ أَصْحابِهِ، فَلَمَّا أَتَى ذا الحُلَيفَةِ، قَلَّدَ الهَدْيَ وَأَشْعَرَهُ وَأَحْرَمَ مِنْها بِعُمْرَةٍ، وَبَعَثَ عَيناً لَهُ مِنْ خُزاعَةَ، وَسارَ النَّبِيُّ ﷺ حَتَّى كانَ بِغَدِيرِ الأَشْطاطِ أَتاهُ عَيْنُهُ، قالَ: إِنَّ قُرَيشاً جَمَعُوا لَكَ جُمُوعاً، وَقَدْ جَمَعُوا لَكَ الأَحابِيشَ، وَهُمْ مُقاتِلُوكَ، وَصادُّوكَ عَنِ البَيتِ، وَمانِعُوكَ. فَقالَ: «أَشِيرُوا أَيُّها النَّاسُ عَلَيَّ، أَتَرَوْنَ أَنْ أَمِيلَ إِلَى عِيالِهِمْ وَذَرارِيِّ هؤلاءِ الَّذِينَ يُرِيدُونَ أَنْ يَصُدُّونا عَنِ البَيتِ، فَإِنْ يَأْتُونا كانَ اللَّهُ عَزَّ وَجَلَّ، قَدْ قَطَعَ عَيناً مِنَ المُشْرِكِينَ، وَإِلاَّ تَرَكْناهُمْ مَحْرُوبِينَ». قالَ أَبُو بَكْرٍ: يا رَسُولَ اللَّهِ، خَرَجْتَ عامِداً لِهذا البَيتِ، لا تُرِيدُ قَتْلَ أَحَدٍ، وَلا حَرْبَ أَحَدٍ، فَتَوَجَّهْ لَهُ، فَمَنْ صَدَّنا عَنْهُ قاتَلْناهُ. قالَ: «امْضُوا عَلَى اسْمِ اللَّهِ».

[طرفه في: ١٦٩٤].

٤١٨٠، ٤١٨١ ـ حدّثني إِسْحاقُ: أَخْبَرَنا يَعْقُوبُ: حَدَّثَنِي ابْنُ أَخِي ابْنِ شِهابٍ، عَنْ عَمِّهِ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّهُ سَمِعَ مَرْوانَ بْنَ الحَكَمِ وَالمِسْوَرَ بْنَ مَخْرَمَةَ: يُخْبِرانِ خَبَراً مِنْ خَبَرِ رَسُولِ اللَّهِ ﷺ فِي عُمْرَةِ الحُدَيبِيَةِ، فَكانَ فِيما أَخْبَرَنِي عُرْوَةُ عَنْهُما: أَنَّهُ لَمَّا كاتَبَ رَسُولُ اللَّهِ ﷺ سُهَيلَ بْنَ عَمْرٍو يَوْمَ الحُدَيبِيَةِ عَلَى قَضِيَّةِ المُدَّةِ، وَكانَ فِيما اشْتَرَطَ سُهَيلُ بْنُ عَمْرٍو أَنَّهُ قالَ: لا يَأْتِيكَ مِنَّا أَحَدٌ وَإِنْ كانَ عَلَى دِينِكَ إِلاَّ رَدَدْتَهُ إِلَينا، وَخَلَّيتَ بَينَنا وَبَينَهُ، وَأَبَى سُهَيلٌ أَنْ يُقاضِيَ رَسُولَ اللَّهِ ﷺ إِلاَّ عَلَى ذلِكَ، فَكَرِهَ المُؤْمِنُونَ ذلِكَ وَامْتَعَضُوا، فَتَكَلَّمُوا فِيهِ، فَلَمَّا أَبَى سُهَيلٌ أَنْ يُقاضِيَ رَسُولَ اللَّهِ ﷺ إِلاَّ عَلَى ذلِكَ، كاتَبَهُ رَسُولُ اللَّهِ ﷺ، فَرَدَّ رَسُولُ اللَّهِ ﷺ أَبا جَنْدَلِ بْنَ سُهَيلٍ يَوْمَئِذٍ إِلَى أَبِيهِ سُهَيلِ بْنِ عَمْرٍو، وَلَمْ يَأْتِ رَسُولَ اللَّهِ ﷺ أَحَدٌ مِنَ الرِّجالِ، إِلاَّ رَدَّهُ فِي تِلْكَ

٤١٧٨، ٤١٧٩ ـ قوله: (عيناً) أي جاسوساً.

ـ قوله: بغدير الأشطاط كذا في المتن الذي عليه شرح القسطلاني والذي عند العيني (بغدير الأشظاظ) بالظائين وهو موضع تلقاء الحديبية.

ـ قوله: الأحابيش الجماعة من الناس ليسوا من قبيلة واحدة.

ـ قوله: من المشركين متعلق بقوله قطع يعني أن يأتونا كأن الله تعالى قد قطع جاسوسنا منهم فنكون كمن لم يبعث عيناً وواجهم عدوهم بالقتال وإن لم يأتونا نهبناهم وتركناهم.

ـ (محروبين) أي مسلوبين منهوبين.

٤١٨١ ـ قوله: (وامعضوا) أي غضبوا قالوا: والأصل وانمعضوا والمذكور في القاموس هو الامتعاض. =

even if he was a Muslim. The believing women Emigrants came (to The Messenger of Allah) one of whom was Ommu'kolthoom, the daughter of Uqba Ibn Abu'mu'ait. She was an adult at that time. Her relatives came, asking The Messenger of Allah "Allah's blessing and peace be upon him" to return her to them. It is in this connection that Allah revealed the Verses concerning the believing women.

4181- The same as above.

4182- Urwa narrated that A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" had said: "The Messenger of Allah "Allah's blessing and peace be upon him" used to examine all the believing women who migrated to him, with the following Verse: "O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging Falsehood, and that they will not disobey thee in any just matter, then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful." (Al'mumtahina 12)

On the other hand, Urwa's uncle narrated: "We were told that Allah ordered His Messenger to return to the pagans what they had spent on their wives who emigrated (as Muslims to Medina) and we were told that Abu'basir..." (Then he narrated the tradition in full).

4183- Nafi narrated: Abdullah Ibn Omar left for Umra during the time of afflictions. He said: "If I am detained from visiting Ka'ba, I will do what we did when we were with The Messenger of Allah." He assumed Ihram for Umra as well as The Messenger of Allah "Allah's blessing and peace be upon him" had assumed Ihram for Umra in the year of Al'hudaibiya.

4184- Nafi narrated: Ibn Omar assumed Ihram and said: "If something intervenes between me and Ka'ba, then I will do what The Prophet "Allah's blessing and peace be upon him" did when the Quraish infidels intervened between him and (Ka'ba). Then Ibn Omar recited: "Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah." (The Confederates "Al'ahzab" 21)

4185- Nafi narrated: Obaidullah Ibn Abdullah Ibn Omar and Salim Ibn Abdullah Ibn Omar told me that they had said to their father... (And through another chain of narrators) One of Abdullah's sons said to Abdullah (Ibn Omar): "Would that you might stay this year (at home and not perform Hajj) since I am afraid that you will be detained from reaching Ka'ba." He (Abdullah Ibn Omar) said: "We set out with The Prophet "Allah's blessing and peace be upon him" (for Umra). When the Quraish infidels intervened between us and Ka'ba, The Prophet "Allah's blessing and peace be upon him" slaughtered his sacrifices and shaved (his head); and his companions cut short their hair." Then Abdullah Ibn Omar said: "I make you witness that I have intended to perform Umra and if I am able to reach Ka'ba, I will circumambulate it, and if something (as obstacles) hinder me from Ka'ba, then I will do what The Messenger of Allah "Allah's blessing and peace be upon him" did." Then after going for a while, he said: "I see that the ceremonies (of Umra and Hajj) are the same, so I would like you to witness that I intended to perform Hajj with my Umra." So he circumambulated (Ka'ba) and compassed round (Safa and Marwa) once (for both of Hajj and Umra).

الْمُدَّةِ، وَإِنْ كَانَ مُسْلِماً، وَجَاءَتِ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ، فَكَانَتْ أُمُّ كُلْثُومٍ بِنْتُ عُقْبَةَ بْنِ أَبِي مُعَيْطٍ مِمَّنْ خَرَجَ إِلَى رَسُولِ اللَّهِ ﷺ، وَهِيَ عَاتِقٌ فَجَاءَ أَهْلُهَا يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ أَنْ يَرْجِعَهَا إِلَيْهِمْ، حَتَّى أَنْزَلَ اللَّهُ تَعَالَى فِي الْمُؤْمِنَاتِ مَا أَنْزَلَ.

[طرفه في: ١٦٩٤].

٤١٨٢ ـ قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجَ النَّبِيِّ ﷺ، قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَمْتَحِنُ مَنْ هَاجَرَ مِنَ الْمُؤْمِنَاتِ بِهَذِهِ الآيَةِ: ﴿يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ﴾ [الممتحنة: ١٢].

وَعَنْ عَمِّهِ قَالَ: بَلَغَنَا حِينَ أَمَرَ اللَّهُ رَسُولَهُ ﷺ أَنْ يَرُدَّ إِلَى الْمُشْرِكِينَ مَا أَنْفَقُوا عَلَى مَنْ هَاجَرَ مِنْ أَزْوَاجِهِمْ، وَبَلَغَنَا أَنَّ أَبَا بَصِيرٍ: فَذَكَرَهُ بِطُولِهِ.

[طرفه في: ٢٧١٣].

٤١٨٣ ـ حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا خَرَجَ مُعْتَمِراً فِي الْفِتْنَةِ، فَقَالَ: إِنْ صُدِدْتُ عَنِ الْبَيْتِ صَنَعْنَا كَمَا صَنَعْنَا مَعَ رَسُولِ اللَّهِ ﷺ، فَأَهَلَّ بِعُمْرَةٍ، مِنْ أَجْلِ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ أَهَلَّ بِعُمْرَةٍ عَامَ الْحُدَيْبِيَةِ.

[طرفه في: ١٦٣٩].

٤١٨٤ ـ حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ أَهَلَّ وَقَالَ: إِنْ حِيلَ بَيْنِي وَبَيْنَهُ، لَفَعَلْتُ كَمَا فَعَلَ النَّبِيُّ ﷺ، حِينَ حَالَتْ كُفَّارُ قُرَيْشٍ بَيْنَهُ، وَتَلَا: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

[طرفه في: ١٦٣٩].

٤١٨٥ ـ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ: أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ وَسَالِمَ بْنَ عَبْدِ اللَّهِ أَخْبَرَاهُ: أَنَّهُمَا كَلَّمَا عَبْدَ اللَّهِ بْنَ عُمَرَ. وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ: أَنَّ بَعْضَ بَنِي عَبْدِ اللَّهِ قَالَ لَهُ: لَوْ أَقَمْتَ الْعَامَ، فَإِنِّي أَخَافُ أَنْ لَا تَصِلَ إِلَى الْبَيْتِ، قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فَحَالَ كُفَّارُ قُرَيْشٍ دُونَ الْبَيْتِ، فَنَحَرَ النَّبِيُّ ﷺ هَدَايَاهُ، وَحَلَقَ وَقَصَّرَ أَصْحَابُهُ. وَقَالَ: أُشْهِدُكُمْ أَنِّي أَوْجَبْتُ عُمْرَةً، فَإِنْ خُلِّيَ بَيْنِي وَبَيْنَ الْبَيْتِ طُفْتُ، وَإِنْ حِيلَ بَيْنِي وَبَيْنَ الْبَيْتِ صَنَعْتُ كَمَا صَنَعَ رَسُولُ اللَّهِ ﷺ، فَسَارَ سَاعَةً، ثُمَّ قَالَ: مَا أَرَى شَأْنَهُمَا إِلَّا وَاحِداً، أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجَّةً مَعَ عُمْرَتِي، فَطَافَ طَوَافاً وَاحِداً، وَسَعْياً وَاحِداً، حَتَّى حَلَّ مِنْهُمَا جَمِيعاً. [طرفه في: ١٦٣٩].

= (عاتق أي شابة أو أشرفت على البلوغ.

٤١٨٣ ـ أهل أي أحرم.

٤١٨٤ ـ قوله: بينه أي وبين البيت في الحديبية.

4186- Nafi narrated: People talk that Ibn Omar had embraced Islam before Omar. However, it was not so. On the day of Al'hudaibiya, Abdullah Ibn Omar was sent by his father Omar to bring his horse from an Ansari man so as to fight on it. At that time the people were giving the Pledge of allegiance to Allah's Apostle "Allah's blessing and peace be upon him" near the Tree, and Omar was not aware of that. So Abdullah gave the Pledge of Allegiance (to The Prophet) and went to take the horse and brought it to Omar. While Omar was putting on the armour to get ready for fighting, Abdullah informed him that the people were giving the Pledge of allegiance to Allah's Apostle "Allah's blessing and peace be upon him" beneath the Tree. So Omar set out and Abdullah accompanied him till he gave the Pledge of allegiance to Allah's Apostle. Indeed, it was this event that made people say that Ibn Omar had embraced Islam before Omar.

4187- Nafi narrated: Abdullah Ibn Omar "Allah be pleased with both" told: People were with The Prophet "Allah's blessing and peace be upon him" on the day of Al'hudaibiya. They dispersed in the shade of the trees. Suddenly the people surrounded The Prophet "Allah's blessing and peace be upon him" and started looking at him. Omar said: "O Abdullah! Go and see why the people are surrounding and looking at The Messenger of Allah "Allah's blessing and peace be upon him"." Abdullah Ibn Omar then saw the people giving the Pledge of allegiance to The Prophet "Allah's blessing and peace be upon him". So he gave the Pledge of allegiance and returned to Omar who went out and gave the Pledge of allegiance to The Prophet "Allah's blessing and peace be upon him".

4188- Abdullah Ibn Abu'awfa "Allah be pleased with both" reported: We were with The Prophet "Allah's blessing and peace be upon him" when he performed the Umra. He circumambulated Ka'ba and we did the same; he offered the prayer and we also offered the prayer with him. Then he compassed round Safa and Marwa and we were guarding him against the people of Mecca so that nobody might harm him.

4189- Abu'wa'il narrated: When Sahl Ibn Hunaif returned from (the battle of) Siffin, we went to ask him (why he had come back). He replied: "Blame your opinions (and do not regard me a coward). I saw myself on the day of Abu'jandal (tending to fight), and if I had the power of refusing the order of The Messenger of Allah "Allah's blessing and peace be upon him" then, I would have refused it (in order to fight the pagans bravely). Allah and His Messenger know (what is more appropriate) better. Whenever we put our swords on our shoulders for any matter that terrified us, our swords led us to an easy agreeable solution except the present situation (of Siffin in view of disagreement and dispute between Muslims), in which, the more we put right the rupture in one side, the more it opened in another, and we do not know what to do about it."

٤١٨٦ ـ حدَّثني شُجاعُ بْنُ الوَلِيدِ: سَمِعَ النَّضرَ بْنَ مُحَمَّدٍ: حَدَّثَنا صَخْرٌ عَنْ نَافِعٍ قَالَ: إِنَّ النَّاسَ يَتَحَدَّثُونَ أَنَّ ابنَ عُمَرَ أَسْلَمَ قَبْلَ عُمَرَ، وَلَيسَ كَذَلِكَ، وَلكِنْ عُمَرُ يَوْمَ الحُدَيبِيَةِ أَرْسَلَ عَبْدَ اللهِ إِلى فَرَسٍ لَهُ عِنْدَ رَجُلٍ مِنَ الأَنْصَارِ، يَأْتِي بِهِ لِيُقَاتِلَ عَلَيهِ، وَرَسُولُ اللَّهِ ﷺ يُبَايِعُ عِنْدَ الشَّجَرَةِ، وَعُمَرُ لا يَدْرِي بِذلِكَ، فَبَايَعَهُ عَبْدُ اللهِ ثُمَّ ذَهَبَ إِلى الفَرَسِ، فَجَاءَ بِهِ إِلى عُمَرَ، وَعُمَرُ يَسْتَلْئِمُ لِلقِتَالِ، فَأَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ يُبَايِعُ تَحْتَ الشَّجَرَةِ، قَالَ: فَانْطَلَقَ، فَذَهَبَ مَعَهُ حَتَّى بَايَعَ رَسُولَ اللَّهِ ﷺ، فَهِيَ الَّتِي يَتَحَدَّثُ النَّاسُ أَنَّ ابْنَ عُمَرَ أَسْلَمَ قَبْلَ عُمَرَ.

[طرفه في: ٣٩١٦].

٤١٨٧ ـ وقالَ هِشامُ بْنُ عَمَّارٍ: حَدَّثَنا الوَلِيدُ بْنُ مُسْلِمٍ: حدَّثَنا عُمَرُ بْنُ مُحَمَّدٍ العُمَرِيُّ: أَخْبَرَنِي نافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّ النَّاسَ كانُوا مَعَ النَّبِيِّ ﷺ يَومَ الحُدَيبِيَةِ، تَفَرَّقُوا في ظِلالِ الشَّجَرِ، فَإِذَا النَّاسُ مُحْدِقُونَ بِالنَّبِيِّ ﷺ، فَقَالَ: يا عَبْدَ اللهِ، انْظُرْ ما شَأْنُ النَّاسِ قَدْ أَحْدَقُوا بِرَسُولِ اللَّهِ ﷺ؟ فَوَجَدَهُمْ يُبَايِعُونَ، فَبَايَعَ ثُمَّ رَجَعَ إِلى عُمَرَ، فَخَرَجَ فَبَايَعَ.

[طرفه في: ٣٩١٦].

٤١٨٨ ـ حدَّثنا ابْنُ نُمَيرٍ: حدَّثَنا يَعْلَى: حَدَّثَنا إِسْماعِيلُ قالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفى رَضِيَ اللَّهُ عَنْهُمَا قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، حِينَ اعْتَمَرَ، فَطَافَ فَطُفْنَا مَعَهُ، وَصَلَّى وَصَلَّينا مَعَهُ، وَسَعى بَينَ الصَّفَا وَالمَرْوَةِ، فَكُنَّا نَسْتُرُهُ مِنْ أَهْلِ مَكَّةَ لا يُصِيبُهُ أَحَدٌ بِشَيءٍ.

[طرفه في: ١٦٠٠].

٤١٨٩ ـ حدَّثنا الحَسَنُ بْنُ إِسْحاقَ: حَدَّثَنا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنا مالِكُ بْنُ مِغْوَلٍ قالَ: سَمِعْتُ أَبَا حَصِينٍ قالَ: قَالَ أَبُو وَائِلٍ: لَمَّا قَدِمَ سَهْلُ بْنُ حُنَيفٍ مِنْ صِفِّينَ أَتَينَاهُ نَسْتَخْبِرُهُ، فَقالَ: اتَّهِمُوا الرَّأْيَ، فَلَقَدْ رَأَيتُنِي يَومَ أَبِي جَنْدَلٍ وَلَوْ أَسْتَطِيعُ أَنْ أَرُدَّ عَلَى رَسُولِ اللَّهِ ﷺ أَمْرَهُ لَرَدَدْتُ، واللهُ ورسولُهُ أعلمُ، وما وضَعْنا أَسيافَنا على عَواتِقِنا لأمرٍ يُفْظِعُنا إلا أَسهلْنَ بِنا إلى أمرٍ نَعرفُهُ قبلَ هذا الأمرِ، ما نَسُدُّ مِنها خُصْماً إِلاّ انْفَجَرَ عَلَينا خُصْمٌ ما نَدْرِي كَيفَ نَأْتِي لَهُ.

[طرفه في: ٣١٨١].

٤١٩٠ ـ حدَّثنا سليمانُ بْنُ حَرْبٍ: حَدَّثَنا حمادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ مُجاهِدٍ، عَنِ ابْنِ

٤١٨٦ ـ قوله: (يستلئم) أي يلبس لأمته أي درعه.

٤١٨٧ ـ قوله: (محدقون) أي محيطون، أحدقوا: أحاطوا.

٤١٨٩ ـ قوله: (اتهموا الرأي) أي اتهموا رأيكم في القتال ولا تتهموني فإني لا أقصر وقت الحاجة قاله لما اتهموه بالتقصير في القتال يوم صفين.

ـ قوله: (وما وضعنا) الخ ما لبسنا السلاح لأمر يفزعنا ويشتد علينا إلا أفضى بنا سلاحنا إلى سهولة إلا هذا الأمر يعني أمر سفين فإنه ما نسد منه جانباً إلا انفجر علينا جانب فلا يمكننا إصلاحه وتلافيه.

ـ (منها) أي من الفتنة ويروى: (منه) أي من هذا الأمر.

4190- Abdur'rahman Ibn Abu'laila narrated from Ka'b Ibn Ujra: The Prophet "Allah's blessing and peace be upon him" came to me at the time of Al'hudaibiya Pledge while lice were falling on my face. He said: "Are the lice of your head harming you?" I said: "Yes." He said: "Shave your head and fast for three days, or feed six poor persons, or slaughter a sheep as sacrifice." (Aiyub, the sub-narrator said: "I do not know with which of these three he started.")

4191- Abdur'rahman Ibn Abu'laila narrated from Ka'b Ibn Ujra: We were with The Messenger of Allah "Allah's blessing and peace be upon him" at Al'hudaibiya in the state of Ihram when the pagans prevented us from proceeding (towards Ka'ba). I had thick hair and lice started falling on my face. The Prophet "Allah's blessing and peace be upon him" passed by me and said: "Are the lice of your head troubling you?" I replied in the affirmative. (The sub-narrator further said) Then this verse was revealed on this occasion: "And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering." (The Heifer "Al'baqara" 196)

[38] The story of (the tribe of) Ukl and Oraina

4192- Anas "Allah be pleased with him" narrated: Some people of the tribe of Ukl and Oraina arrived in Medina to meet The Prophet "Allah's blessing and peace be upon him". They embraced Islam and said: "O Allah's Prophet! We are the owners of milch livestock (Bedouins) and not farmers." They found the climate of Medina inappropriate for them. So The Messenger of Allah "Allah's blessing and peace be upon him" ordered them to be given some milch camels and a shepherd. He ordered them to go out of Medina and drink the camels' milk and urine (as a kind of medicine). So they set out and when they reached Al'harra, they reverted to Heathenism after embracing Islam. They killed the shepherd of The Prophet "Allah's blessing and peace be upon him" and drove away the camels. When this news reached The Prophet "Allah's blessing and peace be upon him", he sent some people in their pursuit. (After they had been caught and brought back to The Prophet "Allah's blessing and peace be upon him"), The Prophet "Allah's blessing and peace be upon him" issued his order (of punishing them). Their eyes were branded with pieces of iron, their hands and legs were cut off and they were left away in Harra till they died in that state. Quatada narrated: We were informed that later on, The Prophet "Allah's blessing and peace be upon him" urged people to give more charity, and forbade mutilation.

أَبِي لَيلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى عَلَيَّ النَّبِيُّ ﷺ زَمَنَ الحُدَيبِيَةِ، وَالقَمْلُ يَتَنَاثَرُ عَلَى وَجْهِي، فَقَالَ: «أَيُؤْذِيكَ هَوَامُّ رَأْسِكَ»؟ قُلتُ: نَعَمْ قَالَ: «فَاحْلِقْ، وَصُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ، أَوِ انْسُكْ نَسِيكَةً»، قَالَ أَيُّوبُ: لَا أَدْرِي بِأَيِّ هَذَا بَدَأَ.

[طرفه في: ١٨١٤].

٤١٩١ ـ حَدَّثَنِي مُحَمَّدُ بْنُ هِشَامٍ أَبُو عَبْدِ اللَّهِ: حَدَّثَنَا هُشَيمٌ، عَنْ أَبِي بِشْرٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِالحُدَيبِيَةِ وَنَحْنُ مُحْرِمُونَ، وَقَدْ حَصَرَنَا المُشْرِكُونَ، قَالَ: وَكَانَتْ لِي وَفْرَةٌ، فَجَعَلَتِ الهَوَامُّ تَسَّاقَطُ عَلَى وَجْهِي، فَمَرَّ بِي النَّبِيُّ ﷺ فَقَالَ: «أَيُؤْذِيكَ هَوَامُّ رَأْسِكَ»؟ قُلتُ: نَعَمْ، قَالَ: وَأُنْزِلَتْ هَذِهِ الآيَةُ: ﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضاً أَوْ بِهِ أَذىً مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾. [البقرة: ١٩٦].

[طرفه في: ١٨١٤].

٣٨ ـ بابٌ قِصَّةُ عُكْلٍ وَعُرَينَةَ

٤١٩٢ ـ حَدَّثَنِي عَبْدُ الأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ: أَنَّ أَنَساً رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُمْ: أَنَّ نَاساً مِنْ عُكْلٍ وَعُرَينَةَ، قَدِمُوا المَدِينَةَ عَلَى النَّبِيِّ ﷺ وَتَكَلَّمُوا بِالإِسْلَامِ، فَقَالُوا: يَا نَبِيَّ اللَّهِ، إِنَّا كُنَّا أَهْلَ ضَرْعٍ وَلَمْ نَكُنْ أَهْلَ رِيفٍ، وَاسْتَوْخَمُوا المَدِينَةَ، فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ بِذَوْدٍ وَرَاعٍ، وَأَمَرَهُمْ أَنْ يَخْرُجُوا فِيهِ فَيَشْرَبُوا مِنْ أَلبَانِهَا وَأَبْوَالِهَا، فَانْطَلَقُوا حَتَّى إِذَا كَانُوا نَاحِيَةَ الحَرَّةِ كَفَرُوا بَعْدَ إِسْلَامِهِمْ، وَقَتَلُوا رَاعِيَ النَّبِيِّ ﷺ وَاسْتَاقُوا الذَّوْدَ، فَبَلَغَ النَّبِيَّ ﷺ فَبَعَثَ الطَّلَبَ فِي آثَارِهِمْ، فَأَمَرَ بِهِمْ فَسَمَرُوا أَعْيُنَهُمْ، وَقَطَعُوا أَيدِيَهُمْ، وَتُرِكُوا فِي نَاحِيَةِ الحَرَّةِ حَتَّى مَاتُوا عَلَى حَالِهِمْ.

قَالَ قَتَادَةُ: بَلَغَنَا أَنَّ النَّبِيَّ ﷺ بَعْدَ ذٰلِكَ كَانَ يَحُثُّ عَلَى الصَّدَقَةِ، وَيَنْهَى عَنِ المُثْلَةِ.

وَقَالَ شُعْبَةُ وَأَبَانُ وَحَمَّادٌ عَنْ قَتَادَةَ: مِنْ عُرَينَةَ. وَقَالَ يَحْيَى بْنُ أَبِي كَثِيرٍ وَأَيُّوبُ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسٍ: قَدِمَ نَفَرٌ مِنْ عُكْلٍ. [طرفه في: ٢٣٣].

٤١٩١ ـ قوله: (تساقط) بهذا الضبط أصله تتساقط.

ـ قوله: (وفرة) شعر إلى شحمة الأذن.

٤١٩٢ ـ قوله: (الذود من الإبل) ما بين الثلاثة إلى العشرة.

ـ (الطلب) جمع طالب.

ـ قوله: (فسمروا) أي أحموا المسامير ففقأوا بها أعينهم. وقول الشارح أي كحلت أعينهم بالمسامير المحمية غلط وصوابه المحماة اهـ مصححه.

ـ قوله: (وقال شعبة) الخ وفي نسخة العيني: قال أبو عبد الله وقال شعبة الخ.

4193- Abu'raja, the freed slave of Abu'qilaba, who was with him in Sham narrated: Omar Ibn Abdul'aziz consulted people saying: "What do you think of Qasama." They said: "It is a true (judgment) on which The Messenger of Allah "Allah's blessing and peace be upon him" and the Caliphs before you acted." Abu'qilaba was behind Omar's bed. Anbasa Ibn Sa'eed said: "But what about the tradition concerning those of Oraina?" Abu'qilaba said: "Anas Ibn Malik narrated it to me." Then he narrated the story in full.

[39] The Holy Battle of Dhatul'qarad

It was when they attacked the milch she-camels of The Messenger of Allah "Allah's blessing and peace be upon him" three years before The Holy Battle of Khaibar.

4194- Salama Ibn Al'akwa "Allah be pleased with him" reported: Once I went (from Medina) towards (Al'ghaba) before the first Adhan of the Fajr Prayer. The milch she-camels of Allah's Apostle "Allah's blessing and peace be upon him" used to graze at a place called Dhu'qarad. A slave of Abdur'rahman Ibn Awf met me (on the way) and said: "The milch she-camels of Allah's Apostle "Allah's blessing and peace be upon him" had been taken away by force." I asked: "Who had taken them?" He replied: "(Those of) Ghatafan." I made three loud cries (to people of Medina) saying: "O Sabahah!" I made the people between the two mountains of Medina hear me.

Then I rushed onward and caught up with the robbers while they were watering the camels. I started throwing arrows at them as I was a good archer and I was saying: "I am the son of Al'akwa, and today will perish the wicked people." I kept on saying like that till I restored the she-camels (of The Prophet). I also snatched thirty Burdas (Garments) from them. Then The Prophet "Allah's blessing and peace be upon him" and the other people came there, and I said: "O Allah's Prophet! I have stopped the people (of Ghatafan) from taking water and they are thirsty now. So send (some people) after them now." On that The Prophet "Allah's blessing and peace be upon him" said: "O son of Al'akwa! You have overpowered them, so forgive them." Then we all came back and Allah's Apostle "Allah's blessing and peace be upon him" seated me behind him on his she-camel till we entered Medina.

٤١٩٣ - حدَّثني مُحَمَّدُ بنُ عَبْدِ الرَّحِيم : حَدَّثَنَا حَفصُ بنُ عُمَرَ، أبُو عُمَرَ الحَوْضِيُّ : حَدَّثَنَا حَمَّادُ بنُ زَيد : حَدَّثَنَا أيُّوبُ وَالحَجَّاجُ الصَّوَّافُ قَالَ : حَدَّثَنِي أبُو رَجاءٍ مَوْلَى أبِي قِلابَةَ، وَكَانَ مَعَهُ بالشَّأم : أنَّ عُمَرَ بن عَبدِ العَزيز استَشارَ النَّاسَ يَوماً، قال : ما تَقُولُونَ في هذه القَسامَةِ؟ فَقالُوا : حَقٌّ قضَى بِهَا رَسُولُ اللَّهِ ﷺ وَقضتْ بِهَا الخُلَفاءُ قَبْلَكَ، قَالَ : وَأبُو قِلابَةَ خَلفَ سَريرِهِ، فَقالَ عَنْبَسَةُ ابنُ سَعيد : فَأينَ حَديثُ أنَسٍ في العُرَنِيِّينَ؟ قالَ أبُو قِلابَةَ : إيَّايَ حَدَّثَهُ أنَسُ بنُ مَالِكٍ

قالَ عَبدُ العَزيزِ بنُ صُهَيب، عَنْ أنَسٍ : مِنْ عُرَيْنَةَ. وَقالَ أبُو قِلابَةَ، عَنْ أنَسٍ : مِنْ عُكْلٍ، ذَكَرَ القِصَّةَ. [طرفه في: ٢٣٣]

٣٩ - بابُ غَزْوَةُ ذاتِ القَرَدِ

وَهْيَ الغَزْوَةُ الَّتِي أغَارُوا عَلَى لِقَاحِ النَّبِيِّ ﷺ قَبْلَ خَيبَرَ بِثَلاثٍ.

٤١٩٤ - حدثنا قُتَيبَةُ بنُ سعيد : حَدَّثَنَا حَاتِمٌ، عَنْ يَزيدَ بنِ أبِي عُبَيدٍ قَالَ : سَمِعْتُ سَلَمَةَ بنَ الأكْوَعِ يَقُولُ : خَرَجْتُ قَبلَ أنْ يُؤَذَّنَ بالأولى، وَكَانَتْ لِقَاحُ رَسُولِ اللَّهِ ﷺ تَرعَى بِذِي قَرَد، قَالَ : فَلَقِيَنِي غُلامٌ لِعَبدِ الرَّحْمٰنِ بنِ عَوْفٍ فَقَالَ : أُخِذَتْ لِقَاحُ رَسُولِ اللَّهِ ﷺ، قُلتُ : مَنْ أخَذَهَا؟ قَالَ غَطَفَانُ، قَالَ : فَصَرَخْتُ ثَلاثَ صَرَخَاتٍ : يَا صَبَاحَاهُ، قَالَ : فَأسْمَعْتُ مَا بَيْنَ لابَتَيِ المَدِينَةِ، ثُمَّ انْدَفَعْتُ عَلَى وَجْهِي حَتَّى أدْرَكْتُهُمْ وَقَدْ أخَذُوا يَسْتَقُونَ مِنَ المَاءِ، فَجَعَلْتُ أرْمِيهِمْ بِنَبْلِي، وَكُنْتُ رَامِياً، وَأقُولُ :

أنَـا ابْـنُ الأكْـوَعْ الـيَـوْمُ يَـوْمُ الـرُّضَّـعْ

وَأرْتَجِزُ، حَتَّى اسْتَنْقَذْتُ اللِّقَاحَ مِنهُمْ، وَاسْتَلَبْتُ مِنهُمْ ثَلاثِينَ بُرْدَةً، قَالَ : وَجَاءَ النَّبِيُّ ﷺ وَالنَّاسُ، فَقُلتُ : يَا نَبِيَّ اللَّهِ، قَدْ حَمَيْتُ القَوْمَ المَاءَ وَهُمْ عِطَاشٌ، فَابْعَثْ إلَيْهِمُ السَّاعَةَ، فَقَالَ : «يَا ابْنَ الأكْوَعِ، مَلَكْتَ فَأسْجِحْ». قَالَ : ثُمَّ رَجَعْنَا وَيُرْدِفُنِي رَسُولُ اللَّهِ ﷺ عَلَى نَاقَتِهِ حَتَّى دَخَلْنَا المَدِينَةَ. [طرفه في: ٣٠٤١]

٤٠ - بابُ غَزْوَةِ خَيبَرَ

٤١٩٥ - حدَّثنا عَبدُ اللَّهِ بنُ مَسْلَمَةَ : عَنْ مَالِكٍ، عَنْ يَحيَى بنِ سَعيد، عَنْ بُشَيرِ بنِ يَسارٍ،

٤١٩٣ - (قال) فقال نخ.

- قوله : فأين حديث الخ أي وكان هناك لوث ولم يحكم بحكم القسامة.

باب ٣٩ - قوله : لقاح جمع لقحة وهي الناقة ذات اللبن.

٤١٩٤ - قوله : (قبل أن يؤذن بالأولى) أي بالصلاة الأولى وهي صلاة الفجر.

- قوله : (يوم الرضع) أي يوم هلاك اللئام كذا فسروه.

- قوله : (ملكت فأسجح) أي قدرت عليهم فارفق بهم ولا تأخذهم بالشدة.

٤١٩٥ - قوله : (فثري) أي بل بالماء لما حصل له من اليبس (شارح).

[40] The holy battle of Khaibar

4195- Sowaid Ibn An'no'man "Allah be pleased with him" narrated: I went out with The Prophet "Allah's blessing and peace be upon him" in the year of Khaibar. When we reached As'sahba, the lower part of Khaibar, The Prophet "Allah's blessing and peace be upon him" performed the Asr prayer and then asked people to collect the journey food. Nothing was brought but Sawiq which The Prophet "Allah's blessing and peace be upon him" ordered to be moistened with water. Then he, and we also, ate it. Then he got up to perform the Maghrib prayer. He washed his mouth, as well as we washed our mouths. But he performed the prayer without repeating his ablution.

4196- Salama Ibn Al'akwa "Allah be pleased with him" reported: We went out to Khaibar in the company of The Prophet. While we were proceeding at night, a man from the group said to Amer: "O Amer! Won't you let us hear your poetry?" Amer was a poet, so he got down and started reciting for the people poetry that kept pace with the camels footsteps, saying: "O Allah! Without you we would not have been guided on the right path, neither would we have given in charity, nor would we have prayed. So please forgive us, what we have committed (Our flaws); let all of us Be sacrificed for Your Cause; And send calmness Upon us to make our feet firm When we meet our enemy, and If they call us towards An unjust thing, We will refuse. The infidels have made a hue and Cry to ask others help against us." The Prophet "Allah's blessing and peace be upon him" asked: "Who is that (camel) driver (reciting poetry)?" The people said: "He is Amer Ibn Al'akwa."

Then The Prophet "Allah's blessing and peace be upon him" said: "May Allah bestow His Mercy on him." A man amongst the people said: "O Allah's Prophet! It (martyrdom) has been affirmed to him. Would that you let us enjoy his company longer!" Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then Allah helped the Muslims conquer it (Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet "Allah's blessing and peace be upon him" said: "What are these fires? For what (kind of) cooking are you making the fire?" The people replied: "Meat." He asked: "What kind of meat?" They said: "The meat of donkeys." The Prophet "Allah's blessing and peace be upon him" said: "Throw away the meat and break the pots." A man said: "O Allah's Apostle! Shall we throw away the meat and wash the pots instead?" He said: "(Yes, you can do) that too." When the army rows lined up for the clash, Amer's sword was short. When he aimed at the leg of a Jew to strike it, the sharp blade of the sword returned to him and injured his own knee, which caused him to die. When they returned from the battle, Allah's Apostle "Allah's blessing and peace be upon him" saw me (in a sad mood). He took my hand and said: "What is troubling you?" I replied: "Let my father and mother be sacrificed for you! The people say that the deeds of Amer are lost." The Prophet "Allah's blessing and peace be upon him" said: "Whoever says so, is mistaken, for Amer has got a double reward." The Prophet "Allah's blessing and peace be upon him" raised his two fingers and added: "He (Amer) was a persistent struggler in the Cause of Allah; and there is only a few Arabs who did (such good deeds) as Amer had done."

أَنَّ سُوَيدَ بنَ النُّعمانِ أخبَرَهُ: أنَّهُ خرجَ معَ النَّبيِّ ﷺ عامَ خَيبرَ، حتَّى إذا كُنَّا بالصَّهباءِ، وهِيَ مِن أدنَى خَيبرَ، صَلَّى العَصرَ، ثُمَّ دَعا بالأزوادِ فلَم يُؤتَ إلَّا بالسَّويقِ، فأمَرَ بهِ فثُرِّيَ، فأكَلَ وأكَلنا، ثُمَّ قامَ إلى المَغرِبِ، فمَضمَضَ ومَضمَضنا، ثُمَّ صَلَّى ولَم يَتوضَّأ.

[طرفه في: ٢٠٩]

٤١٩٦ ـ حدثنا عَبدُ اللهِ بنُ مَسلَمةَ: حدَّثنا حاتِمُ بنُ إسماعِيلَ، عَن يَزيدَ بنِ أبي عُبَيدٍ، عَن سَلَمةَ بنِ الأكوَعِ رَضِيَ اللهُ عَنهُ قالَ: خَرَجنا معَ النَّبيِّ ﷺ إلى خَيبرَ، فسِرنا لَيلاً، فقالَ رَجُلٌ مِنَ القَومِ لعامِرٍ: يا عامِرُ ألا تُسمِعُنا مِن هُنَيهاتِكَ؟ وكانَ عامِرٌ رَجُلاً شاعِراً، فنَزَلَ يَحدُو بالقَومِ يَقُولُ:

اللَّهُمَّ لَولا أنتَ ما اهتَدَينا ... ولا تَصَدَّقنا ولا صَلَّينا

فاغفِر فِداءً لكَ ما أبقَينا ... وثَبِّتِ الأقدامَ إن لاقَينا

وألقِيَن سَكِينةً علَينا ... إنَّا إذا صِيحَ بنا أبَينا

وبالصِّياحِ عَوَّلُوا علَينا

فقالَ رَسُولُ اللهِ ﷺ: «مَن هذا السَّائقُ؟». قالُوا: عامِرُ بنُ الأكوَعِ، قالَ: «يَرحَمُهُ اللهُ». قالَ رَجُلٌ مِنَ القَومِ: وجَبَت يا نَبيَّ اللهِ، لَولا أمتَعتَنا بهِ، فأتَينا خَيبرَ فحاصَرناهُم حتَّى أصابَتنا مَخمَصةٌ شَديدةٌ، ثُمَّ إنَّ اللهَ تَعالَى فتَحَها علَيهِم، فلَمَّا أمسَى النَّاسُ مَساءَ اليَومِ الَّذي فُتِحَت علَيهِم، أوقَدُوا نِيراناً كَثيرةً، فقالَ النَّبيُّ ﷺ: «ما هذهِ النِّيرانُ؟ على أيِّ شَيءٍ تُوقِدُونَ؟» قالُوا: على لَحمٍ، قالَ: «على أيِّ لَحمٍ؟» قالُوا: لَحمِ حُمُرِ الإنسِيَّةِ، قالَ النَّبيُّ ﷺ: «أهرِيقُوها واكسِرُوها». فقالَ رَجُلٌ: يا رَسُولَ اللهِ، أو نُهَرِيقُها ونَغسِلُها؟ قالَ: «أو ذاكَ». فلَمَّا تَصافَّ القَومُ كانَ سَيفُ عامِرٍ قَصيراً، فتَناوَلَ بهِ ساقَ يَهُودِيٍّ لِيَضرِبَهُ، ويَرجِعُ ذُبابُ سَيفِهِ، فأصابَ عَينَ رُكبةِ عامِرٍ فماتَ مِنهُ، قالَ: فلَمَّا قَفَلُوا قالَ سَلَمةُ: رآني رَسُولُ اللهِ ﷺ وهُوَ آخِذٌ بيَدي قالَ: «ما لكَ؟» قُلتُ لهُ: فِداكَ أبي وأُمِّي، زَعَمُوا أنَّ عامِراً حَبِطَ عَمَلُهُ؟ قالَ النَّبيُّ ﷺ: «كَذَبَ مَن قالَهُ، إنَّ لهُ لأجرَينِ ـ وجَمَعَ بَينَ إصبَعَيهِ ـ إنَّهُ لَجاهِدٌ مُجاهِدٌ، قَلَّ عَرَبيٌّ مَشَى بها مِثلَهُ». حدَّثَنا قُتَيبةُ: حدَّثَنا حاتِمٌ، قالَ: «نَشَأَ بها». [طرفه في: ٢٤٧٧].

٤١٩٦ ـ قوله: (من هنيهاتك) أي من أراجيزك ويروى: من هنياتك بتشديد التحتية (شارح).

ـ قوله: (أبينا) أي إذا دعينا إلى غير الحق امتنعنا وروي: أتينا بالفوقية بدل الموحدة أي إذا دعينا إلى الحق جئنا اهـ من الشارح.

ـ قوله: (وجبت) يعني أنه يرزق الشهادة بدعائك له ووجبت الجنة فضلاً من ربه.

ـ قوله: (ذباب سيفه) أي حدّه وقوله: عين ركبة عامر أي رأس ركبته.

ـ (القفول) الرجوع.

ـ قوله: (قلّ عربيّ مشى بها مثله) أي قل من العرب من مشى مثله بهذه الخصلة الحميدة التي هي الجهاد في سبيل الله مع الجهد والجد هذا وعلى رواية: (نشأ) بدل (مشى) يعود ضمير (بها) إلى أرض المدينة.

4197- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" reached Khaibar at night. It was his custom that whenever he reached the enemy at night, he would not attack them till it was morning. When it was morning, the Jews came out with their spades and baskets. When they saw him(The Prophet "Allah's blessing and peace be upon him"), they said: "Mohammad, by Allah! Mohammad and the army!" The Prophet "Allah's blessing and peace be upon him" said: "Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned."

4198- Anas "Allah be pleased with him" narrated: We came (to attack) Khaibar in the morning. The Jews came out with their spades and baskets. When they saw him (The Prophet "Allah's blessing and peace be upon him"), they said: "Mohammad, by Allah! Mohammad and the army!" The Prophet "Allah's blessing and peace be upon him" said: "Allah is greater! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned." We got the meat of donkeys (to eat), but an announcement was made by the caller of The Prophet "Allah's blessing and peace be upon him": "Allah and His Messenger forbid you to eat donkeys meat since it is an impure thing."

4199- Anas Ibn Malik "Allah be pleased with him" narrated: Somebody came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "The donkeys have been eaten (by Muslims)." The Prophet "Allah's blessing and peace be upon him" kept silent. Then the man came again and said: "The donkeys have been eaten." The Prophet "Allah's blessing and peace be upon him" kept silent. The man came to him the third time and said: "The donkeys have been consumed." The Prophet "Allah's blessing and peace be upon him" ordered a caller to announce to the people: "Allah and His Messenger forbid you to eat the donkeys meat." Then the cooking pots were upset while the meat was still boiling in them.

4200- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" performed the Fajr Prayer near Khaibar when it was still dark. Then he said: "Allah is greater! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned." Then the inhabitants of Khaibar came out running on the roads. The Prophet "Allah's blessing and peace be upon him" had their fighters killed, their offspring and woman taken as captives, including Safiyya, who first came in the share of Dihya Al'kalbi, but later on she became for The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" made her dower (the price for) her manumission. Abdul'aziz Ibn Suhaib (a sub-narrator) said to Thabit (another sub-narrator): "O Abu'mohammad! You said to Anas: "What did he gave her as a dower?" Thabit nodded.

4201- Abdul'aziz Ibn Suhaib narrated: I heard Anas Ibn Malik "Allah be pleased with him" saying: "The Prophet "Allah's blessing and peace be upon him" took Safiyya as a captive. He manumitted and married her." Thabit asked Anas: "What did he give her as dower?" Anas replied: "Her dower was herself, because he manumitted her."

٤١٩٧ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ حُمَيدٍ الطَّوِيلِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أنّ رسولَ اللهِ ﷺ أتى خيبرَ ليلاً، وكانَ إذا أتى قوماً بليلٍ، لم يُغِرْ بهمْ حتى يُصبحَ، فلمّا أصْبَحَ خَرَجَتِ اليَهُودُ بِمَسَاحِيهِمْ وَمَكَاتِلِهِمْ، فَلَمَّا رَأَوْهُ قَالُوا: مُحمّدٌ واللهِ، مُحَمَّدٌ وَالخَمِيسُ. فقالَ النّبيُّ ﷺ: «خَرِبتْ خيبرُ، إنَّا إذا نزلنا بساحةِ قومٍ فساءَ صباحُ المُنْذَرِينَ».

[طرفه في: ٣٧١]

٤١٩٨ ـ أخبرنا صدقةُ بنُ الفضلِ: أخبرنا ابنُ عُيينةَ: حدّثنا أيوبُ، عن محمّدِ بنِ سيرينَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَبَّحْنَا خَيْبَرَ بُكْرَةً، فخرجَ أَهْلُهَا بِالمَسَاحِي، فَلَمَّا بَصُرُوا بالنبيِّ ﷺ قالوا: مُحَمَّدٌ واللهِ، مُحَمَّدٌ والخَمِيسُ. فقالَ النّبيُّ ﷺ: «اللَّهُ أَكْبَرُ، خَرِبتْ خَيبرُ، إنّا إذا نزلنا بساحةِ قومٍ فَساءَ صَبَاحُ المُنْذَرِينَ». فَأَصَبْنَا مِن لُحومِ الحُمُرِ، فَنادى مُنَادي النَّبيِّ ﷺ: «إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْ لُحُومِ الحُمُرِ فَإِنَّهَا رِجْسٌ».

[طرفه في: ٣٧١]

٤١٩٩ ـ حدثنا عبدُ اللهِ بنُ عبدِ الوهَّابِ: حَدَّثَنا عبدُ الوهّابِ: حَدَّثَنا أيّوبُ، عَنْ مُحمّدٍ، عَنْ أَنسِ بْنِ مَالكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ جاءَهُ جاءٍ فقال: أكلتِ الحُمُرُ، فَسكتَ، ثُمّ أَتاهُ الثّانِيَةَ، فَقَالَ: أُكِلَتِ الحُمُرُ، فسكتَ، ثُمّ أتاهُ الثّالِثَةَ فَقَالَ: أُفنِيَتِ الحُمُرُ، فَأَمَرَ مُنَادِياً فَنَادى فِي النَّاسِ: «إنّ اللَّهَ ورسولَهُ ينهيانِكُمْ عَنْ لُحُومِ الحُمُرِ الأَهليَّةِ». فَأُكْفِئَتِ القُدُورُ، وإنَّهَا لَتَفُورُ بِاللَّحْمِ

[طرفه في: ٣٧١].

٤٢٠٠ ـ حدثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: صَلّى النّبيُّ ﷺ الصبحَ قريباً من خيبرَ بغلسٍ، ثُمّ قالَ: «اللَّهُ أكبرُ خربتْ خيبرُ، إنّا إذا نَزَلنا بِسَاحَةِ قَوْمٍ فَساءَ صَبَاحُ المُنْذَرِينَ» فَخَرَجُوا يَسْعَوْنَ فِي السِّكَكِ، فَقَتَلَ النَّبِيُّ ﷺ المُقَاتِلَةَ وَسَبى الذُّرِّيَّةَ، وَكَانَ فِي السَّبْيِ صَفِيَّةُ، فَصَارَتْ إِلَى دِحْيَةَ الكَلْبِيِّ، ثُمَّ صَارَتْ إِلَى النَّبِيِّ ﷺ، فَجَعَلَ عِتْقَهَا صَدَاقَهَا. فَقَالَ عَبْدُ العَزِيزِ بْنُ صُهَيبٍ لِثَابِتٍ: يَا أَبَا مُحَمَّدٍ، آنْتَ قُلتَ لأَنَسٍ: مَا أَصْدَقَهَا؟ فحرّكَ ثَابِتٌ رأسَهُ تَصْدِيقاً لَهُ.

[طرفه في: ٣٧١]

٤٢٠١ ـ حدثنا آدمُ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ العَزِيزِ بْنِ صُهَيْبٍ قَالَ: سمعتُ أنسَ بنَ مالكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَبَى النَّبِيُّ ﷺ صَفِيَّةَ، فَأَعْتَقَهَا وَتَزَوَّجَهَا. فَقَالَ ثَابِتٌ لأَنَسٍ: مَا أَصْدَقَهَا؟ قَالَ: أَصْدَقَهَا نَفْسَهَا، فَأَعْتَقَهَا. [طرفه في: ٣٧١].

٤١٩٩ ـ قوله (فأكفئت القدور) أي قلبت يقال: كفأه كمنعه إذا قلبه كأكفأه كما في القاموس فمن قال: صوابه فكفئت لم يصب (مصحح).

٤٢٠٠ ـ السكك الأزقة.

4202- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" and the pagans faced each other and started fighting. When The Messenger of Allah "Allah's blessing and peace be upon him" returned to his camp and the pagans returned to their camp, somebody talked about a man amongst the companions of The Messenger of Allah "Allah's blessing and peace be upon him" who would follow and kill with his sword any pagan going alone. He said: "None did his job (of fighting) today better than that man." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, he is amongst the people of the (Hell) Fire." A man amongst the people said: "I shall accompany him (to observe what he does)." Thus he accompanied him, and wherever he stood, he would stand with him, and wherever he ran, he would run with him. Then the (brave) man got wounded seriously and he hastily decided to bring about his death quickly. He planted the blade of the sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on the sword and killed himself. The other man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I testify that you are Allah's Apostle." The Prophet "Allah's blessing and peace be upon him" asked: "What is the matter?" He replied: "(Concerning) the man whom you had described as one of the people of the (Hell) Fire. The people were deeply surprised at what you said. I said: "I will find out his reality for you." So, I came out seeking him. He got seriously wounded, and hastened to die by planting the blade of his sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on his sword and killed himself." The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man might do what seems to people as if they were the deeds of people of Paradise while in fact he is from people of the (Hell) Fire. (On the contrary), another man may do what seems to people as if they were the deeds of people of (Hell) Fire, while in fact he is from people of Paradise."

4203- Abu'huraira "Allah be pleased with him" narrated: We attended (The Holy Battle of) Khaibar. The Messenger of Allah "Allah's blessing and peace be upon him" described one of those who were with him claiming to be a Muslim as being " from the dwellers of the Hell-Fire." When the battle started, that man fought so violently and bravely that he got plenty of wounds. Some of the people were about to fall into suspicion (about The Prophet's statement), but the man, feeling the pain of his wounds, put his hand into his quiver, out of which he took some arrows with which he slaughtered himself (and committed suicide). Then some men amongst the Muslims came hurriedly and said: "O Allah's Apostle! Allah has made your statement true. So-and-so committed suicide." The Prophet "Allah's blessing and peace be upon him" said: "O so-and-so! Get up and make an announcement that none but a believer will enter Paradise; and that Allah may support the religion with an evil wicked man."

٤٢٠٢ ـ حدّثنا قُتَيبَةُ: حدَّثَنا يَعْقُوبُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللّهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ التَقى هُوَ وَالمُشْرِكُونَ فَاقْتَتَلُوا، فَلَمَّا مَالَ رَسُولُ اللهِ ﷺ إِلَى عَسْكَرِهِ وَمَالَ الآخَرُونَ إِلَى عَسْكَرِهِمْ، وَفِي أَصْحَابِ رَسُولِ اللهِ ﷺ رَجُلٌ لَا يَدَعُ لَهُمْ شَاذَّةً وَلَا فَاذَّةً إِلَّا اتَّبَعَهَا يَضْرِبُهَا بِسَيْفِهِ، فَقِيلَ: ما أَجْزَأَ مِنَّا اليَوْمَ أَحَدٌ، كَمَا أَجْزَأَ فُلَانٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَا إِنَّهُ مِنْ أَهْلِ النَّارِ». فَقالَ رَجُلٌ مِنَ القَوْمِ: أَنَا صَاحِبُهُ، قالَ: فَخَرَجَ مَعَهُ كُلَّمَا وَقَفَ وَقَفَ مَعَهُ، وَإِذَا أَسْرَعَ أَسْرَعَ مَعَهُ، قالَ: فَجُرِحَ الرَّجُلُ جُرْحاً شَدِيداً، فَاسْتَعْجَلَ المَوْتَ، فَوَضَعَ سَيْفَهُ بِالأَرْضِ وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَى سَيْفِهِ فَقَتَلَ نَفْسَهُ، فَخَرَجَ الرَّجُلُ إِلَى رَسُولِ اللهِ ﷺ فَقالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللهِ، قالَ: «وَمَا ذَاكَ؟». قالَ: الرَّجُلُ الَّذِي ذَكَرْتَ آنِفاً أَنَّهُ مِنْ أَهْلِ النَّارِ، فَأَعْظَمَ النَّاسُ ذٰلِكَ، فَقُلْتُ: أَنَا لَكُمْ بِهِ، فَخَرَجْتُ فِي طَلَبِهِ، ثُمَّ جُرِحَ جُرْحاً شَدِيداً، فَاسْتَعْجَلَ المَوْتَ، فَوَضَعَ نَصْلَ سَيْفِهِ فِي الأَرْضِ وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ. فَقَالَ رَسُولُ اللهِ ﷺ عِنْدَ ذٰلِكَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ الجَنَّةِ، فِيمَا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ النَّارِ. وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ، فِيمَا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ الجَنَّةِ».

[طرفه في: ٢٨٩٨].

٤٢٠٣ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللّهُ عَنْهُ قالَ: شَهِدْنَا خَيْبَرَ، فَقَالَ رَسُولُ اللهِ ﷺ لِرَجُلٍ مِمَّنْ مَعَهُ يَدَّعِي الإِسْلَامَ: «هٰذَا مِنْ أَهْلِ النَّارِ». فَلَمَّا حَضَرَ القِتَالُ قَاتَلَ الرَّجُلُ أَشَدَّ القِتَالِ حَتَّى كَثُرَتْ بِهِ الجِرَاحَةُ، فَكَادَ بَعْضُ النَّاسِ يَرْتَابُ، فَوَجَدَ الرَّجُلُ أَلَمَ الجِرَاحَةِ، فَأَهْوَى بِيَدِهِ إِلَى كِنَانَتِهِ، فَاسْتَخْرَجَ مِنْهَا أَسْهُماً فَنَحَرَ بِهَا نَفْسَهُ، فَاشْتَدَّ رِجَالٌ مِنَ المُسْلِمِينَ فَقَالُوا: يَا رَسُولَ اللهِ، صَدَّقَ اللّهُ حَدِيثَكَ، انْتَحَرَ فُلَانٌ فَقَتَلَ نَفْسَهُ، فَقَالَ: «قُمْ يَا فُلَانُ، فَأَذِّنْ أَنَّهُ لَا يَدْخُلُ الجَنَّةَ إِلَّا مُؤْمِنٌ، إِنَّ اللّهَ يُؤَيِّدُ الدِّينَ بِالرَّجُلِ الفَاجِرِ». تَابَعَهُ مَعْمَرٌ، عَنِ الزُّهْرِيِّ.

[طرفه في: ٣٠٦٢].

٤٢٠٤ ـ وقالَ شَبِيبٌ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي ابْنُ المُسَيَّبِ، وَعَبْدُ الرَّحْمٰنِ ابْنُ عَبْدِ اللهِ بْنِ كَعْبٍ: أَنَّ أَبَا هُرَيْرَةَ قالَ: شَهِدْنَا مَعَ النَّبِيِّ ﷺ خَيْبَرَ.

وقالَ ابْنُ المُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنِ النَّبِيِّ ﷺ. تَابَعَهُ صَالِحٌ عَنِ الزُّهْرِيِّ.

وَقالَ الزُّبَيْدِيُّ: أَخْبَرَنِي الزُّهْرِيُّ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ كَعْبٍ أَخْبَرَهُ: أَنَّ عُبَيْدَ اللهِ بْنَ كَعْبٍ

٤٢٠٢ ـ قوله: (لا يدع لهم) أي لا يترك لليهود نسمة (شاذة) انفردت عنهم بعد أن كانت معهم (ولا فاذة) منفردة لم تكن معهم قبل ا هـ من الشارح

ـ قوله: ما أجزأ أي ما أغنى.

٤٢٠٣، ٤٢٠٤ ـ قوله: (فاشتد) أي أسرع

4204- Abu'huraira "Allah be pleased with him" narrated: We attended (The Holy Battle of) Khaibar with The Messenger of Allah "Allah's blessing and peace be upon him"... (Then he narrated the tradition in full).

4205- Abu'moosa Al'ash'ari "Allah be pleased with him" reported: When Allah's Apostle "Allah's blessing and peace be upon him" fought in the battle of Khaibar, and they passed over a high place overlooking a valley, they raised their voices magnifying Allah: " Allah is magnificent; there is no God to be worshipped except Allah." On that Allah's Apostle "Allah's blessing and peace be upon him" said (to them): "Lower your voices, for you are not calling a deaf or an absent one, but you are calling a Hearer Who is near and is with you." I was behind the riding animal of Allah's Apostle "Allah's blessing and peace be upon him" who heard me saying: "There Is neither might, nor power but with Allah." On that he said to me: "O Abdullah Ibn Qais!" I said: "Yes, I'm responding to your call, O Allah's Apostle!" He said: "Shall I tell you a sentence which is one of the treasures of Paradise?" I said: "Yes, O Allah's Apostle! Let my father and mother be sacrificed for your sake." He said: "It is: There is neither might nor power but with Allah."

4206- Yazid Ibn Abu'obaid narrated: I saw a trace of a wound in Salama's leg. I asked him: "O Abu'muslim! What is this wound?" He said: "This was on the day of Khaibar when the people said: "Salama has been wounded." Then I went to The Prophet "Allah's blessing and peace be upon him" who puffed his saliva in it (the wound) thrice, in which I have, Since then, had no pain."

4207- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" reported: During one of his Holy battles, The Prophet "Allah's blessing and peace be upon him" encountered the pagans, and the two armies fought, and then each of them returned to their army camps. Amongst the (army of the) Muslims there was a man who would follow every pagan separated from the army and strike him with his sword. It was said: "O Allah's Apostle! None has fought so satisfactorily as so-and-so (namely, that brave Muslim)." The Prophet "Allah's blessing and peace be upon him" said: "He is from the dwellers of the (Hell) Fire." The people said: "Who amongst us will be of the dwellers of Paradise if this (man) is from the dwellers of the (Hell) Fire?" Then a man from amongst the people said: "I will follow and accompany him in his fast and slow movements." The (brave) man got wounded. Wanting to die at once, he put the handle of his sword on the ground and its sharp blade in between his breasts, and then threw himself over it, committing suicide. Then the man (who had watched the deceased) returned to The Prophet "Allah's blessing and peace be upon him" and said: "I testify that you are Allah's Apostle." The Prophet "Allah's blessing and peace be upon him" said: "What is this?" The man told him: "This (brave) man whom you described as of those of (Hell) fire. People got astonished. So, I said to them: "Let me follow and watch his movements." The (brave) man got wounded, and wanting to die at once, he put the handle of his sword on the ground and its sharp blade in between his breasts. Then he threw himself over it, committing suicide." The Prophet "Allah's blessing and peace be upon him" said: "A man may do what may seem to the people as the deeds of the dwellers of Paradise, but he is of the dwellers of the (Hell) Fire; and a man may do what may seem to the people as the deeds of the dwellers of the (Hell) Fire, but he is from the dwellers of Paradise."

4208- Abu'imran narrated: Anas looked at (some) people (in the mosque of Basra) wearing a kind of head covering worn by Non-Arabs in old days. On that Anas said: "Now, they (those people) look like the Jews of Khaibar."

قال: أَخْبَرَنِي مَنْ شَهِدَ مَعَ النَّبِيِّ ﷺ خَيْبَرَ.

قالَ الزُّهْرِيُّ: وَأَخْبَرَنِي عُبَيدُ اللَّهِ بنُ عَبْدِ اللَّهِ وَسَعِيدٌ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٣٠٦٢].

٤٢٠٥ ـ حدثنا مُوسى بنُ إِسْماعِيلَ: حَدَّثَنا عَبْدُ الوَاحِدِ، عَنْ عاصِمٍ، عَنْ أَبِي عُثْمانَ، عَنْ أَبِي مُوسى الأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قالَ: لَمَّا غَزَا رَسُولُ اللَّهِ ﷺ خَيْبَرَ، أَوْ قالَ: لَمَّا تَوَجَّهَ رَسُولُ اللَّهِ ﷺ، أَشْرَفَ النَّاسُ عَلَى وادٍ، فَرَفَعُوا أَصْواتَهُمْ بِالتَّكْبِيرِ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لا إِلهَ إِلاَّ اللَّهُ، فَقالَ رَسُولُ اللَّهِ ﷺ: «ارْبَعُوا عَلَى أَنْفُسِكُمْ، إِنَّكُمْ لا تَدْعُونَ أَصَمَّ وَلاَ غائِباً، إِنَّكُمْ تَدْعُونَ سَمِيعاً قَرِيباً، وَهُوَ مَعَكُمْ». وَأَنا خَلْفَ دابَّةِ رَسُولِ اللَّهِ ﷺ، فَسَمِعَنِي وَأَنا أَقُولُ: لا حَوْلَ وَلا قُوَّةَ إِلاَّ بِاللَّهِ، فَقالَ لِي: «يا عَبْدَ اللَّهِ بنَ قَيْسٍ». قُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ، قالَ: «أَلا أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ كَنْزٍ مِنْ كُنُوزِ الجَنَّةِ». قُلْتُ: بَلَى يا رَسُولَ اللَّهِ، فَداكَ أَبِي وَأُمِّي، قالَ: «لا حَوْلَ وَلا قُوَّةَ إِلاَّ بِاللَّهِ». [طرفه في: ٢٩٩٢].

٤٢٠٦ ـ حدثنا المَكِّيُّ بنُ إِبْراهِيمَ: حَدَّثَنا يَزِيدُ بنُ أَبِي عُبَيْدٍ قالَ: رَأَيْتُ أَثَرَ ضَرْبَةٍ فِي ساقِ سَلَمَةَ، فَقُلْتُ: يا أَبا مُسْلِمٍ، ما هذهِ الضَّرْبَةُ؟ فَقالَ: هذهِ ضَرْبَةٌ أَصابَتْنِي يَوْمَ خَيْبَرَ، فَقالَ النَّاسُ: أُصِيبَ سَلَمَةُ، فَأَتَيْتُ النَّبِيَّ ﷺ فَنَفَثَ فِيهِ ثَلاثَ نَفَثاتٍ، فَما اشْتَكَيْتُها حَتَّى السَّاعَةِ.

٤٢٠٧ ـ حدثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حَدَّثَنا ابنُ أَبِي حازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ قالَ: الْتَقَى النَّبِيُّ ﷺ وَالمُشْرِكُونَ فِي بَعْضِ مَغازِيهِ، فاقْتَتَلُوا، فَمالَ كُلُّ قَوْمٍ إِلى عَسْكَرِهِمْ، وَفِي المُسْلِمِينَ رَجُلٌ لاَ يَدَعُ مِنَ المُشْرِكِينَ شاذَّةً وَلاَ فاذَّةً إِلاَّ اتَّبَعَها فَضَرَبَها بِسَيْفِهِ، فَقِيلَ: يا رَسُولَ اللَّهِ، ما أَجْزَأَ أَحَدُهُمْ ما أَجْزَأَ فُلانٌ، فَقالَ: «إِنَّهُ مِنْ أَهْلِ النَّارِ». فَقالُوا: أَيُّنا مِنْ أَهْلِ الجَنَّةِ، إِنْ كانَ هذا مِنْ أَهْلِ النَّارِ؟ فَقالَ رَجُلٌ مِنَ القَوْمِ: لأَتَّبِعَنَّهُ، فَإِذا أَسْرَعَ وَأَبْطَأَ كُنْتُ مَعَهُ، حَتَّى جُرِحَ، فَاسْتَعْجَلَ المَوْتَ، فَوَضَعَ نِصابَ سَيْفِهِ بِالأَرْضِ وَذُبابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ، فَجاءَ الرَّجُلُ إِلى النَّبِيِّ ﷺ فَقالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ، فَقالَ: «وَما ذاكَ؟» فَأَخْبَرَهُ، فَقالَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ، فِيما يَبْدُو لِلنَّاسِ، وَإِنَّهُ مِنْ أَهْلِ النَّارِ. وَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، فِيما يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ الجَنَّةِ». [طرفه في: ٢٨٩٨].

٤٢٠٨ ـ حدثنا مُحَمَّدُ بنُ سَعِيدٍ الخُزاعِيُّ: حَدَّثَنا زِيادُ بنُ الرَّبِيعِ، عَنْ أَبِي عِمْرانَ قالَ: نَظَرَ أَنَسٌ إِلى النَّاسِ يَوْمَ الجُمُعَةِ، فَرَأَى طَيالِسَةً، فَقالَ: كَأَنَّهُمُ السَّاعَةَ يَهُودُ خَيْبَرَ.

٤٢٠٥ ـ قوله: (اربعوا) بكسر الهمزة عند الابتداء وتوصل في الدرج أي ارفقوا.

٤٢٠٦ ـ قوله: (فنفث فيه) أي في موضع الضربة والنفث فوق النفخ ودون التفل بريق خفيف أفاده الشارح.

٤٢٠٨ ـ قوله: نظر أنس إلى الناس أي في مسجد البصرة (شارح). (والطيالسة) جمع الطيلسان وهو من لباس العجم يقال في الشتم: يا ابن الطيلسان أي أنك أعجمي والكلمة معربة والهاء في الجمع للعجمة والعامة تسمي عذبة العمامة طيلساناً وليس كذلك ا هـ مصححه

4209- Salama "Allah be pleased with him" narrated: Ali remained behind The Prophet "Allah's blessing and peace be upon him" during The Holy Battle of Khaibar. Indeed, he had an eye trouble. He then said: "(How) can I remain behind The Prophet "Allah's blessing and peace be upon him"?" Then he followed him. Slept on the night of the conquest of Khaibar, The Prophet "Allah's blessing and peace be upon him" said: "Tomorrow, I will give the flag to, or tomorrow the flag will be taken by, a man who is loved by Allah and His Messenger, through whom, (Khaibar) will be conquered." While every one of us was hopeful to take the flag, it was said: "Here is Ali." The Prophet "Allah's blessing and peace be upon him" gave him the flag, and through whom, Khaibar was conquered.

4210- Sahl Ibn Sa'd "Allah be pleased with him" narrated: On the day of (The Holy Battle of) Khaibar, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Tomorrow, I will give this flag to a man through whose hands we will be given victory by Allah. He loves Allah and His Messenger, as well as he is loved by Allah and His Messenger." The people remained that night, wondering as to whom it would be given. In the morning the people went to The Messenger of Allah "Allah's blessing and peace be upon him", everyone of whom was hopeful to take it (the flag). The Prophet "Allah's blessing and peace be upon him" asked: "Where is Ali Ibn Abu'talib?" It was said: "He is suffering from eye trouble O Messenger of Allah." He said: "Send for him." Ali was brought in whose eye The Messenger of Allah "Allah's blessing and peace be upon him" spat. Then he invoked good upon him. Ali was cured as if he had no trouble. Then The Prophet "Allah's blessing and peace be upon him" gave him the flag. Ali said: "O Allah's Apostle! I will fight with them till they become like us." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Proceed and do not hurry. When you enter their territory, call them to embrace Islam and inform them of Allah's Rights which they should observe. By Allah, if a single man is guided on the right path (of Islam) by Allah through you, it will be better for you than the nice red camels."

4211- Anas Ibn Malik "Allah be pleased with him" narrated: We arrived in Khaibar. When Allah made His Messenger open the fort, the beauty of Safiyya Bint Huyai Ibn Akhtab was mentioned to The Messenger of Allah "Allah's blessing and peace be upon him". Her husband had been killed while she was a bride. The Prophet "Allah's blessing and peace be upon him" selected her for himself, with whom he set out. When we reached (a place called) Sadd As'sahba, Safiyya became clean from her menses. The Messenger of Allah "Allah's blessing and peace be upon him" married her. Some food was prepared on a small leather mat. Then The Prophet "Allah's blessing and peace be upon him" said to me: "Invite the people around you." This was the marriage banquet of The Prophet "Allah's blessing and peace be upon him" and Safiyya. Then we proceeded towards Medina. I saw The Prophet "Allah's blessing and peace be upon him" making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee on which Safiyya put her foot to ride.

4212- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" stayed with Safiyya Bint Huyai for three days on the way of Khaibar where he consummated his marriage with her. Safiyya was amongst those who were order to observe the veil.

٤٢٠٩ ـ حدثنا عَبْدُ اللّهِ بْنُ مَسْلَمَةَ: حَدَّثَنا حاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ رَضِيَ اللّهُ عَنْهُ قالَ: كانَ عَلِيٌّ رَضِيَ اللّهُ عَنْهُ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ في خَيبر وكانَ رَمِداً، فَقالَ: أَنا أَتَخَلَّفُ عَنِ النَّبِيِّ ﷺ، فَلَحِقَ، فَلَمَّا بِتْنا اللَّيْلَةَ الَّتِي فُتِحَتْ، قالَ: «لَأُعْطِيَنَّ الرّايَةَ غَداً، أَوْ: لَيَأْخُذَنَّ الرّايَةَ غَداً رَجُلٌ يُحِبُّهُ اللّهُ وَرَسُولُهُ، يُفْتَحُ عَلَيْهِ». فَنَحْنُ نَرْجُوها، فَقِيلَ: هذا عَلِيٌّ، فَأَعْطاهُ، فَفُتِحَ عَلَيْهِ.

[طرفه في: ٢٩٧٥].

٤٢١٠ ـ حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي حازِمٍ قالَ: أَخْبَرَنِي سَهْلُ بْنُ سَعْدٍ رَضِيَ اللّهُ عَنْهُ: أَنَّ رَسُولَ اللّهِ ﷺ قالَ يَوْمَ خَيْبَرَ: «لَأُعْطِيَنَّ هذِهِ الرّايَةَ غَداً رَجُلاً يَفْتَحُ اللّهُ عَلى يَدَيْهِ، يُحِبُّ اللّهَ وَرَسُولَهُ وَيُحِبُّهُ اللّهُ وَرَسُولُهُ». قالَ: فَباتَ النّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطاها، فَلَمّا أَصْبَحَ النّاسُ غَدَوْا عَلى رَسُولِ اللّهِ ﷺ كُلُّهُمْ يَرْجُو أَنْ يُعْطاها، فَقالَ: «أَيْنَ عَلِيُّ بْنُ أَبِي طالِبٍ؟» فَقِيلَ: هُوَ يا رَسُولَ اللّهِ يَشْتَكِي عَيْنَيْهِ، قالَ: «فَأَرْسِلُوا إِلَيْهِ» فَأُتِيَ بِهِ فَبَصَقَ رَسُولُ اللّهِ ﷺ في عَيْنَيْهِ، وَدَعا لَهُ، فَبَرَأَ حَتّى كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَعْطاهُ الرّايَةَ، فَقالَ عَلِيٌّ: يا رَسُولَ اللّهِ، أُقاتِلُهُمْ حَتّى يَكُونُوا مِثْلَنا؟ فَقالَ: «انْفُذْ عَلى رِسْلِكَ حَتّى تَنْزِلَ بِساحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلامِ، وَأَخْبِرْهُمْ بِما يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللّهِ فِيهِ، فَوَاللّهِ لَأَنْ يَهْدِيَ اللّهُ بِكَ رَجُلاً واحِداً، خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ». [طرفه في: ٢٩٤٢].

٤٢١١ ـ حدثنا عَبْدُ الغَفّارِ بْنُ داوُدَ: حَدَّثَنا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ «ح». وَحَدَّثَنِي أَحْمَدُ: حَدَّثَنا ابْنُ وَهْبٍ قالَ: أَخْبَرَنِي يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ الزُّهْرِيُّ، عَنْ عَمْرٍو مَوْلَى المُطَّلِبِ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللّهُ عَنْهُ قالَ: قَدِمْنا خَيْبَرَ، فَلَمّا فَتَحَ اللّهُ عَلَيْهِ الحِصْنَ، ذُكِرَ لَهُ جَمالُ صَفِيَّةَ بِنْتِ حُيَيِّ بْنِ أَخْطَبَ، وَقَدْ قُتِلَ زَوْجُها وَكانَتْ عَرُوساً، فَاصْطَفاها النَّبِيُّ ﷺ لِنَفْسِهِ، فَخَرَجَ بِها حَتّى بَلَغْنا سَدَّ الصَّهْباءِ حَلَّتْ، فَبَنى بِها رَسُولُ اللّهِ ﷺ، ثُمَّ صَنَعَ حَيْساً فِي نِطَعٍ صَغِيرٍ، ثُمَّ قالَ لِي: «آذِنْ مَنْ حَوْلَكَ». فَكانَتْ تِلْكَ وَلِيمَتَهُ عَلى صَفِيَّةَ، ثُمَّ خَرَجْنا إِلَى المَدِينَةِ، فَرَأَيْتُ النَّبِيَّ ﷺ يُحَوِّي لَها وَراءَهُ بِعَباءَةٍ، ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ فَيَضَعُ رُكْبَتَهُ، وَتَضَعُ صَفِيَّةُ رِجْلَها عَلى رُكْبَتِهِ حَتّى تَرْكَبَ [طرفه في: ٣٧١].

٤٢١٢ ـ حدثنا إِسْماعِيلُ قالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمانَ، عَنْ يَحْيى، عَنْ حُمَيْدٍ الطَّوِيلِ: سَمِعَ أَنَسَ بْنَ مالِكٍ رَضِيَ اللّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ أَقامَ عَلى صَفِيَّةَ بِنْتِ حُيَيٍّ بِطَرِيقِ خَيْبَرَ ثَلاثَةَ أَيّامٍ، حَتّى أَعْرَسَ بِها، وَكانَتْ فِيمَنْ ضُرِبَ عَلَيْها الحِجابُ. [طرفه في: ٣٧١].

٤٢١٣ ـ حدثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: أَخْبَرَنا مُحَمَّدُ بْنُ جَعْفَرِ بْنِ أَبِي كَثِيرٍ قالَ: أَخْبَرَنِي

٤٢١٠ ـ قوله: (يدوكون) الدوك الاختلاط أي باتوا في اختلاط واختلاف.

ـ قوله: كلهم يرجو ويروى: يرجون كما في العيني.

٤٢١١ ـ قوله: (يحوي لها) أي يجعل لها حوية وهي كساء محشو يدار حول الراكب (شارح).

4213- Anas Ibn Malik "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" stayed for three nights between Khaibar and Medina and was married to Safiyya. I invited the Muslims to his marriage banquet in which there was neither meat nor bread but The Prophet "Allah's blessing and peace be upon him" ordered Bilal to spread the leather mats on which dates, dried yogurt and butter were put. The Muslims said amongst themselves: "Will she (Safiyya) be one of the mothers of the believers, (by being One of the wives of The Prophet "Allah's blessing and peace be upon him") or just (a lady captive) of what his right-hand possesses?" Some of them said: "If The Prophet "Allah's blessing and peace be upon him" makes her observe the veil, then she will be one of the mothers of the believers, and if he does not make her observe the veil, then she will be his lady slave." So when he departed, he made a place for her behind him and made her observe the veil.

4214- Abdullah Ibn Mughaffal "Allah be pleased with him" narrated: While we were besieging Khaibar, a leather container having some fat was thrown by somebody which I ran to take. I looked behind, and suddenly I saw The Prophet "Allah's blessing and peace be upon him" there. So I felt shy (to take it).

4215- Both of Salim and Nafi narrated from Ibn Omar "Allah be pleased with them": On the day of Khaibar, The Messenger of Allah "Allah's blessing and peace be upon him" forbade eating garlic and the meat of donkeys. The first ban of eating garlic was narrated by Nafi, while the other embargo of eating the meat of donkeys was reported by Salim.

4216- Ali "Allah be pleased with him" reported: On the day of Khaibar, Allah's Apostle "Allah's blessing and peace be upon him" forbade temporary marriage and eating donkeys' meat.

4217- Nafi narrated from Ibn Omar "Allah be pleased with both" that on The Day of Khaibar, The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden (eating) the meat of donkeys.

4218- Both of Nafi and Salim narrated from Ibn Omar "Allah be pleased with them" that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden (eating) the meat of donkeys.

4219- Jaber Ibn Abdullah "Allah be pleased with both" narrated: On The Day of Khaibar, The Messenger of Allah "Allah's blessing and peace be upon him" forbade (eating) the meat of donkeys. But he permitted (eating the meat of) horses.

4220- Ibn Abu'awfa "Allah be pleased with both" narrated: We where afflicted with severe hunger on The Day of Khaibar. While the cooking pots were boiling and some of the food was well-cooked, the caller of The Prophet "Allah's blessing and peace be upon him" came to say: "Do eat none of the donkeys' meat and upset the cooking pots." We then thought that The Prophet

حُمَيدٌ: أَنَّهُ سَمِعَ أَنَساً رَضِيَ اللَّهُ عَنهُ يَقولُ: أَقامَ النَّبِيُّ ﷺ بَينَ خَيبَرَ والمَدِينَةِ ثَلاثَ لَيالٍ يُبْنَى عَلَيهِ بِصَفِيَّةَ، فَدَعَوتُ المُسلِمِينَ إلى وَلِيمَتِهِ، وما كانَ فِيها مِن خُبزٍ ولا لَحمٍ، وما كانَ فِيها إلاَّ أَنْ أَمَرَ بِلالاً بِالأَنطاعِ فَبُسِطَتْ، فَأَلقَى عَلَيها التَّمرَ والأَقِطَ والسَّمْنَ، فَقالَ المُسلِمُونَ: إحدَى أُمَّهاتِ المُؤمِنِينَ، أَوْ ما مَلَكَتْ يَمِينُهُ؟ قالُوا: إنْ حَجَبَها فَهيَ إحدَى أُمَّهاتِ المُؤمِنِينَ، وإنْ لَمْ يَحْجُبْها فَهيَ مِمَّا مَلَكَتْ يَمِينُهُ، فَلَمَّا ارتَحَلَ وَطَّأَ لَها خَلفَهُ، وَمَدَّ الحِجابَ [طرفه في: ٣٧١].

٤٢١٤ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنا شُعبَةُ. وحَدَّثَنِي عَبدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا وَهبٌ: حَدَّثَنا شُعبَةُ، عَنْ حُمَيدِ بْنِ هِلالٍ، عَنْ عَبدِ اللَّهِ بْنِ مُغَفَّلٍ رَضِيَ اللَّهُ عَنهُ قالَ: كُنَّا مُحاصِرِي خَيبَرَ، فَرَمَى إنسانٌ بِجِرابٍ فِيهِ شَحمٌ، فَنَزَوْتُ لِآخُذَهُ، فَالتَفَتُّ فَإذا النَّبِيُّ ﷺ فَاسْتَحْيَيتُ.

٤٢١٥ ـ حدّثني عُبَيدُ بْنُ إسماعِيلَ، عَنْ أَبِي أُسامَةَ، عَنْ عُبَيدِ اللَّهِ، عَنْ نافِعٍ وَسالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى يَومَ خَيبَرَ عَنْ أَكلِ الثُّومِ، وعَنْ لُحُومِ الحُمُرِ الأَهلِيَّةِ. نَهَى عَنْ أَكلِ الثُّومِ: هُوَ عَنْ نافِعٍ وَحدَهُ. ولُحُومِ الحُمُرِ الأَهلِيَّةِ: عَنْ سالِمٍ.
[طرفه في: ٨٥٣].

٤٢١٦ ـ حدّثني يَحيَى بْنُ قَزَعَةَ: حَدَّثَنا مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ عَبدِ اللَّهِ وَالحَسَنِ ابْنَي مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِما، عَنْ عَلِيِّ بْنِ أَبِي طالِبٍ رَضِيَ اللَّهُ عَنهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ مُتعَةِ النِّساءِ يَومَ خَيبَرَ، وعَنْ أَكلِ الحُمُرِ الإنسِيَّةِ.
[الحديث ٤٢١٦ ـ أطرافه في: ٥١١٥، ٥٥٢٣، ٦٩٦١].

٤٢١٧ ـ حدّثنا مُحَمَّدُ بْنُ مُقاتِلٍ: أَخبَرَنا عَبدُ اللَّهِ: حَدَّثَنا عُبَيدُ اللَّهِ بْنُ عُمَرَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى يَومَ خَيبَرَ عَنْ لُحُومِ الحُمُرِ الأَهلِيَّةِ.
[طرفه في: ٨٥٣].

٤٢١٨ ـ حدّثني إسحاقُ بْنُ نَصرٍ: حَدَّثَنا مُحَمَّدُ بْنُ عُبَيدٍ: حَدَّثَنا عُبَيدُ اللَّهِ، عَنْ نافِعٍ وَسالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما قالَ: نَهَى النَّبِيُّ ﷺ عَنْ أَكلِ لُحُومِ الحُمُرِ الأَهلِيَّةِ.
[طرفه في: ٨٥٣].

٤٢١٩ ـ حدّثنا سُلَيمانُ بْنُ حَربٍ: حَدَّثَنا حَمَّادُ بْنُ زَيدٍ، عَنْ عَمرٍو، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جابِرِ بْنِ عَبدِ اللَّهِ رَضِيَ اللَّهُ عَنهُما قالَ: نَهَى رَسُولُ اللَّهِ ﷺ يَومَ خَيبَرَ عَنْ لُحُومِ الحُمُرِ، وَرَخَّصَ في الخَيلِ.
[الحديث ٤٢١٩ ـ طرفاه في: ٥٥٢٠، ٥٥٢٤].

٤٢٢٠ ـ حدّثنا سَعِيدُ بْنُ سُلَيمانَ: حَدَّثَنا عَبَّادٌ، عَنِ الشَّيبانِيِّ قالَ: سَمِعتُ ابْنَ أَبِي أَوفَى رَضِيَ اللَّهُ عَنهُما: أَصابَتْنا مَجاعَةٌ يَومَ خَيبَرَ، فَإنَّ القُدُورَ لَتَغلِي، قالَ: وَبَعضُها نَضِجَتْ، فَجاءَ مُنادِي النَّبِيِّ ﷺ: «لا تَأكُلُوا مِنْ لُحُومِ الحُمُرِ شَيئاً، وَأَهرِيقُوها». قالَ ابْنُ أَبِي أَوفَى: فَتَحَدَّثْنا أَنَّهُ

"Allah's blessing and peace be upon him" had banned such food because its one-fifth had not been taken out of it. Some others said: "He banned the meat of donkeys principally because donkeys used to eat dirty things."

4221- Both of Al'bara and Abdullah Ibn Abu'awfa "Allah be pleased with them" narrated that when they were with The Prophet "Allah's blessing and peace be upon him", they got some donkeys which they cooked (after being slaughtered). Then the caller of The Prophet "Allah's blessing and peace be upon him" said: "upset the cooking pots."

4222- The same as above.

4223- Both of Al'bara and Ibn Abu'awfa "Allah be pleased with them" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had said, on The Day of Khaibar, after the pots had been prepared (for cooking donkeys' meat): "Upset the pots."

4224- The same previous narration.

4225- Al'bara "Allah be pleased with him" narrated: We took part with The Prophet "Allah's blessing and peace be upon him" in the holy battle (of Khaibar). (The same as above)

4226- Al'bara Ibn Azib "Allah be pleased with both" narrated: On The Holy Battle of Khaibar, The Prophet "Allah's blessing and peace be upon him" ordered us to throw away (the meat of) the donkeys, whether cooked or not. Then he never told us to eat it afterwards.

4227- Ibn Abbas "Allah be pleased with both" narrated: I do not know whether The Prophet "Allah's blessing and peace be upon him" forbade (eating) the meat of donkeys because they were the carriers of people, which he disliked to go away, or he forbade (eating) the meat of donkeys on The Day of Khaibar forever.

4228- Ibn Omar "Allah be pleased with both" reported: On the day of Khaibar, Allah's Apostle "Allah's blessing and peace be upon him" distributed (the war booty of Khaibar) with the ratio of two shares for the horse (knight) and one share for the foot soldier. (According to the interpretation of Nafi, the sub-narrator: It meant that if one had a horse (and was a knight) then he would have three shares; and if he had none, then he would have just a share).

إِنَّمَا نَهى عَنْهَا لأَنَّهَا لَمْ تُخَمَّسْ، وَقالَ بَعْضُهُمْ: نَهَى عَنْهَا البَتَّةَ، لأَنَّهَا كانَتْ تَأْكُلُ العَذِرَةَ.

[طرفه في: ٣١٥٥].

٤٢٢١، ٤٢٢٢ ـ حدثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنا شُعْبَةُ قالَ: أَخْبَرَنِي عَدِيُّ بْنُ ثابِتٍ، عَنِ البَرَاءِ وَعَبْدِ اللهِ بْنِ أَبِي أَوْفَى رَضِيَ اللهُ عَنْهُمْ: أَنَّهُمْ كانُوا مَعَ النَّبِيِّ ﷺ فَأَصَابُوا حُمُراً فَطَبَخُوهَا، فَنَادَى مُنَادِي النَّبِيِّ صَلَّى اللهُ عَلَيهِ وسَلَّمَ: «أَكْفِؤُا القُدُورَ».

[الحديث ٤٢٢١ ـ أطرافه في: ٤٢٢٣، ٤٢٢٥، ٤٢٢٤، ٤٢٢٦، ٥٥٢٥، ٥٥٢٦].

٤٢٢٣، ٤٢٢٤ ـ حدثني إِسْحاقُ: حَدَّثَنا عَبْدُ الصَّمَدِ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا عَدِيُّ بْنُ ثابِتٍ: سَمِعْتُ البَرَاءَ وَابْنَ أَبِي أَوْفَى رَضِيَ اللهُ عَنْهُمْ يُحَدِّثَانِ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قالَ يَوْمَ خَيْبَرَ، وَقَدْ نَصَبُوا القُدُورَ: «أَكْفِؤُا القُدُورَ».

[طرفه في: ٣١٥٣، ٣١٥٥].

٤٢٢٥ ـ حدثنا مُسْلِمٌ: حَدَّثَنا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثابِتٍ، عَنِ البَرَاءِ قالَ: غَزَوْنَا مَعَ النَّبِيِّ ﷺ، نَحْوَهُ.

[طرفه في: ٤٢٢١].

٤٢٢٦ ـ حدثني إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنا ابْنُ أَبِي زَائِدَةَ: أَخْبَرَنا عاصِمٌ، عَنْ عامِرٍ، عَنِ البَرَاءِ بْنِ عازِبٍ رَضِيَ اللهُ عَنْهُمَا قالَ: أَمَرَنَا النَّبِيُّ ﷺ في غَزْوَةِ خَيْبَرَ: أَنْ نُلْقِيَ الحُمُرَ الأَهْلِيَّةَ نِيئَةً وَنَضِيجَةً، ثُمَّ لَمْ يَأْمُرْنَا بِأَكْلِهِ بَعْدُ.

[طرفه في: ٤٢٢١].

٤٢٢٧ ـ حدثني مُحَمَّدُ بْنُ أَبِي الحُسَيْنِ: حَدَّثَنا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنا أَبِي، عَنْ عاصِمٍ، عَنْ عامِرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قالَ: لا أَدْرِي أَنَهَى عَنْهُ رَسُولُ اللهِ ﷺ مِنْ أَجْلِ أَنَّهُ كانَ حَمُولَةَ النَّاسِ، فَكَرِهَ أَنْ تَذْهَبَ حَمُولَتُهُمْ، أَوْ حَرَّمَهُ في يَوْمِ خَيْبَرَ لَحْمَ الحُمُرِ الأَهْلِيَّةِ.

٤٢٢٨ ـ حدثنا الحَسَنُ بْنُ إِسْحاقَ: حَدَّثَنا مُحَمَّدُ بْنُ سابِقٍ: حَدَّثَنا زَائِدَةُ، عَنْ عُبَيْدِ اللهِ ابْنِ عُمَرَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قالَ: قَسَمَ رَسُولُ اللهِ ﷺ يَوْمَ خَيْبَرَ لِلْفَرَسِ سَهْمَيْنِ وَلِلرَّاجِلِ سَهْماً. قالَ: فَسَّرَهُ نافِعٌ فَقالَ: إِذَا كانَ مَعَ الرَّجُلِ فَرَسٌ فَلَهُ ثَلاثَةُ أَسْهُمٍ، فَإِنْ لَمْ يَكُنْ لَهُ فَرَسٌ فَلَهُ سَهْمٌ.

[طرفه في: ٢٨٦٣].

٤٢٢١ ـ ٤٢٢٢ ـ قوله: (أكفئوا القدور) أي اقلبوها.

٤٢٢٧ ـ (الحمولة) هي التي يحمل عليها الناس أعم من الركوبة.

ـ قوله (أو حرّمه) يعني تحريماً مطلقاً أبداً فقوله: لحم الحمر بيان للضمير كما في الشارح ثم إن قيد الأهلية روايته عنده غير موجود في نسخته موجود عند العيني.

4229- Jubair Ibn Mut'im narrated: I and Othman Ibn Affan went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! You have given to Banul'muttalib and left us although they and we are of the same kinship to you." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Banul'muttalib and Banu'hashim are one and the same." The Prophet "Allah's blessing and peace be upon him" did not give a share to Banu Abdu'shams and Banu'nawfal.

4230- Abu'moosa "Allah be pleased with him" narrated: The news of the migration of The Prophet "Allah's blessing and peace be upon him" (from Mecca to Medina) reached us while we were in Yemen. So we set out as emigrants towards him. We were (three) my two brothers and I. I was the youngest of them, and one of the two was Abu'burda, and the other, Abu'ruhm, and our total number was either 53 or 52 men from my people. We got on board a boat, which took us to Negus in Ethiopia, where we met Ja'far Ibn Abu'talib with whom we stayed. Then we all came (to Medina) and met The Prophet "Allah's blessing and peace be upon him" at the time of the conquest of Khaibar. Some people used to say to us, namely the people of the ship: "We have migrated before you."

Asma Bint Omais, who was one of those who had come with us, came as a visitor to Hafsa, the wife of The Prophet "Allah's blessing and peace be upon him". She had migrated along with those other Muslims who migrated to Negus. Omar came to Hafsa while Asma Bint Omais was with her. Omar, on seeing Asma, asked: "Who is this?" She said: "Asma Bint Omais." Omar said: "Is she the Ethiopian? Is she the sea-faring lady?" Asma replied: "Yes." Omar said: "We have migrated before you (people of the boat), so we have got more right than you over Allah's Apostle "Allah's blessing and peace be upon him"." On that Asma became angry and said: "No, by Allah, while you were with Allah's Apostle "Allah's blessing and peace be upon him" who was feeding the hungry ones amongst you, and advising the ignorant ones amongst you, we were in the far-off hated land of Ethiopia, and all that was for the sake of Allah and his Messenger "Allah's blessing and peace be upon him". By Allah, I will neither eat any food nor drink anything till I inform Allah's Apostle "Allah's blessing and peace be upon him" of all that you have said. There we were harmed and frightened. I will mention this to The Prophet "Allah's blessing and peace be upon him" and will neither tell a lie, nor reduce nor add anything to your saying."

4231- When The Prophet "Allah's blessing and peace be upon him" came, she said: "O Allah's Prophet! Omar has said so-and-so." He said (to Asma): "What did you say to him?" Asma said: "I told him so-and-so." The Prophet "Allah's blessing and peace be upon him" said: "He (Omar) has not got more right than you people over me, as he and his companions have (the reward of) only one migration, and you, the people of the boat, have (the reward of) two migrations." Asma told: "I saw Abu'moosa and the other people of the boat coming to me successively in groups, asking me about this tradition. However, nothing in this world, of which they were more happy and which was greater to them than what The Prophet "Allah's blessing and peace be upon him" had said about them."

٤٢٢٩ - حدّثنا يَحيى بْنُ بُكَير: حَدَّثَنا اللَّيثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ: أَنَّ جُبَيرَ بْنَ مُطْعِمٍ أَخْبَرَهُ قالَ: مَشَيْتُ أَنا وَعُثمانُ بْنُ عَفَّانَ إِلَى النَّبِيِّ ﷺ، فَقُلنا: أَعْطَيتَ بَنِي المُطَّلِبِ مِنْ خُمُسِ خَيبَرَ وَتَرَكْتَنا، وَنَحْنُ بِمَنْزِلَةٍ واحِدَةٍ مِنْكَ. فَقالَ: «إِنَّما بَنُو هاشِمٍ وَبَنُو المُطَّلِبِ شَيْءٌ واحِدٌ». قالَ جُبَيرٌ: وَلَمْ يَقْسِمِ النَّبِيُّ ﷺ لِبَنِي عَبْدِ شَمْسٍ وَبَنِي نَوْفَلٍ شَيْئاً.

[طرفه في: ٣١٤٠].

٤٢٣٠ - حدّثني مُحَمَّدُ بْنُ العَلاءِ: حَدَّثَنا أَبُو أُسامَةَ: حَدَّثَنا بُرَيدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قالَ: بَلَغَنا مَخْرَجُ النَّبِيِّ ﷺ وَنَحْنُ بِاليَمَنِ، فَخَرَجْنا مُهاجِرِينَ إِلَيهِ أَنا وَأَخَوانِ لِي أَنا أَصْغَرُهُمْ، أَحَدُهُما أَبُو بُرْدَةَ وَالآخَرُ أَبُو رُهْمٍ، إِمَّا قالَ: بِضْعٌ، وَإِمَّا قالَ: فِي ثَلاثَةٍ وَخَمْسِينَ، أَوِ اثْنَينِ وَخَمْسِينَ رَجُلاً مِنْ قَوْمِي، فَرَكِبْنا سَفِينَةً، فَأَلْقَتْنا سَفِينَتُنا إِلَى النَّجاشِيِّ بِالحَبَشَةِ، فَوافَقْنا جَعْفَرَ بْنَ أَبِي طالِبٍ، فَأَقَمْنا مَعَهُ حَتَّى قَدِمْنا جَمِيعاً، فَوافَقْنا النَّبِيَّ ﷺ حِينَ افْتَتَحَ خَيبَرَ، وَكانَ أُناسٌ مِنَ النَّاسِ يَقُولُونَ لَنا، يَعْنِي لأَهْلِ السَّفِينَةِ: سَبَقْناكُمْ بِالهِجْرَةِ. وَدَخَلَتْ أَسْماءُ بِنْتُ عُمَيسٍ، وَهِيَ مِمَّنْ قَدِمَ مَعَنا، عَلَى حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ زائِرَةً، وَقَدْ كانَتْ هاجَرَتْ إِلَى النَّجاشِيِّ فِيمَنْ هاجَرَ، فَدَخَلَ عُمَرُ عَلَى حَفْصَةَ، وَأَسْماءُ عِنْدَها، فَقالَ عُمَرُ حِينَ رَأَى أَسْماءَ: مَنْ هذِهِ؟ قالَتْ: أَسْماءُ بِنْتُ عُمَيسٍ، قالَ عُمَرُ: الحَبَشِيَّةُ هذِهِ، البَحْرِيَّةُ هذِهِ؟ قالَتْ أَسْماءُ: نَعَمْ، قالَ: سَبَقْناكُمْ بِالهِجْرَةِ، فَنَحْنُ أَحَقُّ بِرَسُولِ اللَّهِ ﷺ مِنْكُمْ، فَغَضِبَتْ وَقالَتْ: كَلاَّ وَاللَّهِ، كُنْتُمْ مَعَ رَسُولِ اللَّهِ ﷺ يُطْعِمُ جائِعَكُمْ، وَيَعِظُ جاهِلَكُمْ، وَكُنَّا فِي دارٍ - أَوْ فِي أَرْضِ - البُعَداءِ البُغَضاءِ بِالحَبَشَةِ، وَذلِكَ فِي اللَّهِ وَفِي رَسُولِهِ ﷺ، وَايمُ اللَّهِ لا أَطْعَمُ طَعاماً وَلا أَشْرَبُ شَراباً، حَتَّى أَذْكُرَ ما قُلْتَ لِرَسُولِ اللَّهِ ﷺ، وَنَحْنُ كُنَّا نُؤْذَى وَنُخافُ، وَسَأَذْكُرُ ذلِكَ لِلنَّبِيِّ ﷺ وَأَسْأَلُهُ، وَاللَّهِ لا أَكْذِبُ وَلا أَزِيغُ وَلا أَزِيدُ عَلَيهِ. [طرفه في: ٣١٣٦].

٤٢٣١ - فَلَمَّا جاءَ النَّبِيُّ ﷺ قالَتْ: يا نَبِيَّ اللَّهِ إِنَّ عُمَرَ قالَ كَذا وَكَذا؟ قالَ: «فَما قُلْتِ لَهُ؟» قالَتْ: قُلْتُ لَهُ: كَذا وَكَذا، قالَ: «لَيسَ بِأَحَقَّ بِي مِنْكُمْ، وَلَهُ وَلأَصْحابِهِ هِجْرَةٌ واحِدَةٌ، وَلَكُمْ أَنْتُمْ - أَهْلَ السَّفِينَةِ - هِجْرَتانِ». قالَتْ: فَلَقَدْ رَأَيتُ أَبا مُوسَى وَأَصْحابَ السَّفِينَةِ يَأْتُونِي أَرْسالاً، يَسْأَلُونِي عَنْ هذا الحَدِيثِ، ما مِنَ الدُّنْيا شَيْءٌ هُمْ بِهِ أَفْرَحُ وَلا أَعْظَمُ فِي أَنْفُسِهِمْ مِمَّا قالَ لَهُمُ النَّبِيُّ ﷺ.

٤٢٣٠ - قوله: بضع وروي بضعاً بالنصب وفي بضع بزيادة الجارّ وموضعه نصب على الحال أفاده الشارح.

- الياء في النجاشي مخففة في الأصل وقد تشدّد ووجدناها مشددة في الشرح المطبوع والمتن المشكول فتركنا كما وجدنا ا هـ.

- البحر قد يحرك لمكان حرف الحلق ا هـ.

- قوله: (نؤذي ونخاف) بضم النون فيهما مبنيين للمفعول (شارح).

٤٢٣١ - قوله: يأتوني ويروى: يأتونني (أرسالاً) أفواجاً يسألوني ويروى يسألونني كما في الشارح.

On the other hand, Abu'burda reported: Asma said: "I saw Abu'moosa requesting me to repeat this tradition several times."

4232- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I recognize the voice of the group of Al'ash'arites, when they recite the Qur'an, when they enter their homes at night, and I recognize their houses by (listening) their voices when they are reciting the Qur'an at night although I have not seen their houses when they came to them during the day time. Amongst them is a wise man who, on meeting the cavalrymen or the enemy, used to say to them: "My companions order you to wait for them."

4233- Abu'moosa "Allah be pleased with him" reported: We came upon The Prophet "Allah's blessing and peace be upon him" after he had conquered Khaibar. He then gave us a share (from the booty), but apart from us, he did not give anybody else who did not attend the Conquest.

4234- Abu'huraira "Allah be pleased with him" narrated: When we conquered Khaibar, we gained neither gold nor silver as booty, but we gained cows, camels, goods and gardens. Then we departed with The Messenger of Allah "Allah's blessing and peace be upon him" to the valley of Al'qura. A slave of The Messenger of Allah "Allah's blessing and peace be upon him" called Mid'am, who had been presented to him by one of Banu Ad'dibbab, While dismounting the saddle of The Messenger of Allah "Allah's blessing and peace be upon him", was hit by an arrow the thrower of which was unknown. The people said: "Congratulations to him for the martyrdom." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No, by He, in Whose Hand my soul is, the sheet (of cloth) which he had taken (unlawfully) on the day of Khaibar from the booty before its distribution, has become a flame of Fire burning him." On hearing that, a man brought one or two leather straps of shoes to The Prophet "Allah's blessing and peace be upon him" and said: "These are things I took (unlawfully)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "This is a strap, or these are two straps of Fire."

4235- Zaid narrated from his father that he had heard Omar Ibn Al'khattab "Allah be pleased with both" saying: By He, in Whose Hand my soul is, had I not been afraid that the other Muslims might be left in poverty, I would have divided (the land of) whatever village I may conquer (among the fighters), as The Prophet "Allah's blessing and peace be upon him" divided the land of

قال أَبُو بُرْدَةَ : قالتْ أَسْماءُ : فَلَقَدْ رَأَيتُ أَبَا مُوسى وَإِنَّهُ لَيَسْتَعِيدُ هذا الحَدِيثَ مِنّي .

٤٢٣٢ ـ قال أَبُو بُرْدَةَ، عَنْ أَبِي مُوسى : قالَ النَّبِيُّ ﷺ : إِنِّي لأَعْرِفُ أَصْوَاتَ رُفْقَةِ الأَشْعَرِيِّينَ بِالقُرْآنِ حِينَ يَدْخُلُونَ بِاللَّيْلِ، وَأَعْرِفُ مَنَازِلَهُمْ مِنْ أَصْوَاتِهِمْ بِالقُرْآنِ بِاللَّيْلِ، وَإِنْ كُنْتُ لَمْ أَرَ مَنَازِلَهُمْ حِينَ نَزَلُوا بِالنَّهَارِ، وَمِنْهُمْ حَكِيمٌ، إِذَا لَقِيَ الخَيلَ، أَوْ قالَ : العَدُوَّ، قالَ لَهُمْ : إِنَّ أَصْحَابِي يَأْمُرُونَكُمْ أَنْ تَنْظُرُوهُمْ.

٤٢٣٣ ـ حدّثني إِسْحاقُ بْنُ إِبْراهِيمَ : سَمِعَ حَفْصَ بْنَ غِيَاثٍ : حَدَّثَنَا بُرَيدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى قالَ : قَدِمْنَا عَلَى النَّبِيِّ ﷺ بَعْدَ أَنِ افْتَتَحَ خَيبَرَ فَقَسَمَ لَنَا، وَلَمْ يَقْسِمْ لأَحَدٍ لَمْ يَشْهَدِ الفَتْحَ غَيرَنَا.

[طرفه في : ٣١٣٦].

٤٢٣٤ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ : حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو : حَدَّثَنَا أَبُو إِسْحاقَ، عَنْ مالِكِ ابْنِ أَنَسٍ قالَ : حَدَّثَنِي ثَوْرٌ قالَ : حَدَّثَنِي سَالِمٌ مَوْلَى ابْنِ مُطِيعٍ : أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : افْتَتَحْنَا خَيبَرَ، وَلَمْ نَغْنَمْ ذَهَباً وَلاَ فِضَّةً، إِنَّمَا غَنِمْنَا البَقَرَ وَالإِبِلَ وَالمَتَاعَ وَالحَوَائِطَ، ثُمَّ انْصَرَفْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى وَادِي القُرَى، وَمَعَهُ عَبْدٌ لَهُ يُقَالُ لَهُ مِدْعَمٌ، أَهْدَاهُ لَهُ أَحَدُ بَنِي الضِّبَابِ، فَبَينَمَا هُوَ يَحُطُّ رَحْلَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَهُ سَهْمٌ عَائِرٌ، حَتَّى أَصَابَ ذلكَ العَبْدَ، فَقَالَ النَّاسُ : هَنِيئاً لَهُ الشَّهَادَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ : «بَلى، وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ الشَّمْلَةَ الَّتِي أَصَابَهَا يَوْمَ خَيبَرَ مِنَ المَغَانِمِ، لَمْ تُصِبْهَا المَقَاسِمُ، لَتَشْتَعِلُ عَلَيهِ نَاراً». فَجَاءَ رَجُلٌ حِينَ سَمِعَ ذلكَ مِنَ النَّبِيِّ ﷺ بِشِرَاكٍ أَوْ بِشِرَاكَينِ، فَقَالَ : هذا شَيءٌ كُنْتُ أَصَبْتُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ : «شِرَاكٌ ـ أَوْ شِرَاكَانِ ـ مِنْ نَارٍ». [الحديث ٤٢٣٤ ـ طرفه في : ٦٧٠٧].

٤٢٣٥ ـ حدثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ : أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قالَ : أَخْبَرَنِي زَيدٌ، عَنْ أَبِيهِ : أَنَّهُ سَمِعَ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللَّهِ عَنْهُ يَقُولُ : أَمَا وَالَّذِي نَفْسِي بِيَدِهِ، لَوْلاَ أَنْ أَتْرُكَ آخِرَ النَّاسِ بَبَّاناً لَيسَ لَهُمْ شَيءٌ، ما فُتِحَتْ عَلَيَّ قَرْيَةٌ إِلاَّ قَسَمْتُهَا، كما قَسَمَ النَّبِيُّ ﷺ خَيبَرَ، وَلكِنِّي أَتْرُكُهَا خِزَانَةً لَهُمْ يَقْتَسِمُونَهَا. [طرفه في : ٢٣٣٤].

٤٢٣٢ ـ قوله : (حكيم) صفة لرجل منهم.

ـ قوله : (أن تنظروهم) وفي نسخة العيني أن تنتظروهم.

٤٢٣٤ ـ (الحوائط) : البساتين.

ـ (سهم عائر) هو سهم لا يدرى من أين أتى وقيل : هو الحائد عن قصده ا هـ.

٤٢٣٥ ـ قوله : (ببان) مفسر بما بعده نقل السيد مرتضى عن شيخه أنه قال : واختلفوا في معنى ببان على ثلاثة أقوال أحدها وهو قول الأكثر أنه الشيء الواحد وقال الزمخشري : الضرب الواحد وثانيها الجماعة والاجتماع وإليه مال أبو المظفر وغيره وثالثها أنه المعدم الذي لا شيء له كما نقله عياض عن الطبري وذكره في التوشيح أيضا وإن أغفلوه تقصيرا ا هـ مصححه.

Khaibar. But it is better to be left as a common treasury for them to distribute (its returns) Among themselves.

4236- Zaid narrated from his father that he had heard Omar Ibn Al'khattab "Allah be pleased with both" saying: By He, in Whose Hand my soul is, had I not been afraid that the other Muslims might be left in poverty, I would have divided (the land of) whatever village I may conquer (among the fighters), as The Prophet "Allah's blessing and peace be upon him" divided the land of Khaibar.

4237- Anbasa Ibn Sa'eed narrated that Abu'huraira "Allah be pleased with him" had come to The Messenger of Allah "Allah's blessing and peace be upon him", asking him to be given something (from the war booty of Khaibar). But a son of Sa'eed Ibn Al'ass said to him (The Prophet): "O Messenger of Allah! Do not give him." Abu'huraira replied: "This (Aban Ibn Sa'eed Ibn Al'ass) is the murderer of Ibn Qawqal." Sa'eed's son said: "How strange! A guinea pig coming from (the mountain of) Qadum of grazing sheep!"

4238- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent Aban from Medina to Najd leading a certain detachment. Aban and his companions came to The Prophet "Allah's blessing and peace be upon him" at Khaibar after it had been conquered by The Prophet "Allah's blessing and peace be upon him". The reins of their horses were made of the fiber of date palm trees. I said: "O Allah's Apostle! Do not give them a share from the booty." Aban said (pointing to me): "How strange! You suggest such a thing though you are what you are, O guinea pig coming down from the top of (the mountain of) grazing sheep!" The Prophet "Allah's blessing and peace be upon him" said: "O Aban, sit down! " He gave them no share.

4239- Sa'eed narrated: Aban Ibn Sa'eed Ibn Al'ass came to The Messenger of Allah "Allah's blessing and peace be upon him" and greeted him. Abu'huraira "Allah be pleased with him" said (to The Messenger of Allah): "This is the murderer of Ibn Qawqal." Aban Ibn Sa'eed Ibn Al'ass said: "Strange! A guinea pig who has come down to us from the mountain of Qadum (grazing place of sheep in the town of Daws, the homeland of Abu'huraira) blames me for killing a Muslim who was given superiority by Allah because of me, and Allah did not disgrace me at his hands (because I Was not killed as an infidel)."

4240- A'isha "Allah be pleased with her" narrated: Fatima "Allah be pleased with her" the daughter of The Prophet "Allah's blessing and peace be upon him" sent somebody to Abu'bakr (after being appointed as a caliph), asking for her inheritance of what The Messenger of Allah "Allah's blessing and peace be upon him"

٤٢٣٦ - حدثني محمدُ بنُ المثنى: حدثنا ابنُ مهدي، عن مالك بن أنس، عن زيد بن أسلم، عن أبيه، عن عمرَ رضي اللهُ عنه قال: لولا آخرُ المسلمين، ما فُتحت عليهم قريةٌ إلا قسمتُها، كما قسم النبيُّ ﷺ خيبرَ [طرفه في: ٢٣٣٤]

٤٢٣٧ - حدثنا عليُّ بنُ عبدِ الله حدثنا سفيانُ قال: سمعتُ الزهريَّ، وسأله إسماعيلُ بنُ أميةَ، قال: أخبرني عنبسةُ بنُ سعيدٍ: أنَّ أبا هريرةَ رضي اللهُ عنه أتى النبيَّ ﷺ فسأله، قال له بعضُ بني سعيدِ بنِ العاص: لا تُعطِه، فقال أبو هريرةَ: هذا قاتلُ ابنِ قوقل، فقال: واعجباه، لوبرٍ تدلى من قدوم الضأن.

[طرفه في: ٢٨٢٧]

٤٢٣٨ - ويذكرُ عن الزبيديِّ، عن الزهريِّ قال: أخبرني عنبسةُ بنُ سعيد: أنه سمع أبا هريرةَ يُخبر سعيدَ بنَ العاص قال: بعث رسولُ الله ﷺ أبانَ على سريةٍ من المدينة قِبلَ نجد، قال أبو هريرة: فقدم أبانُ وأصحابُه على النبي ﷺ بخيبرَ بعدما افتتحها، وإنَّ حزمَ خيلِهم لليفٌ. قال أبو هريرة: قلتُ: يا رسولَ الله، لا تقسم لهم قال أبانُ: وأنت بهذا يا وبرُ تحدَّر من رأس ضأن. فقال النبي ﷺ: «يا أبانُ اجلس». فلم يقسم لهم.

[طرفه في: ٢٨٢٧]

٤٢٣٩ - حدثنا موسى بنُ إسماعيل: حدثنا عمرو بنُ يحيى بن سعيد قال أخبرني جدي: أن أبانَ بنَ سعيد أقبل إلى النبي ﷺ فسلم عليه، فقال أبو هريرة: يا رسولَ الله، هذا قاتلُ ابنِ قوقل، وقال أبانُ لأبي هريرة: واعجبا لك، وبرٌ تدأدأ من قدوم ضأن، ينعى عليَّ امرأً أكرمه اللهُ بيدي، ومنعه أن يُهينني بيده.

[طرفه في: ٢٨٢٧]

٤٢٤٠، ٤٢٤١ - حدثنا يحيى بنُ بكير حدثنا الليثُ، عن عقيل، عن ابن شهاب، عن عروةَ، عن عائشةَ: أنَّ فاطمةَ عليها السلامُ، بنتَ النبي ﷺ، أرسلت إلى أبي بكرٍ تسأله ميراثَها

٤٢٣٧ - قوله: هذا يعني أبان بن سعيد اهـ.

- قوله: فقال: يعني أبان المذكور لأبي هريرة أعجب لوبر نزل من قدوم الضأن كيف أشار على النبي بالعطاء والوبر حيوان يشبه السنور ليس له ذنب يسمى غنم بني إسرائيل شبه أبا هريرة به تحقيراً لشأنه وقدوم الضأن: اسم جبل بأرض دوس قوم أبي هريرة وأراد أبان بذلك أنه ليس في قدر من يشير بعطاء ولا منع هـ.

٤٢٣٨ - قوله: (حزم) جمع حزام ككتاب وكتب

- قوله (من رأس ضأن) كذا في نسخة الشارح وفي نسخة العيني من رأس ضال باللام وهو المناسب لتفسير المؤلف.

٤٢٣٩ - قوله (تدأدأ) أقبل مسرعاً.

٤٢٤٠، ٤٢٤١ - قوله وجدت عليه: غضبت.

Had left of the property bestowed on him by Allah from the booty gained without war in Medina, and Fadak, and what remained of one-fifth the Khaibar booty. On that, Abu'bakr said: "The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our property is not inherited. Whatever we (prophets) leave, is to be given in charity, but the family of (The Prophet) Mohammad can eat from this property." By Allah, I will make no change in the state of the charity of The Messenger of Allah "Allah's blessing and peace be upon him". I also will leave it as it was during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", of which I will dispose in the same way as The Messenger of Allah "Allah's blessing and peace be upon him" did." In this way, Abu'bakr refused to give anything of that to Fatima. As a result, she became angry with Abu'bakr, kept away from him, and did not talk to him till she died. She remained alive for six months after the death of The Prophet "Allah's blessing and peace be upon him". When she died, her husband Ali buried her at night without informing Abu'bakr; and he led the funeral prayer by himself. When Fatima was alive, the people used to respect Ali so much. But after her death, Ali noticed a change in the people's attitude towards him. So Ali sought reconciliation with Abu'bakr and giving him the pledge of allegiance. However, Ali had not given the pledge of allegiance during those months (during which Fatima was alive after The Prophet's death). Ali sent somebody to Abu'bakr saying: "Come to us, but let nobody come with you." He seemed to have disliked that Omar might come. Omar said (to Abu'bakr): "No, by Allah, you shall not enter upon them alone!" Abu'bakr said: "What do you think they will do to me? By Allah, I will go to them." Abu'bakr entered upon them. Ali testified that there is no God but Allah, and that Mohammad is The Messenger of Allah. Then he said (to Abu'bakr): "We know well your superiority and what Allah has given you. We are not jealous of the good Allah has bestowed upon you (by being a caliph). But you did not consult us in the question of the rule in which, we thought that we have got a right because of our near relationship to The Messenger of Allah "Allah's blessing and peace be upon him"." Abu'bakr's eyes flowed with tears. When Abu'bakr spoke, he said: "By He, in Whose Hand my soul is! To keep good relations with the relatives of The Messenger of Allah "Allah's blessing and peace be upon him" is dearer to me than to keep good relations with my kith and kin. But as for the trouble, which arose between you and me about his property, I will do my best to spend it on what is good. Therefore, I will not leave any rule or regulation I saw The Messenger of Allah "Allah's blessing and peace be upon him" following, in disposing of it, but I will follow." Ali said to Abu'bakr: "I promise to give you the pledge of allegiance in this afternoon." When Abu'bakr had performed Dhuhr prayer, he came up the pulpit, testified that there is no God (to be worshiped) but Allah, and that Mohammad is The Messenger of Allah, and then mentioned the story of Ali and his delay in giving the pledge of allegiance, excusing him, and accepting the excuses he had offered. Then Ali asked for (Allah's) forgiveness. Testified that there is no God but Allah, and that Mohammad is The Messenger of Allah, he praised Abu'bakr's right, and said that he had not done what he had done because of jealousy of Abu'bakr, or as a protest of that with which Allah had favored him. Ali added: "But we thought that we had some right in this affair (of regime), in which he (Abu'bakr) did not consult us, and in this way, caused us to feel sorry." Consequently, all the Muslims became happy and said: "You have done the right thing." The Muslims then became pleased with Ali since he returned to what people had done (of giving the pledge of allegiance to Abu'bakr).

4241- The same previous narration.

4242- Ikrima narrated from A'isha "Allah be pleased with her": When Khaibar was conquered we said: "Just now, we would eat our fill of dates."

4243- Ibn Omar "Allah be pleased with both" narrated: We had never eaten to satisfaction before we conquered Khaibar.

مِنْ رَسُولِ اللَّهِ ﷺ، مِمَّا أفاءَ اللَّهُ عَلَيهِ بِالمَدِينَةِ وفَدَك، وما بَقِيَ مِنْ خُمسِ خَيبَرَ، فَقَالَ أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لاَ نُورَثُ، ما تَرَكْنَا صَدَقَةٌ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ ـ ﷺ ـ في هذا المَالِ». وإِنِّي و اللَّهِ لاَ أُغَيِّرُ شَيئاً مِنْ صَدَقَةِ رَسُولِ اللَّهِ ﷺ، عَنْ حالِهَا الَّتي كانَ عَلَيهَا في عَهْدِ رَسُولِ اللَّهِ ﷺ، ولأَعْمَلَنَّ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ. فَأَبَى أَبُو بَكْرٍ أَنْ يَدْفَعَ إِلَى فاطِمَةَ مِنْهَا شَيئاً، فَوَجَدَتْ فاطِمَةُ عَلَى أَبِي بَكْرٍ في ذلِكَ، فَهَجَرَتْهُ فَلَمْ تُكَلِّمْهُ حَتَّى تُوُفِّيَتْ، وَعاشَتْ بَعْدَ النَّبِيِّ ﷺ سِتَّةَ أَشْهُرٍ، فَلَمَّا تُوُفِّيَتْ دَفَنَها زَوْجُها عَلِيٌّ لَيلاً، وَلَمْ يُؤْذِنْ بِها أَبا بَكْرٍ وَصَلَّى عَلَيها، وَكانَ لِعَلِيٍّ مِنَ النَّاسِ وَجْهٌ حَيَاةَ فاطِمَةَ، فَلَمَّا تُوُفِّيَتِ اسْتَنْكَرَ عَلِيٌّ وُجُوهَ النَّاسِ، فَالْتَمَسَ مُصَالَحَةَ أَبِي بَكْرٍ وَمُبايَعَتَهُ، وَلَمْ يَكُنْ يُبَايِعُ تِلْكَ الأَشْهُرَ، فَأَرْسَلَ إِلَى أَبِي بَكْرٍ: أَنِ ائْتِنَا وَلاَ يَأْتِنَا أَحَدٌ مَعَكَ: كَرَاهِيَةً لِمَحْضَرِ عُمَرَ، فَقَالَ عُمَرُ: لاَ وَاللَّهِ لاَ تَدْخُلُ عَلَيهِمْ وَحْدَكَ، فَقَالَ أَبُو بَكْرٍ: وَما عَسَيتَهُمْ أَنْ يَفْعَلُوا بِي، وَاللَّهِ لآتِيَنَّهُمْ، فَدَخَلَ عَلَيهِمْ أَبُو بَكْرٍ، فَتَشَهَّدَ عَلِيٌّ، فَقَالَ: إِنَّا قَدْ عَرَفْنَا فَضْلَكَ وَما أَعْطَاكَ اللَّهُ، وَلَمْ نَنْفَسْ عَلَيكَ خَيراً سَاقَهُ اللَّهُ إِلَيكَ، وَلكِنَّكَ اسْتَبْدَدْتَ عَلَينَا بِالأَمْرِ، وَكُنَّا نَرَى لِقَرَابَتِنَا مِنْ رَسُولِ اللَّهِ ﷺ نَصِيباً، حَتَّى فاضَتْ عَينا أَبِي بَكْرٍ، فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ قالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَقَرَابَةُ رَسُولِ اللَّهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي، وَأَمَّا الَّذِي شَجَرَ بَيني وَبَينَكُمْ مِنْ هذِهِ الأَمْوَالِ، فَلَمْ آلُ فِيهَا عَنِ الخَيرِ، وَلَمْ أَتْرُكْ أَمْراً رَأَيتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُهُ فِيهَا إِلاَّ صَنَعْتُهُ. فَقَالَ عَلِيٌّ لأَبِي بَكْرٍ: مَوْعِدُكَ العَشِيَّةُ لِلبَيعَةِ. فَلَمَّا صَلَّى أَبُو بَكْرٍ الظُّهْرَ رَقِيَ عَلَى المِنْبَرِ، فَتَشَهَّدَ، وذَكَرَ شَأْنَ عَلِيٍّ وَتَخَلُّفَهُ عَنِ البَيعَةِ، وَعُذْرَهُ بِالَّذِي اعْتَذَرَ إِلَيهِ، ثُمَّ اسْتَغْفَرَ وَتَشَهَّدَ عَلِيٌّ، فَعَظَّمَ حَقَّ أَبِي بَكْرٍ، وَحَدَّثَ: أَنَّهُ لَمْ يَحْمِلْهُ عَلَى الَّذِي صَنَعَ نَفَاسَةً عَلَى أَبِي بَكْرٍ، وَلاَ إِنْكاراً لِلَّذِي فَضَّلَهُ اللَّهُ بِهِ، وَلكِنَّا نَرَى لَنَا في هذا الأَمْرِ نَصِيباً، فَاسْتَبَدَّ عَلَينَا، فَوَجَدْنَا في أَنْفُسِنَا. فَسُرَّ بِذلِكَ المُسْلِمُونَ وَقالُوا: أَصَبْتَ، وَكانَ المُسْلِمُونَ إِلَى عَلِيٍّ قَرِيباً، حِينَ رَاجَعَ الأَمْرَ المَعْرُوفَ.

[طرفه في: ٣٠٩٢، ٣٠٩٣].

٤٢٤٢ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا حَرَمِيٌّ: حَدَّثَنَا شُعْبَةُ قالَ: أَخْبرنِي عُمارَةُ، عَنْ عِكْرِمَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: لَمَّا فُتِحَتْ خَيبَرُ قُلنا: الآنَ نَشْبَعُ مِنَ التَّمرِ.

٤٢٤٣ ـ حدّثنا الحَسَنُ: حَدَّثَنَا قُرَّةُ بْنُ حَبِيبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: ما شَبِعْنَا حَتَّى فَتَحْنَا خَيبَرَ.

ـ قوله: (وجه) أي يحترمونه.

ـ قوله: (وما عسيتهم) بكسر السين وفتحها أي ما ترجوهم وتحسبهم، فكلمة «ما» استفهامية.

ـ قوله: (لم ننفس عليك) أي لم نحسدك على الخلافة (شارح).

ـ قوله: (العشية) يجوز فيه النصب على الظرفية والرفع على أنه خبر المبتدأ وهو وقوله موعدك. والعشية بعد الزوال.

ـ قوله: (الأمر بالمعروف) وهو الدخول فيما دخل فيه الناس من المبايعة اهـ قسطلاني.

[41] The Prophet's appointing somebody as a governor of Khaibar

4244- both of Abu'sa'eed Al'khudri and Abu'huraira "Allah be pleased with them" narrated: Allah's Apostle "Allah's blessing and peace be upon him" appointed somebody as a governor of Khaibar. That governor brought to him an excellent kind of dates (from Khaibar). The Prophet "Allah's blessing and peace be upon him" asked: "Are all the dates of Khaibar like this?" He replied: "By Allah, no, O Allah's Apostle! But we barter one Sa of this (type of dates) for two Sas of dates of ours and two Sas of it for three of ours." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not do so (as that is a kind of usury) but sell the mixed dates (of inferior quality) for money, with which you could buy the excellent dates."

4245- The same previous narration.

4246- Both of Abu'sa'eed Al'khudri and Abu'huraira "Allah be pleased with them" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent the brother of Banu'adi from The Ansar as a governor of Khaibar.

4247- The same as above.

[42] The Prophet's treatment of people of Khaibar

4248- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" gave (the land of) Khaibar to the Jews to cultivate on the condition that they would have half its yield.

[43] The cooked sheep, which was poisoned (and presented) to The Prophet

4249- Abu'huraira "Allah be pleased with him" narrated: When Khaibar was conquered, a cooked poisoned sheep was presented to The Messenger of Allah "Allah's blessing and peace be upon him".

[44] The detachment of Zaid Ibn Haritha

4250- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" appointed Usama Ibn Zaid as a leader of some people. But people criticized his leadership. On that, The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you should criticize his leadership, then you had criticized the leadership of his father earlier. By Allah! He was more deserving to be a leader; and he was one of the most beloved persons to me. This (his son) also is one of the most beloved persons to me after him."

٤١ ـ بابُ اسْتِعْمَالِ النَّبِيِّ ﷺ عَلَى أَهْلِ خَيْبَرَ

٤٢٤٤، ٤٢٤٥ ـ حدثنا إسماعيلُ قال: حَدَّثَني مالِكٌ، عَنْ عَبْدِ المَجِيدِ بْنِ سُهَيلٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ وَأَبي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَ رَجُلاً عَلَى خَيْبَرَ، فَجاءَهُ بِتَمْرٍ جَنِيبٍ، فَقالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ تَمْرِ خَيْبَرَ هكَذا؟» فَقالَ: لا وَاللَّهِ يا رَسُولَ اللَّهِ، إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هذا بالصَّاعَيْنِ، بالثَّلاثَةِ، فَقالَ: «لا تَفعَلْ، بعِ الجَمْعَ بالدَّراهِمِ، ثُمَّ ابْتَعْ بالدَّراهِمِ جَنِيباً» [طرفه في: ٢٢٠١].

٤٢٤٦، ٤٢٤٧ ـ وقالَ عَبْدُ العَزيزِ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ المَجِيدِ، عَنْ سَعِيدٍ: أَنَّ أَبا سَعِيدٍ وَأَبا هُرَيرَةَ حَدَّثاهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَ أَخا بَنِي عَدِيٍّ مِنَ الأَنْصارِ إِلَى خَيْبَرَ، فَأَمَّرَهُ عَلَيْها.

وعَنْ عَبْدِ المَجِيدِ، عَنْ أَبي صالِحٍ السَّمَّانِ، عَنْ أَبي هُرَيرَةَ وَأَبي سَعِيدٍ: مِثْلَهُ.

[طرفه في: ٢٢٠١].

٤٢ ـ بابُ مُعَامَلَةِ النَّبِيِّ ﷺ أَهْلَ خَيْبَرَ

٤٢٤٨ ـ حدثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنا جُوَيرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: أَعْطى النَّبِيُّ ﷺ خَيْبَرَ اليَهُودَ: أَنْ يَعْمَلُوها وَيَزْرَعُوها، وَلَهُمْ شَطْرُ ما يَخْرُجُ مِنْها.

[طرفه في: ٢٢٨٥].

٤٣ ـ بابُ الشَّاةِ الَّتِي سُمَّتْ لِلنَّبِيِّ ﷺ بِخَيْبَرَ رَوَاهُ عُرْوَةُ، عَنْ عائِشَةَ، عَنِ النَّبِيِّ ﷺ

٤٢٤٩ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنا اللَّيْثُ: حَدَّثَني سَعِيدٌ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِرَسُولِ اللَّهِ ﷺ شاةٌ فِيها سُمٌّ.

[طرفه في: ٣١٦٩].

٤٤ ـ بابٌ غَزْوَةُ زَيْدِ بْنِ حارِثَةَ

٤٢٥٠ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَحْيى بْنُ سَعِيدٍ: حَدَّثَنا سُفْيانُ بْنُ سَعِيدٍ: حَدَّثَنا عَبْدُ اللَّهِ بْنُ دِينارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهما قالَ: أَمَّرَ رَسُولُ اللَّهِ ﷺ أُسامَةَ عَلَى قَوْمٍ فَطَعَنُوا فِي إِمارَتِهِ، فَقالَ: «إِنْ تَطْعَنُوا فِي إِمارَتِهِ فَقَدْ طَعَنْتُمْ فِي إِمارَةِ أَبِيهِ مِنْ قَبْلِهِ، وَايْمُ اللَّهِ لَقَدْ كانَ خَلِيقاً لِلإِمارَةِ، وَإِنْ كانَ مِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَإِنَّ هذا لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ».

[طرفه في: ٣٧٣٠].

٤٥ ـ بابُ عُمْرَةِ القَضَاءِ ذَكَرَهُ أَنَسٌ، عَنِ النَّبِيِّ ﷺ

٤٢٥١ ـ حدثني عُبَيْدُ اللَّهِ بْنُ مُوسى، عَنْ إِسْرائِيلَ، عَنْ أَبي إِسْحاقَ، عَنِ البَراءِ رَضِيَ اللَّهُ

٤٢٤٤، ٤٢٤٥ ـ قوله: (جنيب) أجود تمورهم هـ شارح.

٤٢٥٠ ـ قوله: (تطعنوا) بضم العين وفتحها (شارح).

[44] The Prophet's Umra in lieu (of that which he was prevented from offering)

4251- Al'bara "Allah be pleased with him" narrated: When The Prophet "Allah's blessing and peace be upon him" went out for the Umra in the month of Dhul'qa'da, the people of Mecca did not allow him to enter Mecca till he agreed to conclude a peace treaty with them according to which he would stay in Mecca for three days only (in the coming year). When the agreement was being written, the Muslims wrote: "This is the peace treaty, which Mohammad, The Messenger of Allah, concluded." The unbelievers (of Quraish) said (to The Prophet): "We do not agree with you on this, for if we knew that you are The Messenger of Allah we would not prevent you from anything (such as entering Mecca), but you are Mohammad, the son of Abdullah." The Prophet "Allah's blessing and peace be upon him" addressed them saying: "I'm The Messenger of Allah, as well as I'm Mohammad, the son of Abdullah." Then he said to Ali: "Erase (the name of) The Messenger of Allah." Ali said: "No, by Allah, I am not to erase your name." Then The Messenger of Allah "Allah's blessing and peace be upon him" took the writing sheet -and he did never know how to write- and wrote: "This is the peace treaty which Mohammad, the son of Abdullah, concluded: Mohammad should not bring arms into Mecca except sheathed swords, and should not take with him any person of the people of Mecca even if such a person wanted to follow him. Moreover, if any of his companions wants to stay in Mecca, he should not forbid him."

(In the following year) when The Prophet "Allah's blessing and peace be upon him" entered Mecca and the approved time of stay elapsed, the infidels came to Ali and said: "Tell your companion (Mohammad) to go out, since the approved time of his stay elapsed." The Prophet "Allah's blessing and peace be upon him" departed (from Mecca). The daughter of Hamza followed him shouting: "O Uncle! O Uncle!" Ali took her by the hand and said to Fatima: "Take the daughter of your uncle." So she was made to ride (behind her). Ali, Zaid and Ja'far quarreled about her. Ali said: "I took her for she is the daughter of my uncle." Ja'far said: "She is the daughter of my uncle and her aunt is my wife." Zaid said: "She is the daughter of my brother." On that, The Prophet "Allah's blessing and peace be upon him" gave her to her aunt and said: "The aunt is of the same status as the mother." He said to Ali: "You are from me, and I am from you." He said to Ja'far: "You resemble me in appearance and character." He said to Zaid: "You are our brother and our freed slave." Ali said to The Prophet "Allah's blessing and peace be upon him": "Won't you marry the daughter of Hamza?" The Prophet "Allah's blessing and peace be upon him" said: "She is the daughter of my foster brother."

4252- Nafi narrated from Ibn Omar "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" set out intending to perform Umra, but the pagans of Quraish prevented him from reaching Ka'ba. So, he slaughtered his sacrifice and got his head shaved at Al'hudaibiya. Then he agreed with them that he would perform Umra in the coming year and would not carry weapons except swords and would stay in Mecca no more than the period upon which they agreed. So, The Prophet "Allah's blessing and peace be upon him" performed the Umra in the following year and entered Mecca according to the treaty. When he stayed for three days, the pagans ordered him to leave, and he left.

4253- Mujahid narrated: I and Urwa Ibn Az'zubair entered the mosque where Ibn Omar was sitting near A'isha's room. We asked him how many times The Prophet "Allah's blessing and peace be upon him" had performed Umra. He replied: "Four."

4254- Then, we heard A'isha cleaning her teeth (with the Siwak). Urwa asked her: " O Mother of the believers! Don't you hear what Abu Abdur'rahman is saying? I.e. that Allah's Apostle "Allah's blessing and peace be upon him" performed Umra four times one of which was in the month of Rajab." A'isha said: "May Allah be merciful to Abu Abdur'rahman! The Prophet "Allah's blessing and peace be upon him" did not perform any Umra without (Abu Abdur'rahman) attending it, and he never performed any Umra in Rajab."

عنهُ قال: لَمَّا اعْتَمَرَ النَّبِيُّ ﷺ في ذي القَعْدَة، فَأَبى أَهْلُ مَكَّةَ أَنْ يَدَعُوهُ يَدْخُلُ مَكَّةَ، حَتَّى قاضَاهُمْ عَلَى أَنْ يُقِيمَ بِهَا ثَلاثَةَ أَيَّامٍ، فَلَمَّا كَتَبُوا الكِتابَ، كَتَبُوا: هذا ما قاضى عَلَيهِ مُحَمَّدٌ رَسُولُ اللَّهِ، قالُوا: لا نُقِرُّ بهذا، لَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ ما مَنَعْنَاكَ شَيئاً، وَلكِن أَنْتَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ. فقال: «أَنَا رَسُولُ اللَّهِ، وَأَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ». ثُمَّ قالَ لِعَلِيٍّ «امحُ رَسُولَ اللَّهِ». قالَ عَلِيٌّ: لا وَاللَّهِ لا أَمْحُوكَ أَبَداً، فَأَخَذَ رَسُولُ اللَّهِ ﷺ الكِتَابَ وَلَيسَ يُحْسِنُ يَكْتُبُ، فَكَتَبَ: هذا ما قاضى مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، لا يَدْخُلُ مَكَّةَ السِّلاحَ إِلاَّ السَّيفُ في القِرَابِ، وَأَنْ لا يَخرُجَ مِنْ أَهْلِهَا بِأَحَدٍ إِنْ أَرادَ أَنْ يَتْبَعَهُ، وَأَنْ لا يَمْنَعَ مِنْ أَصْحابِهِ أَحَداً إِنْ أَرادَ أَنْ يُقِيمَ بِهَا. فَلَمَّا دَخَلَهَا وَمَضى الأَجَلُ أَتَوْا عَلِيّاً، فَقالُوا: قُل لِصَاحِبِكَ: اخْرُجْ عَنَّا، فَقَدْ مَضى الأَجَلُ. فَخَرَجَ النَّبِيُّ ﷺ، فَتَبِعَتْهُ ابْنَةُ حَمْزَةَ، تُنَادِي: يَا عَمِّ يا عَمِّ، فَتَنَاوَلَهَا عَلِيٌّ فَأَخَذَ بِيَدِهَا، وَقالَ لِفَاطِمَةَ عَلَيهَا السَّلاَمُ: دُونَكِ ابْنَةَ عَمِّكِ حَمَلَتْهَا، فَاخْتَصَمَ فِيهَا عَلِيٌّ وَزَيدٌ وَجَعْفَرٌ، قالَ عَلِيٌّ: أَنَا أَخَذْتُهَا، وَهْيَ بِنْتُ عَمِّي. وَقالَ جَعْفَرٌ: ابْنَةُ عَمِّي وَخالَتُهَا تَحْتِي. وَقالَ زَيدٌ: ابْنَةُ أَخِي، فَقَضى بِهَا النَّبِيُّ ﷺ لِخالَتِهَا، وَقالَ: «الخَالَةُ بِمَنْزِلَةِ الأُمِّ». وَقالَ لِعَلِيٍّ: «أَنْتَ مِنِّي وَأَنَا مِنْكَ». وَقالَ لِجَعْفَرٍ: «أَشْبَهْتَ خَلْقِي وَخُلُقِي». وَقالَ لِزَيدٍ: «أَنْتَ أَخُونَا وَمَوْلاَنَا». وَقالَ عَلِيٌّ: أَلاَ تَتَزَوَّجُ بِنْتَ حَمْزَةَ؟ قالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ». [طرفه في: ٤٢٥١]

٤٢٥٢ ـ حدّثني مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا سُرَيجٌ: حَدَّثَنَا فُلَيحٌ (ح). وَحَدَّثني مُحَمَّدُ بْنُ الحُسَينِ بْنِ إِبْرَاهِيمَ قالَ: حَدَّثَني أَبِي: حَدَّثَنَا فُلَيحُ بْنُ سُلَيمانَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مُعْتَمِراً، فَحالَ كُفَّارُ قُرَيشٍ بَينَهُ وَبَينَ البَيتِ، فَنَحَرَ هَدْيَهُ وَحَلَقَ رَأْسَهُ بِالحُدَيبِيَةِ، وَقاضَاهُمْ عَلَى أَنْ يَعْتَمِرَ العَامَ المُقْبِلَ، وَلاَ يَحْمِلَ سِلاحاً عَلَيهِمْ إِلاَّ سُيُوفاً، وَلاَ يُقِيمَ بِهَا إِلاَّ ما أَحَبُّوا، فَاعْتَمَرَ مِنَ العَامِ المُقْبِلِ، فَدَخَلَهَا كما كانَ صَالَحَهُمْ، فَلَمَّا أَنْ أَقامَ بِهَا ثَلاثاً، أَمَرُوهُ أَنْ يَخْرُجَ فَخَرَجَ. [طرفه في: ٢٧٠١]

٤٢٥٣ ـ حدّثني عُثْمانُ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ قالَ: دَخَلْتُ أَنَا وَعُرْوَةُ بْنُ الزُّبَيرِ المَسْجِدَ، فَإِذَا عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا جالِسٌ إِلَى حُجْرَةِ عائِشَةَ، ثُمَّ قالَ كَمِ اعْتَمَرَ النَّبِيُّ ﷺ؟ قالَ: أَرْبَعاً. [طرفه في: ١٧٧٥].

٤٢٥٤ ـ ثُمَّ سَمِعْنَا اسْتِنَانَ عائِشَةَ، قالَ عُرْوَةُ: يَا أُمَّ المُؤْمِنِينَ، أَلاَ تَسْمَعِينَ ما يَقُولُ أَبُو عَبْدِ الرَّحْمٰنِ: إِنَّ النَّبِيَّ ﷺ اعْتَمَرَ أَرْبَعَ عُمَرٍ، فَقَالَتْ: ما اعْتَمَرَ النَّبِيُّ ﷺ عُمْرَةً إِلاَّ وَهْوَ شَاهِدُهُ، وَما اعْتَمَرَ في رَجَبٍ قَطُّ. [طرفه في: ١٧٧٦]

٤٢٥٢ ـ قوله: (قاضاهم) أي صالحهم

٤٢٥٤ ـ قوله: (الاستنان): الاستياك.

ـ أبو عبد الرحمٰن كنية ابن عمر رضي الله عنهما.

ـ قوله: (وهو) أي ابن عمر (شاهد) أي حاضر معه.

4255- Isma'il Ibn Abu'khalid narrated that he heard Ibn Abu'awfa "Allah be pleased with both" saying: When The Messenger of Allah "Allah's blessing and peace be upon him" offered the Umra we were encircling him (during the circumambulation) for fear that the infidels might harm him.

4256- Ibn Abbas "Allah be pleased with both" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" and his companions came to Mecca, the pagans circulated the news that a group of people were coming to them and they had been weakened by the Fever of Yathrib (Medina). So The Prophet "Allah's blessing and peace be upon him" ordered his companions to walk fast with moving their shoulders in the first three rounds of circumambulation and to walk between the two corners (The Black Stone and Yemenite corner). The Prophet "Allah's blessing and peace be upon him" did not order them to walk fast with moving the shoulders in all the rounds of circumambulation out of pity for them. Ibn Abbas added: "When The Prophet "Allah's blessing and peace be upon him" arrived (in Mecca) in the year of peace (following that of Al'hudaibiya treaty), he (ordered his companions) to walk fast, moving their shoulders (in some of circumambulation rounds) to show their strength to the pagans who were watching (them) from Qu'aiqi'an (hill).

4257- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" walked fast in (some rounds of) the circumambulation round Ka'ba and between Safa and Marwa only to show the infidels how strong they (Muslims) were.

4258- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" married Maimuna while he was in the state of Ihram but he consummated that marriage after finishing that state. Maimuna died at Sarif (a place near Mecca).

4259- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" married Maimuna during his Umra which was in lieu of that he was prevented from performing.

[46] The holy battle of Mu'ta

4260- Abdullah Ibn Omar "Allah be pleased with both" narrated: I saw (the body of) Ja'far Ibn Abu'talib (after his martyrdom), having over fifty wounds, caused either by a sword hit or by an arrow shot, none of which was in his back.

٤٢٥٥ ـ حدثنا عَليُّ بْنُ عَبْدِ اللَّه، حَدَّثَنَا سُفيَانُ، عَنْ إِسْماعِيلَ بْن أَبي خالِدٍ: سَمِعَ ابْنَ أَبي أَوْفَى يَقولُ: لَمَّا اعْتَمَرَ رَسولُ اللَّه ﷺ سَتَرْنَاهُ مِنْ غِلمانِ المُشْرِكِينَ ومِنْهُمْ، أَنْ يُؤذُوا رَسولَ اللَّهِ ﷺ.

[طرفه في: ١٦٠٠].

٤٢٥٦ ـ حدثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، هُوَ ابْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قال: قَدِمَ رَسُولُ اللَّهِ ﷺ وأَصحابُهُ، فقالَ المشرِكونَ: إِنَّهُ يَقْدَمُ عَلَيكُم وَفْدٌ وَهَنَهُم حُمَّى يَثْرِبَ، وأَمرَهُمُ النَّبيُّ ﷺ أَنْ يَرْمُلوا الأَشْواطَ الثَّلاثَةَ، وأَنْ يَمْشُوا ما بَينَ الرُّكْنَينِ، وَلَمْ يَمْنَعْهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلوا الأَشْوَاطَ كُلَّهَا إِلاَّ الإِبْقَاءُ عَلَيهِمْ.

[طرفه في: ١٦٠٢].

وَزادَ ابْنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ سَعيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ لِعامِهِ الَّذِي اسْتَأْمَنَ، قالَ: «ارْمُلُوا». لِيَرى المُشْرِكونَ قُوَّتَهُمْ، وَالمُشْرِكُونَ مِنْ قِبَلِ قُعَيقِعانَ.

٤٢٥٧ ـ حدثني مُحَمَّدٌ، عَنْ سُفيانَ بْنِ عُيَينَةَ، عَنْ عَمْرٍو، عَنْ عَطاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قال: إِنَّما سَعى النَّبِيُّ ﷺ بِالبَيتِ، وَبَينَ الصَّفَا وَالمَرْوَةِ، لِيُرِيَ المُشْرِكِينَ قُوَّتَهُ.

[طرفه في: ١٦٤٩].

٤٢٥٨ ـ حدثنا موسى بْنُ إِسماعِيلَ: حَدَّثَنا وهيبٌ: حَدَّثَنا أَيوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قالَ: تَزَوَّجَ النَّبِيُّ ﷺ مَيمُونَةَ وَهُوَ مُحْرِمٌ، وَبَنَى بِهَا وَهُوَ حَلالٌ، وَماتَتْ بِسَرِفَ. [طرفه في: ١٨٣٧].

٤٢٥٩ ـ وزادَ ابْنُ إِسْحاقَ: حَدَّثَنِي ابْنُ أَبي نَجِيحٍ وأَبانُ بْنُ صالِحٍ، عَنْ عَطاءٍ ومُجاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: تَزَوَّجَ النَّبِيُّ ﷺ مَيمُونَةَ في عُمْرَةِ القَضاءِ. [طرفه في: ١٨٣٧].

٤٦ ـ بابُ غَزْوَةِ مُؤْتَةَ مِنْ أَرْضِ الشَّأْمِ

٤٢٦٠ ـ حدثنا أَحمدُ: حَدَّثنا ابْنُ وَهْبٍ، عَنْ عَمْرٍو، عَنِ ابْنِ أَبي هِلالٍ قالَ: وَأَخْبَرَنِي نافِعٌ: أَنَّ ابْنَ عُمَرَ أَخبَرَهُ: أَنَّهُ وَقَفَ عَلَى جَعْفَرٍ يَوْمَئِذٍ، وَهُوَ قَتِيلٌ، فَعَدَدْتُ بِهِ خَمْسِينَ، بَينَ طَعْنَةٍ وَضَرْبَةٍ، لَيسَ مِنْهَا شَيءٌ في دُبُرِهِ، يَعْني في ظَهْرِهِ.

[الحديث ٤٢٦٠ ـ طرفه في: ٤٢٦١].

٤٢٦١ ـ أَخبَرَنَا أَحْمَدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللَّهِ بْنِ سَعْدٍ،

٤٢٥٥ ـ قوله: (من غلمان المشركين.

٤٢٥٦ ـ قوله: (وفد) بالفاء الساكنة والرفع فاعل يقدم أي جماعة، ولأبي الوقت «وقد» بالقاف المفتوحة (شارح).

ـ وهنهم نخ.

باب ٤٦ ـ قوله: (موتة) بضم الميم وسكون الواو من غير همز للأكثر. (شارح).

4261- Abdullah Ibn Omar "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" appointed Zaid Ibn Haritha as the commander of the army during the holy battle of Mu'ta and said: "If Zaid is martyred, Ja'far should take over his position, and if Ja'far is martyred, Abdullah Ibn Rawaha should take over his position. " Abdullah Ibn Omar further said: "I was present amongst them in that battle and we searched for Ja'far Ibn Abu'talib and found his body amongst those of the martyrs, and found over ninety wounds in his body, caused by stabs or shots (of arrows)."

4262- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" had informed the people about the death of Zaid, Ja'far and Ibn Rawaha before the news of their death reached them. He said, as his eyes were flowing with tears: "Zaid took the flag and was martyred; then Ja'far took the flag and was martyred; and then Ibn Rawaha took the flag and was martyred. Finally the flag was taken by one of Allah's Swords (Khalid Ibn Al'walid) whom Allah gave victory."

4263- Amra narrated that A'isha "Allah be pleased with her" had told: When the news of the martyrdom of Zaid Ibn Haritha, Ja'far and Abdullah Ibn Rawaha came, The Prophet "Allah's blessing and peace be upon him" sat down with sadness known in his face. I was looking through the chink of the door. A man came and said: "O Allah's Apostle! The women of Ja'far," and then he mentioned their crying. The Prophet "Allah's blessing and peace be upon him" ordered him to stop them from crying. The man went and came back and said: "I tried to stop them but they disobeyed." The Prophet "Allah's blessing and peace be upon him" ordered him for the second time to forbid them. He went again and came back and said: "They did not listen to me, (or us)." A'isha added: The Prophet "Allah's blessing and peace be upon him" said: "Put dust in their mouths." (Then she said): I said (to that man): "May Allah stick your nose in the dust! You could neither (get the women) fulfill the order of Allah's Apostle nor did you relieve Allah's Apostle from fatigue. "

4264- Amer narrated: Whenever Ibn Omar "Allah be pleased with both" greeted Ibn Ja'far (Ibn Abu'talib) he would say to him: "Peace be upon you, the son of the two-winged man."

4265- Khalid Ibn Al'walid narrated: On the day (of the battle of) Mu'ta, nine swords were broken in my hand, and nothing was left in my hand except a Yemenite sword of mine.

عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: أَمَّرَ رَسُولُ اللَّهِ ﷺ فِي غَزْوَةِ مُؤْتَةَ زَيْدَ بْنَ حارِثَةَ، فَقالَ رَسُولُ اللَّهِ ﷺ: «إِنْ قُتِلَ زَيْدٌ فَجَعْفَرٌ، وَإِنْ قُتِلَ جعفَرٌ فَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ». قالَ عَبْدُ اللَّهِ: كُنْتُ فِيهِمْ فِي تِلْكَ الغَزْوَةِ، فَالتَمَسْنا جَعْفَرَ بْنَ أَبِي طَالِبٍ، فَوَجَدْنَاهُ فِي القَتْلَى، وَوَجَدْنَا ما فِي جَسَدِهِ بِضْعاً وَتِسْعِينَ، مِنْ طَعْنَةٍ وَرَمْيَةٍ.

[طرفه في: ٤٢٦٠].

٤٢٦٢ ـ حدّثنا أَحْمَدُ بْنُ وَاقِدٍ: حَدَّثَنا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ حُمَيدِ بْنِ هِلالٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ نَعَى زَيداً وَجَعْفَراً وَابْنَ رَوَاحَةَ لِلنَّاسِ قَبْلَ أَنْ يَأْتِيَهُمْ خَبَرُهُمْ، فَقالَ: «أَخَذَ الرَّايَةَ زَيدٌ فَأُصِيبَ، ثُمَّ أَخَذَ جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَ ابْنُ رَوَاحَةَ فَأُصِيبَ». وَعَيناهُ تَذْرِفانِ: «حَتَّى أَخَذَ الرَّايَةَ سَيفٌ مِنْ سُيُوفِ اللَّهِ، حَتَّى فَتَحَ اللَّهُ عَلَيهِمْ».

٤٢٦٣ ـ حدّثنا قُتَيبَةُ: حَدَّثَنا عَبْدُ الوَهَّابِ قالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ قالَ: أَخْبَرَتْنِي عَمْرَةُ قالَتْ: سَمِعْتُ عائِشَةَ رَضِيَ اللَّهُ عَنها تَقُولُ: لَمَّا جاءَ قَتْلُ ابْنِ حارِثَةَ، وَجَعْفَرِ بْنِ أَبِي طالِبٍ، وَعَبْدِ اللَّهِ بْنِ رَوَاحَةَ رَضِيَ اللَّهُ عَنْهُمْ، جَلَسَ رَسُولُ اللَّهِ ﷺ يُعْرَفُ فِيهِ الحُزْنُ، قالَتْ عائِشَةُ: وَأَنا أَطَّلِعُ مِنْ صائِرِ البابِ، تَعْنِي مِنْ شَقِّ البابِ، فَأَتاهُ رَجُلٌ، فَقالَ: أَيْ رَسُولَ اللَّهِ إِنَّ نِساءَ جَعْفَرٍ، قالَ: وَذَكَرَ بُكاءَهُنَّ، فَأَمَرَهُ أَنْ يَنْهاهُنَّ، قالَ: فَذَهَبَ الرَّجُلُ ثُمَّ أَتَى، فَقالَ: قَدْ نَهَيتُهُنَّ، وَذَكَرَ أَنَّهُ لَمْ يُطِعْنَهُ، قالَ: فَأَمَرَ أَيضاً، فَذَهَبَ ثُمَّ أَتَى فَقالَ: وَاللَّهِ لَقَدْ غَلَبْنَنا، فَزَعَمَتْ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «فَاحْثُ فِي أَفْوَاهِهِنَّ مِنَ التُّرابِ»، قالَتْ عائِشَةُ: فَقُلْتُ أَرْغَمَ اللَّهُ أَنْفَكَ، فَوَاللَّهِ ما أَنْتَ تَفْعَلُ، وَما تَرَكْتَ رَسُولَ اللَّهِ ﷺ مِنَ العَناءِ.

[طرفه في: ١٢٩٩].

٤٢٦٤ ـ حدّثني مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنا عُمَرُ بْنُ عَلِيٍّ، عَنْ إِسْماعِيلَ بْنِ أَبِي خالِدٍ، عَنْ عامِرٍ قالَ: كانَ ابْنُ عُمَرَ إِذا حَيَّا ابْنَ جَعْفَرٍ قالَ: السَّلامُ عَلَيكَ يا ابْنَ ذِي الجَناحَينِ.

[طرفه في: ٣٧٠٩].

٤٢٦٥ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنا سُفْيانُ، عَنْ إِسْماعِيلَ، عَنْ قَيسِ ابْنِ أَبِي حازِمٍ قالَ: سَمِعْتُ خالِدَ بْنَ الوَلِيدِ يَقُولُ: لَقَدِ انْقَطَعَتْ فِي يَدِي يَوْمَ مُؤْتَةَ تِسْعَةُ أَسْيافٍ، فَما بَقِيَ فِي يَدِي إِلاَّ صَفِيحَةٌ يَمانِيَةٌ.

[الحديث ٤٢٦٥ ـ طرفه في: ٤٢٦٦].

٤٢٦٦ ـ حدّثني مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا يَحْيَى، عَنْ إِسْماعِيلَ قالَ: حَدَّثَنِي قَيسٌ قالَ:

٤٢٦٣ ـ قوله: (قال) ولأبي ذر وابن عساكر «قالت» (شارح).

ـ قوله: (أنه) وللأصيلي وأبي ذر عن الكشميهني: «أنهن». (شارح).

٤٢٦٥ ـ الصفيحة: السيف العريض.

4266- Khalid Ibn Al'walid narrated: On the day (of the battle of) Mu'ta, nine swords were broken in my hand, and nothing was left in my hand except a Yemenite sword of mine.

4267- An'no'man Ibn Bashir "Allah be pleased with him" narrated: Abdullah Ibn Rawaha fell down unconscious and his sister Amra started crying and saying loudly: "O Jabala! Oh so-and-so! Oh so-and-so!" She went on calling him by his (good) qualities one by one. When he restored his consciousness, he said (to her): "Whenever you said something, I was asked: "Are you really so (as she described)?""

4268- Ash'sha'bi narrated: An'no'man Ibn Bashir "Allah be pleased with him" said: "Abdullah Ibn Rawaha fell down unconscious..." (And mentioned the previous tradition adding): "But when he died she (his sister) did not weep over him."

[47] The Prophet's sending Usama Ibn Zaid to Al'huruqat (tribe from Juhaina)

4269- Usama Ibn Zaid "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" sent us towards Al'huruqa, and in the morning we attacked and defeated them. An Ansari man and I followed a man from among them and when we took him over, he said: "There is no God but Allah." On hearing that, the Ansari man stopped, but I killed him by stabbing him with my spear. When we returned, The Prophet "Allah's blessing and peace be upon him" came to know about that and he said: "O Usama! Did you kill him after he had said: "There is no God But Allah?"" I said: "But he said so only to save himself." The Prophet "Allah's blessing and peace be upon him" kept on repeating that so often that I wished I had not embraced Islam before that day.

4270- Salama Ibn Al'akwa "Allah be pleased with him" reported: I fought in seven holy battles along with The Prophet "Allah's blessing and peace be upon him"; and I fought in nine detachments dispatched by The Prophet. Once Abu'bakr was our leader, and at another time, Usama was our leader.

4271- Salama Ibn Al'akwa "Allah be pleased with him" reported: I took part in seven holy battles with The Prophet "Allah's blessing and peace be upon him"; and I took part in nine detachments dispatched by The Prophet. Once Abu'bakr was our leader, and at another time, Usama was our leader.

سَمِعْتُ خالِدَ بْنَ الوَلِيدِ يَقُولُ: لَقَدْ دُقَّ فِي يَدِي يَوْمَ مُؤْتَةَ تِسْعَةُ أَسْيافٍ، وَصَبَرَتْ فِي يَدِي صَفِيحَةٌ لِي يَمانِيَةٌ.

[طرفه في: ٤٢٦٥].

٤٢٦٧ ـ حدثني عِمْرَانُ بْنُ مَيْسَرَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ عَامِرٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُما قال: أُغْمِيَ عَلَى عَبْدِ اللَّهِ بْنِ رَواحة، فَجَعَلَتْ أُخْتُهُ عَمْرَةُ تَبْكِي: واجَبَلاهُ، واكَذا واكَذا، تُعَدِّدُ عَلَيْه، فَقَالَ حِينَ أَفَاقَ: مَا قُلْتِ شَيْئاً إِلاَّ قِيلَ لِي: آنْتَ كَذَلِكَ؟

٤٢٦٨ ـ حدثنا قُتَيْبَةُ: حَدَّثَنَا عَبْثَرٌ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: أُغْمِيَ عَلَى عَبْدِ اللَّهِ بْنِ رَواحَةَ: بِهذا، فَلَمَّا ماتَ لَمْ تَبْكِ عَلَيْهِ.

٤٧ ـ باب بَعْثِ النَّبيِّ ﷺ أُسامَةَ بْنَ زَيدٍ إِلَى الحُرُقاتِ مِنْ جُهَيْنَةَ

٤٢٦٩ ـ حدثني عَمْرُو بْنُ مُحَمَّدٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ: أَخْبَرَنَا أَبُو ظَبْيانَ قالَ: سَمِعْتُ أُسامَةَ بْنَ زَيْدٍ رَضِيَ اللَّهُ عَنْهُما يَقُولُ: بَعَثَنا رَسُولُ اللَّهِ ﷺ إِلَى الحُرَقَةِ، فَصَبَّحْنَا القَوْمَ فَهَزَمْنَاهُمْ، وَلَحِقْتُ أَنا وَرَجُلٌ مِنَ الأَنْصارِ رَجُلاً مِنْهُمْ، فَلَمَّا غَشِيناهُ قالَ: لا إِلَهَ إِلاَّ اللَّهُ، فَكَفَّ الأَنْصارِيُّ، فَطَعَنْتُهُ بِرُمْحِي حَتَّى قَتَلْتُه، فَلَمَّا قَدِمْنا بَلَغَ النَّبِيَّ ﷺ فَقالَ: «يَ أُسامَةُ، أَقَتَلْتَهُ بَعْدَما قالَ لا إِلَهَ إِلاَّ اللَّهُ؟» قُلْتُ: كانَ مُتَعَوِّذاً، فَما زالَ يُكَرِّرُها، حَتَّى تَمَنَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذلِكَ اليَوْمِ.

[الحديث ٤٢٦٩ ـ طرفه في: ٦٨٧٢].

٤٢٧٠ ـ حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنا حاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قالَ: سَمِعْتُ سَلَمَةَ بْنَ الأَكْوَعِ يَقُولُ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَوَاتٍ، وَخَرَجْتُ فِيما يَبْعَثُ مِنَ البُعُوثِ تِسْعَ غَزَوَاتٍ، مَرَّةً عَلَيْنا أَبُو بَكْرٍ، وَمَرَّةً عَلَيْنا أُسامَةُ.

[الحديث ٤٢٧٠ ـ أطرافه في: ٤٢٧١، ٤٢٧٢، ٤٢٧٣].

٤٢٧١ ـ وَقالَ عُمَرُ بْنُ حَفْصِ بْنِ غِياثٍ: حَدَّثَنا أَبِي، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قالَ: سَمِعْتُ سَلَمَةَ يَقُولُ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَوَاتٍ، وَخَرَجْتُ فِيما يَبْعَثُ مِنَ البَعْثِ تِسْعَ غَزَوَاتٍ، عَلَيْنا مَرَّةً أَبُو بَكْرٍ، وَمَرَّةً أُسامَةُ.

[طرفه في: ٤٢٧٠].

٤٢٦٧ ـ قوله: (أنت كذلك) استفهام على سبيل الإنكار يريد به نهيها عن البكاء عليه كما في الشارح.

٤٢٦٨ ـ قوله: (بهذا) أي بما ذكر في الحديث السابق من قوله: «فجعلت أخته عمرة تبكي».

باب ٤٧ ـ قوله: (الحرقات) ضبطه الشارح بضم الحاء والراء، والحال أن الراء مفتوحة في المفرد وهو الحرقة وزان همزة ولمزة، قالوا: وهي قبيلة من جهينة سميت بذلك لأن أباهم حرق قوماً بالقتل وبالغ في ذلك، والجمع فيه باعتبار بطون تلك القبيلة

4272- Salama Ibn Al'akwa "Allah be pleased with him" reported: I took part in seven holy battles with The Prophet "Allah's blessing and peace be upon him". (Once) I fought in a certain holy battle led by Ibn Haritha, who was appointed as our leader by The Prophet "Allah's blessing and peace be upon him".

4273- Yazid Ibn Abu'obaid narrated: Salama Ibn Al'akwa "Allah be pleased with him" reported: I took part in seven holy battles with The Prophet "Allah's blessing and peace be upon him". (He mentioned the holy battles of Khaibar, The Day of Al'hudaibiya, The Day of Hunain, and The Day of Al'qarad. Yazid said: "I forgot the rest of them".)

[48] The holy battle of The Conquest; and the story of Hatib Ibn Abu'balta'a

4274- Abdullah Ibn Abu'rafi narrated: I heard Ali saying: "The Messenger of Allah "Allah's blessing and peace be upon him" sent me, Az'zubair and Al'miqdad somewhere saying: "Proceed till you reach Rawdat Khakh where you will find a lady with a letter. Take the letter from her." So, we set out and our horses ran at full pace till we got at Ar'rawda where we found the lady and said (to her): "Bring out the letter." She replied: "I have no letter with me." We said: "Either you bring out the letter lest we will take off your clothes." So, she brought it out of her braid. We brought the letter to The Messenger of Allah "Allah's blessing and peace be upon him" and it contained a statement from Hatib Ibn Abu'balta'a to many Meccan pagans informing them of some of the intentions of Allah's Apostle. Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Hatib! What is this?" Hatib replied: "O Allah's Apostle! Don't hasten to give your judgment about me. I was a man closely connected with the Quraish, but I did not belong to this tribe, while the other emigrants with you had their relatives in Mecca who would protect their dependents and property. So, I wanted to recompense for my lacking blood relation to them by doing them a favour so that they might protect my dependents. I did this neither because of disbelief, apostasy, nor out of preferring disbelief to Islam." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Hatib has told you the truth." Omar said: "O Allah's Apostle! Let me chop off the head of this hypocrite." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Hatib was of those who took part in the battle of Badr. Who knows! Perhaps Allah has already looked at the Badr warriors and said: "Do whatever you like, for I have forgiven you."" Then Allah sent down his saying: "O ye who believe! Take not My enemies and yours as friends (or protectors), offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Prophet and yourselves (from your homes), (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure, (take them not as friends), holding secret converse of love (and friendship) with them; for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path." (Al'mumtahina 1)

٤٢٧٢ ـ حدّثنا أبُو عاصِمٍ الضَّحّاكُ بنُ مَخلَدٍ: حَدَّثَنا يَزِيدُ: عَنْ سَلَمَةَ بْنِ الأكْوَعِ رَضِيَ اللَّهُ عَنْهُ قالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَوَاتٍ: وَغَزَوْتُ مَعَ ابْنِ حارِثَةَ، اسْتَعْمَلَهُ عَلَينا.

[طرفه في: ٤٢٧٠].

٤٢٧٣ ـ حدّثنا مُحَمَّدُ بنُ عَبْدِ اللَّهِ: حَدَّثَنا حَمَّادُ بنُ مَسْعَدَةَ، عَنْ يَزِيدَ بنِ أبِي عُبَيدٍ عَنْ سَلَمَةَ بْنِ الأكْوَعِ قالَ: غَزَوْتُ مع النَّبِيِّ ﷺ سَبْعَ غَزَوَاتٍ، فَذَكَرَ: خَيبَرَ، والحُدَيبِيَةَ، ويَوْمَ حُنَينٍ، ويَوم القَرَدِ، قالَ يزيد: ونَسِيتُ بَقِيَّتَهُم.

[طرفه في: ٤٢٧٠].

٤٨ ـ بابٌ غَزْوَةُ الفَتْحِ

وَما بَعَثَ حاطِبُ بنُ أبِي بَلتَعَةَ إلى أهْلِ مَكَّةَ يُخبِرُهُمْ بغزوِ النَّبِيِّ ﷺ.

٤٢٧٤ ـ حدّثنا قُتَيبَةُ: حَدَّثَنا سُفيانُ، عَنْ عَمْرِو بنِ دِينارٍ قالَ: أخْبَرَنِي الحَسَنُ بنُ مُحَمَّدٍ أنَّهُ سَمِعَ عُبَيدَ اللَّهِ بنَ أبِي رَافِعٍ يَقولُ: سَمِعْتُ علِيّاً رَضِيَ اللَّهُ عَنْهُ يَقولُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ أنَا وَالزُّبَيرَ والمِقْدادَ، فَقالَ: «انْطَلِقُوا حَتَّى تأتُوا رَوْضَةَ خاخٍ، فإنَّ بِها ظَعِينَةً مَعَها كِتابٌ، فَخُذُوا مِنْها». قالَ: فانْطَلَقْنا تَعادَى بِنا خَيلُنا حَتَّى أتَينا الرَّوْضَةَ، فإذا نَحْنُ بالظَّعِينَةِ، فَقُلنا لَها: أخْرِجِي الكِتابَ، قالَتْ: ما مَعِي كِتابٌ، فَقُلنَا: لَتُخرِجِنَّ الكِتابَ، أوْ لَنُلقِيَنَّ الثِّيابَ، قالَ: فَأَخْرَجَتْهُ مِنْ عِقاصِها، فَأَتَينا بِهِ رَسُولَ اللَّهِ ﷺ فإذا فيهِ: مِنْ حاطِبِ بْنِ أبِي بَلتَعَةَ، إلَى نَاسٍ بِمَكَّةَ مِنَ المُشْرِكِينَ، يُخْبِرُهُمْ بِبَعْضِ أمْرِ رَسُولِ اللَّهِ ﷺ. فَقالَ رَسُولُ اللَّهِ ﷺ: «يَا حاطِبُ، ما هذا؟» قالَ: يا رَسُولَ اللَّهِ، لا تَعجَل عَلَيَّ، إنِّي كُنْتُ امْرأً مُلصَقاً في قُرَيشٍ، يَقُولُ: كُنْتُ حَلِيفاً، وَلَمْ أكُنْ مِنْ أنْفُسِها، وكانَ مَنْ مَعَكَ مِنَ المُهاجِرِينَ، مَنْ لَهُمْ قَرَاباتٌ يَحْمُونَ أهْلِيهِمْ وأمْوَالَهُمْ، فَأحْبَبْتُ إذْ فاتَنِي ذلِكَ مِنَ النَّسَبِ فِيهِمْ، أنْ أتَّخِذَ عِنْدَهُمْ يَداً يَحْمُونَ قَرَابَتِي، وَلَمْ أفْعَلْهُ ارْتِداداً عَنْ دِينِي، وَلا رِضاً بالكُفرِ بَعْدَ الإسْلامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أمَا إنَّهُ قَدْ صَدَقَكُمْ» فَقالَ عُمَرُ: يَا رَسُولَ اللَّهِ، دَعْنِي أضْرِبْ عُنُقَ هذا المُنافِقِ. فَقالَ: «إنَّهُ قَدْ شَهِدَ بَدْراً، وَما يُدْرِيكَ لَعَلَّ اللَّهَ اطَّلَعَ عَلَى مَنْ شَهِدَ بَدْراً قالَ: اعْمَلُوا ما شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ». فَأَنْزَلَ اللَّهُ السُّورَةَ: ﴿يَا أيُّهَا الَّذِينَ آمَنُوا لا تَتَّخِذُوا عَدُوِّي وعَدُوَّكُمْ أوْلِياءَ تُلقُونَ إلَيهِمْ بِالمَوَدَّةِ ـ إلَى قَوْلِهِ ـ فَقَدْ ضَلَّ سَواءَ السَّبِيلِ﴾ [الممتحنة: ١].

[طرفه في: ٣٠٠٧].

٤٢٧٣ ـ قوله: (بقيتهم) الصواب رواية بقيتها أو بقيتهن.

٤٢٧٤ ـ قوله: (ظعينة) امرأة في هودج واسمها سارة.

ـ قوله: (تعادى) بحذف إحدى التاءين أي تجري (قسطلاني).

ـ قوله: (من عقاصها) وهي الشعور المضفورة (عيني).

ـ قوله: (قال) ولأبي ذرّ والأصيلي وابن عساكر «فقال» أي مخاطباً لهم خطاب إكرام (قسطلاني).

[49] The holy battle of The Conquest in Ramadan

4275- Obaidullah Ibn Abdullah Ibn Utba narrated that Ibn Abbas "Allah be pleased with both" had told: The Messenger of Allah "Allah's blessing and peace be upon him" set out for The Holy Battle of The Conquest in Ramadan. He narrated also that Ibn Abbas had told: The Messenger of Allah "Allah's blessing and peace be upon him" was fasting till he reached Al'kadid (land covered with water between Qudaid and Usfan), where he broke his fast. He kept on breaking his fast till the month (of Ramadan) elapsed.

4276- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" left Medina (for Mecca) in the company of ten-thousand (Muslim warriors) in (the month of) Ramadan, and that was eight and a half years after his migration to Medina. He and the Muslims who were with him proceeded on their way to Mecca. He was fasting and they were fasting, but when they reached a place (of water) called Al'kadid between Usfan and Qudaid, he broke his fast and so did they.

4277- Ibn Abbas "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" set out towards Hunain in the month of Ramadan and some of the people were fasting while some others were not fasting. When The Prophet "Allah's blessing and peace be upon him" mounted his she-camel, he asked for a tumbler of milk or water which he put on the palm of his hand or on his she-camel. Then the people looked at him; and those who were not fasting told those who were fasting to break their fast (As The Prophet "Allah's blessing and peace be upon him" did).

4278- Ikrima narrated from Ibn Abbas "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" set out (for Mecca) in the year of The Conquest… (And he narrated the tradition in full).

4279- Tawus narrated from Ibn Abbas "Allah be pleased with both" The Messenger of Allah "Allah's blessing and peace be upon him" set out (for Mecca Conquest) in Ramadan. He kept on fasting till he reached Usfan, where he asked for a tumbler of water from which he drank by day to show people (that he had broken his fast). He remained breaking his fast till he entered Mecca.

٤٩ ـ بابُ غزوةِ الفَتْحِ في رمضانَ

٤٢٧٥ ـ حدثنا عبدُ اللَّهِ بنُ يوسفَ: حدَّثنا اللَّيثُ قال: حدَّثني عُقيلٌ، عنِ ابنِ شهابٍ قال: أخبرَني عُبيدُ اللَّهِ بنُ عبدِ اللَّهِ بنِ عُتبةَ: أنَّ ابنَ عبَّاسٍ أخبرَهُ: أنَّ رسولَ اللَّهِ ﷺ غزا غزوةَ الفتحِ في رمضانَ.

قال: وسمعتُ ابنَ المُسيَّبِ يقولُ مثلَ ذلكَ.

وعن عُبيدِ اللَّهِ: أنَّ ابنَ عبَّاسٍ رضيَ اللَّهُ عنهُما قال: صامَ رسولُ اللَّهِ ﷺ، حتَّى إذا بلغَ الكَدِيدَ ـ الماءَ الذي بينَ قُدَيدٍ وعُسفانَ ـ أفطرَ، فلمْ يزَلْ مُفطِراً حتَّى انسلَخَ الشَّهرُ.

[طرفه في: ١٩٤٤].

٤٢٧٦ ـ حدثني محمودٌ: أخبرَنا عبدُ الرَّزَّاقِ: أخبرَنا معمرٌ قال: أخبرَني الزُّهريُّ، عن عُبيدِ اللَّهِ بنِ عبدِ اللَّهِ، عنِ ابنِ عبَّاسٍ رضيَ اللَّهُ عنهُما: أنَّ النَّبيَّ ﷺ خرجَ في رمضانَ منَ المدينةِ ومعَهُ عشرةُ آلافٍ، وذلكَ على رأسِ ثمانِ سنينَ ونصفٍ، منْ مَقدمِهِ المدينةَ، فسارَ هوَ ومَنْ معَهُ منَ المُسلمينَ إلى مكَّةَ، يصومُ ويصومونَ، حتَّى بلغَ الكَدِيدَ ـ وهوَ ماءٌ بينَ عُسفانَ وقُدَيدٍ ـ أفطرَ وأفطروا. قال الزُّهريُّ: وإنَّما يُؤخَذُ منْ أمرِ رسولِ اللَّهِ ﷺ الآخِرُ فالآخِرُ.

[طرفه في: ١٩٤٤]

٤٢٧٧ ـ حدثني عيَّاشُ بنُ الوليدِ: حدَّثنا عبدُ الأعلى: حدَّثنا خالدٌ، عن عِكرمةَ، عنِ ابنِ عبَّاسٍ قال: خرجَ النَّبيُّ ﷺ في رمضانَ إلى حُنينٍ، والنَّاسُ مُختلِفونَ، فصائمٌ ومُفطِرٌ، فلمَّا استوى على راحلتِهِ، دعا بإناءٍ منْ لبنٍ أو ماءٍ، فوضعَهُ على راحتِهِ، أو: على راحلتِهِ، ثمَّ نظرَ إلى النَّاسِ، فقالَ المُفطِرونَ للصُّوَّامِ: أفطِروا.

[طرفه في: ١٩٤٤].

٤٢٧٨ ـ وقالَ عبدُ الرَّزَّاقِ: أخبرَنا معمرٌ، عن أيُّوبَ، عن عِكرمةَ، عنِ ابنِ عبَّاسٍ رضيَ اللَّهُ عنهُما خرجَ النَّبيُّ ﷺ عامَ الفتحِ.

وقالَ حمَّادُ بنُ زيدٍ، عن أيُّوبَ، عن عِكرمةَ، عنِ ابنِ عبَّاسٍ، عنِ النَّبيِّ ﷺ.

[طرفه في: ١٩٤٤]

٤٢٧٩ ـ حدثنا عليُّ بنُ عبدِ اللَّهِ: حدَّثنا جَريرٌ، عن منصورٍ، عن مُجاهدٍ، عن طاوسٍ، عنِ ابنِ عبَّاسٍ قال: سافرَ رسولُ اللَّهِ ﷺ في رمضانَ، فصامَ حتَّى بلغَ عُسفانَ، ثمَّ دعا بإناءٍ منْ ماءٍ، فشربَ نهاراً ليُرِيَهُ النَّاسَ، فأفطرَ حتَّى قدمَ مكَّةَ.

٤٢٧٦ ـ قوله: (الآخر فالآخر) أي يجعل للآخر اللاحق ناسخاً للأول والسابق والصوم في السفر كان أولاً، والإفطار آخراً (عيني).

٤٢٧٧ ـ للصَّوم نخ.

He (Tawus) resumed: Ibn Abbas used to say: “The Prophet “Allah’s blessing and peace be upon him” fasted as well as he broke his fast during journey. So, whoever wanted to fast could do; and whoever wanted to break fast could do.”

[50] Where did The Prophet order his flag to be fixed?

4280- Hesham narrated from his father: When Allah's Apostle "Allah's blessing and peace be upon him" set out (towards Mecca) during the year of the Conquest and this news reached (the infidels of Quraish), Abu'sufyan, Hakim Ibn Hezam and Budail Ibn Warqa came out to gather information about Allah's Apostle "Allah's blessing and peace be upon him". They proceeded on their way till they reached a place called Marr Az’zahran (which is near Mecca). Behold! There they saw many fires as if they were the fires of Arafat. Abu'sufyan said: "What is this? It looked like the fires of Arafat." Budail Ibn Warqa said: "Those are the fires of Banu’amr." Abu’sufyan replied: “Banu’amr are less in number than that." Some of the guards of Allah's Apostle "Allah's blessing and peace be upon him" saw them and took them over, caught them and brought them to Allah's Apostle. Abu'sufyan embraced Islam.

When The Prophet "Allah's blessing and peace be upon him" proceeded, he said to Al’abbas: "Keep Abu'sufyan standing at the top of the mountain so that he would look at the Muslims.” So Al Abbas kept him standing (at that place) and the tribes with The Prophet "Allah's blessing and peace be upon him" started passing in front of Abu'sufyan in military batches. A batch passed and Abu'sufyan said: "O Abbas! Who are these?" Abbas said: "They are (Banu) Ghifar." Abu'sufyan said: “I have got nothing to do with Ghifar." Then (a batch of) Juhaina passed by and he said similarly as above. Then (a batch of) Sa’d Ibn Huzaim passed by and he said similarly as above. Then (Banu) Sulaim passed by and he said similarly as above. Then came a batch, the like of which Abu'sufyan had not seen. He said: "Who are these?" Abbas said: "They are the Ansar headed by Sa’d Ibn Obada, the one holding the flag." Sa’d Ibn Obada said: "O Abu'sufyan! Today is the day of a great battle and today (what is prohibited in) Ka'ba will be permissible." Abu'sufyan said: "O Abbas! How excellent the day of destruction is! "Then came another batch (of warriors) which was the smallest of all the batches, and in it there was Allah's Apostle "Allah's blessing and peace be upon him" and his companions and the flag of The Prophet "Allah's blessing and peace be upon him" was carried by Az'zubair Ibn Al'awwam. When Allah's Apostle "Allah's blessing and peace be upon him" passed by Abu'sufyan, the latter said (to The Prophet): "Do you know what Sa’d Ibn Obada said?" The Prophet "Allah's blessing and peace be upon him" said: "What did he say?" Abu'sufyan said: "He said so-and-so." The Prophet "Allah's blessing and peace be upon him" said: "Sa’d told a lie, but today Allah will give superiority to the Ka'ba and today the Ka'ba will be covered with a (cloth) covering." Allah's Apostle "Allah's blessing and peace be upon him" ordered that his flag should be fixed at Al'hajun.

Al'abbas "Allah be pleased with him" said to Az’zubair Ibn Al'awwam: “O Abu Abdullah! Did Allah's Apostle "Allah's blessing and peace be upon him" order you to fix the flag here? " Allah's Apostle "Allah's blessing and peace be upon him" ordered Khalid Ibn Al’walid to enter Mecca from its upper part of Kada while The Prophet "Allah's blessing and peace be upon him" himself entered from Kuda. Two from the cavalrymen of Khalid Ibn Al'walid, named Hubaish Ibn Al'ash'ar and Kurz Ibn Jaber Al'fihri were martyred on that day.

قالَ: وَكانَ ابْنُ عَبَّاسٍ يَقُولُ: صَامَ رَسُولُ اللَّهِ ﷺ في السَّفَرِ وَأَفطَرَ، فَمَنْ شَاءَ صَامَ، وَمَنْ شاءَ أفطَرَ.

٥٠ ـ بابٌ أينَ رَكَزَ النَّبيُّ ﷺ الرَّايَةَ يَوْمَ الفَتْحِ؟

٤٢٨٠ ـ حدثنا عُبَيْدُ بْنُ إِسماعِيلَ: حَدَّثَنا أبو أُسامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ قالَ: لَمَّا سَارَ رَسُولُ اللَّهِ ﷺ عامَ الفَتْحِ، فَبَلَغَ ذَلِكَ قُرَيشاً، خَرَجَ أبو سُفيانَ بْنُ حَرْبٍ، وَحَكِيمُ بْنُ حِزامٍ، وَبُدَيلُ بْنُ وَرْقاءَ، يَلْتَمِسُونَ الخَبَرَ عَنْ رَسُولِ اللَّهِ ﷺ، فَأَقْبَلُوا يَسِيرُونَ حَتَّى أَتَوْا مَرَّ الظَّهْرانِ، فَإِذا هُمْ بِنِيرَانٍ كَأَنَّها نِيرانُ عَرَفَةَ، فَقَالَ أبو سُفْيانَ: ما هذهِ، لَكَأَنَّها نِيرانُ عَرَفَةَ؟ فَقالَ بُدَيلُ بْنُ وَرْقاءَ: نِيرانُ بَني عَمْرٍو، فَقالَ أبو سُفيانَ: عَمْرٌو أقَلُّ مِنْ ذلِكَ، فَرَآهُمْ نَاسٌ مِنْ حَرَسِ رَسُولِ اللَّهِ ﷺ فَأَدْرَكُوهُمْ فَأَخَذُوهُمْ، فَأَتَوْا بِهِمْ رَسُولَ اللَّهِ ﷺ فَأَسْلَمَ أَبُو سُفْيَانَ، فَلَمَّا سارَ قالَ لِلعَبَّاسِ: «احْبِسْ أَبا سُفيانَ عِنْدَ حَطْمِ الخَيْلِ، حَتَّى يَنْظُرَ إِلى المُسْلِمِينَ». فَحَبَسَهُ العَبَّاسُ، فَجَعَلَتِ القَبائِلُ تَمُرُّ مَعَ النَّبيِّ ﷺ، تَمُرُّ كَتِيبَةً كَتِيبَةً عَلى أبي سُفْيانَ، فَمَرَّتْ كَتِيبَةٌ، قالَ: يا عَبَّاسُ مَنْ هذِهِ؟ قالَ: هذِهِ غِفَارُ، قالَ: مالي وَلِغِفارَ، ثُمَّ مَرَّتْ جُهَينَةُ، قالَ مِثْلَ ذلِكَ، ثُمَّ مَرَّتْ سَعْدُ بْنُ هُذَيمٍ، فَقالَ مِثْلَ ذلِكَ، وَمَرَّتْ سُلَيمُ، فَقالَ مِثْلَ ذلِكَ، حَتَّى أَقْبَلَتْ كَتِيبَةٌ لَمْ يَرَ مِثْلَها، قالَ: مَنْ هذِهِ؟ قالَ: هؤُلاءِ الأَنْصارُ، عَلَيهِمْ سَعْدُ بْنُ عُبادَةَ مَعَهُ الرَّايَةُ، فَقالَ سَعْدُ بْنُ عُبادَةَ: يا أَبا سُفيانَ، اليَوْمُ يَوْمُ المَلحَمَةِ، اليَوْمَ تُسْتَحَلُّ الكَعْبَةُ. فَقالَ أَبُو سُفْيانَ: يَا عَبَّاسُ حَبَّذَا يَوْمُ الذِّمارِ، ثُمَّ جاءَتْ كَتِيبَةٌ، وَهِيَ أَقَلُّ الكَتائِبِ، فِيهِمْ رَسُولُ اللَّهِ ﷺ وَأَصْحابُهُ، وَرايَةُ النَّبيِّ ﷺ مَعَ الزُّبَيرِ بْنِ العَوَّامِ، فَلَمَّا مَرَّ رَسُولُ اللَّهِ ﷺ بِأَبي سُفْيانَ قالَ: أَلَمْ تَعْلَمْ ما قالَ سَعْدُ بْنُ عُبادَةَ؟ قالَ: «ما قالَ»؟ قالَ: كَذا وَكَذا، فَقالَ: «كَذَبَ سَعْدٌ، وَلكِنْ هذا يَوْمٌ يُعَظِّمُ اللَّهُ فِيهِ الكَعْبَةَ، وَيَوْمٌ تُكْسى فِيهِ الكَعْبَةُ». قالَ: وَأَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ تُرْكَزَ رايَتُهُ بِالحَجُونِ.

قالَ عُرْوَةُ: وَأَخْبَرَنِي نافِعُ بْنُ جُبَيرِ بْنِ مُطْعِمٍ قالَ: سَمِعْتُ العَبَّاسَ يَقُولُ لِلزُّبَيرِ بْنِ العَوَّامِ: يا أَبا عَبْدِ اللَّهِ، ها هُنا أَمَرَكَ رَسُولُ اللَّهِ ﷺ أَنْ تَرْكُزَ الرَّايَةَ؟.

قالَ: وَأَمَرَ رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ خالِدَ بْنَ الوَلِيدِ أَنْ يَدْخُلَ مِنْ أَعْلَى مَكَّةَ مِنْ كَداءٍ، وَدَخَلَ النَّبيُّ ﷺ مِنْ كُدا، فَقُتِلَ مِنْ خَيلِ خالِدٍ يَوْمَئِذٍ رَجُلانِ: حُبَيشُ بْنُ الأَشْعَرِ، وَكُرْزُ بْنُ جابِرٍ الفِهْرِيُّ.

٤٢٨٠ ـ قوله: (حطم الخيل) أي ازدحامها. وفي رواية: «خطم الجبل» بالخاء المعجمة، أي أنف الجبل ا هـ من الشارح.

ـ (غفار) فيه الصرف وعدمه.

ـ قوله: (اليوم يوم الملحمة) بالرفع ولأبوي الوقت وذر اليوم بالنصب وقوله: اليوم تستحل الكعبة نصب على الظرفية (شارح).

ـ (الذمار) ما يلزمك حفظه وحمايته كما في القاموس أي هذا يوم يلزمك فيه حفظي وحمايتي وفسره الشرّاح بالهلاك وهو معنى الدمار بفتح المهملة فليحرر ا هـ مصححه.

4281- Abdullah Ibn Mughaffal "Allah be pleased with him" reported: I saw Allah's Apostle "Allah's blessing and peace be upon him" on the day of the Conquest of Mecca over his she-camel, reciting The Sura of Al'fath in a vibrant quivering tone. He added: "Were I not afraid that the people may gather around me, I would recite in vibrant quivering tone as he did."

4282- Usama Ibn Zaid "Allah be pleased with both" narrated that he had said (to The Messenger of Allah "Allah's blessing and peace be upon him") in the time of The Conquest: "O Messenger of Allah! When will you encamp tomorrow?" The Prophet "Allah's blessing and peace be upon him" replied: "Did Aqil (Abu'talib's son) leave any home for us?"

4283- Then he (The Prophet) resumed: "The believer should not inherit the (property of) unbeliever; and the unbeliever should not inherit the (property of) believer." Az'zuhri was asked: "Then, Who did inherit Abu'talib?" he answered: "Both of Aqil and Talib inherited him."

4284- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Tomorrow we shall encamp at Khaif Banu'kinana where the pagans had taken the oath of disbelief (heathenism)."

4285- Abu'huraira "Allah be pleased with him" narrated: Wanted to set out for Hunain, The Prophet "Allah's blessing and peace be upon him" said: "Tomorrow we shall encamp at Khaif Banu'kinana where the pagans had taken the oath of disbelief (heathenism)."

4286- Anas "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" entered Mecca in the year of its Conquest wearing an Arabian helmet on his head. When The Prophet "Allah's blessing and peace be upon him" took it off, a person came and said: "Ibn Khatal is holding the covering of Ka'ba (as taking refuge with It)." The Prophet "Allah's blessing and peace be upon him" said: "Kill him." Malik commented: It seemed to us that The Prophet "Allah's blessing and peace be upon him" was not in the state of Ihram at this time.

4287- Abdullah "Allah be pleased with him" reported: When The Prophet "Allah's blessing and peace be upon him" entered Mecca on the day of the Conquest; there were 360 idols around the Ka'ba. The Prophet "Allah's blessing and peace be upon him" started striking them with a stick he had in his hand and was saying: "And say: truth has (now) arrived, and falsehood perished: for falsehood is (by its nature) bound to perish." (The Night Journey "Al'isra " 81) and: "Say: The Truth has arrived, and Falsehood neither creates anything new, nor restores anything." (Saba (Sheba) 49).

٤٢٨١ ـ حدثنا أَبُو الوَلِيدِ: حَدَّثنا شُعْبَةُ، عَنْ مُعَاوِيَةَ بنِ قُرَّةَ قال: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُغَفَّلٍ يَقُولُ: رأيتُ رَسُولَ اللَّهِ ﷺ يوم فتح مكَّةَ على ناقتِهِ، وهُو يقرأُ سُورة الفتح يُرَجِّعُ، وقال: لَوْلا أَنْ يَجْتَمِعَ النَّاسُ حَوْلِي لَرَجَّعْتُ كما رَجَّعَ.

[الحديث ٤٢٨١ ـ أطرافه في: ٤٨٣٥، ٥٠٣٤، ٥٠٤٧، ٧٥٤٠].

٤٢٨٢ ـ حدثنا سُلَيمانُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا سَعْدَانُ بْنُ يَحْيى: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمانَ، عَنْ أُسامَةَ بْنِ زَيدٍ: أَنَّهُ قال زَمَنَ الفتحِ: يا رَسُولَ اللَّهِ، أَيْنَ تَنْزِلُ غداً؟ قال النَّبيُّ ﷺ: «وَهَلْ تَرَكَ لنا عَقِيلٌ مِنْ مَنْزِلٍ».

[طرفه في: ١٥٨٨].

٤٢٨٣ ـ ثُمَّ قال: «لا يَرِثُ المُؤْمِنُ الكافِرَ، وَلا يَرِثُ الكافِرُ المُؤْمِنَ». قِيلَ لِلزُّهْرِيِّ: وَمَنْ وَرِثَ أَبا طَالِبٍ؟ قال: وَرِثَهُ عَقِيلٌ وَطَالِبٌ. قالَ مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَينَ تَنْزِلُ غَداً؟ في حَجَّتِهِ، وَلَمْ يَقُلْ يُونُسُ: حَجَّتَهُ، ولا زَمَنَ الفَتْحِ.

٤٢٨٤ ـ حدثنا أَبُو اليَمانِ: حَدَّثَنَا شُعَيبٌ: حَدَّثَنَا أَبُو الزِّنادِ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْزِلُنا ـ إِنْ شاءَ اللَّهُ، إِذا فَتَحَ اللَّهُ ـ الخَيْفُ، حَيثُ تَقَاسَمُوا عَلَى الكُفْرِ».

[طرفه في: ١٥٨٩].

٤٢٨٥ ـ حدثنا مُوسى بْنُ إِسْماعِيلَ: حدثنا إِبْراهِيمُ بْنُ سَعْدٍ: أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ حِينَ أَرادَ حُنَيناً: «مَنْزِلُنَا غَداً إِنْ شَاءَ اللَّهُ، بِخَيْفِ بَنِي كِنَانَةَ، حَيثُ تَقَاسَمُوا عَلى الكُفْرِ».

[طرفه في: ١٥٨٩].

٤٢٨٦ ـ حدّثنا يَحْيى بْنُ قَزَعَةَ: حَدَّثَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ يَوْمَ الفَتْحِ وَعَلَى رَأْسِهِ المِغْفَرُ، فَلَمَّا نَزَعَهُ جاءَ رَجُلٌ فَقَالَ: ابْنُ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الكَعْبَةِ، فقال: «اقْتُلْهُ». قالَ مالِكٌ: وَلَمْ يَكُنِ النَّبِيُّ ﷺ فِيما نُرَى ـ وَاللَّهُ أَعْلَمُ ـ يَوْمَئِذٍ مُحْرِماً.

[طرفه في: ١٨٤٦].

٤٢٨٧ ـ حدّثنا صَدَقَةُ بْنُ الفَضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ يَوْمَ الفَتْحِ وَحَوْلَ البَيتِ سِتُّونَ وَثَلاثُ مِئَةِ نُصُبٍ، فَجَعَلَ يَطْعُنُهَا بِعُودٍ في يَدِهِ وَيَقُولُ: ﴿جاءَ الحَقُّ وَزَهَقَ البَاطِلُ﴾ [الإسراء: ٨١]، ﴿جاءَ الحَقُّ وما يُبْدِئُ البَاطِلُ وما يُعِيدُ﴾ [سبأ: ٤٩]. [طرفه في: ٢٤٧٨].

٤٢٨٧ ـ النصب ما ينصب للعبادة من دون الله جل وعلا (شارح).

4288- Ibn Abbas "Allah be pleased with both" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" came to Mecca, he refused to enter Ka'ba with the idles still in it. So, he ordered that they be taken out involving the pictures of Abraham and Ishmael, with the divination arrows in their hands. The Prophet "Allah's blessing and peace be upon him" commented: "May Allah curse them (the pagans)! They knew that they (Abraham and Ishmael) had never drawn lots by them (the divination arrows)." Then The Prophet "Allah's blessing and peace be upon him" entered the Ka'ba, magnified Allah in all its directions, and came out, offering no prayer therein.

[51] The Prophet's entering Mecca from its upper part

4289- Abdullah Ibn Omar "Allah be pleased with both" narrated: On The Day of The Conquest, The Prophet "Allah's blessing and peace be upon him" reached Mecca through its upper part, riding on his mount, making Usama Ibn Zaid ride behind him. He was in the company of Bilal and Othman Ibn Talha. He made his she-camel kneel down in front of the mosque and ordered Othman Ibn Talha to bring the key of Ka'ba. Then The Prophet "Allah's blessing and peace be upon him" entered Ka'ba in the company of Bilal, Usama and Othman Ibn Talha. He had stayed there for a long time before he came out, and people rushed (towards Ka'ba). Ibn Omar was the first to enter Ka'ba where he found Bilal standing behind its door, whom he asked: "Where did The Messenger of Allah "Allah's blessing and peace be upon him" offer the prayer?" he (Bilal) pointed to the place wherein The Messenger of Allah "Allah's blessing and peace be upon him" had prayed. Ibn Omar further said: "But, I forgot to ask him how much (or how many Rak'as) did The Messenger of Allah "Allah's blessing and peace be upon him" pray."

4290- Hesham Ibn Urwa narrated from his father that A'isha "Allah be pleased with her" had told him that The Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca, on The Day of Conquest, through Kuda, which was in the upper part of Mecca.

4291- Hesham narrated from his father that The Messenger of Allah "Allah's blessing and peace be upon him" had entered Mecca from its upper part through Kuda.

[52] Where did The Prophet stay on The Day of Conquest?

4292- Ibn Abu'laila narrated: No one except Ommu'hani told us that The Prophet "Allah's blessing and peace be upon him" had performed The Forenoon (Duha) prayer. She mentioned that on The Day of Conquest, he took a bath in her home and prayed eight Rak'as. She commented: "I have never seen him praying lighter than this (eight-Rak'a prayer); but he offered the bowings and prostrations perfectly."

٤٢٨٨ ـ حدّثني إسْحاقُ: حَدَّثَنَا عَبْدُ الصَّمَدِ قالَ: حَدَّثَني أَبي: حَدَّثَنا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ لَمَّا قَدِمَ مَكَّةَ، أَبَى أَنْ يَدْخُلَ البَيْتَ وَفيهِ الآلِهَةُ، فَأَمَرَ بِهَا فَأُخْرِجَتْ، فَأُخْرِجَ صُورَةُ إِبْرَاهِيمَ وَإِسْماعِيلَ في أَيْدِيهِما مِنَ الأَزْلامِ، فَقالَ النَّبِيُّ ﷺ: «قاتَلَهُمُ اللَّهُ، لَقَدْ عَلِمُوا: ما اسْتَقْسَما بِهَا قَطُّ». ثُمَّ دَخَلَ البَيْتَ، فَكَبَّرَ في نَوَاحِي البَيْتِ، وَخَرَجَ وَلَمْ يُصَلِّ فِيهِ.

تابَعَهُ مَعْمَرٌ، عَنْ أَيُّوبَ. وَقالَ وُهَيْبٌ: حَدَّثَنا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٣٩٨].

٥١ ـ بابُ دُخُولِ النَّبِيِّ ﷺ مِنْ أَعْلَى مَكَّةَ

٤٢٨٩ ـ وقالَ اللَّيْثُ: حَدَّثَني يُونُسُ قالَ: أَخْبَرَني نافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّ رَسُولَ اللَّهِ ﷺ أَقْبَلَ يَوْمَ الفَتْحِ مِنْ أَعْلَى مَكَّةَ عَلَى رَاحِلَتِهِ، مُرْدِفاً أُسامَةَ بْنَ زَيْدٍ وَمَعَهُ بِلالٌ، وَمَعَهُ عُثْمانُ بْنُ طَلْحَةَ مِنَ الحَجَبَةِ، حَتَّى أَنَاخَ في المَسْجِدِ، فَأَمَرَهُ أَنْ يَأْتِيَ بِمِفْتاحِ البَيْتِ، فَدَخَلَ رَسُولُ اللَّهِ ﷺ وَمَعَهُ أُسامَةُ بْنُ زَيْدٍ وَبِلالٌ وَعُثْمانُ بْنُ طَلْحَةَ، فَمَكَثَ فِيهِ نَهاراً طَوِيلاً، ثُمَّ خَرَجَ فَاسْتَبَقَ النَّاسُ، فَكانَ عَبْدُ اللَّهِ بْنُ عُمَرَ أَوَّلَ مَنْ دَخَلَ، فَوَجَدَ بِلالاً وَرَاءَ البابِ قائِماً، فَسَأَلَهُ: أَيْنَ صَلَّى رَسُولُ اللَّهِ ﷺ؟ فَأَشارَ لَهُ إِلَى المَكانِ الَّذي صَلَّى فيهِ. قالَ عَبْدُ اللَّهِ: فَنَسِيتُ أَنْ أَسْأَلَهُ كَمْ صَلَّى مِنْ سَجْدَةٍ؟

[طرفه في: ٣٩٧].

٤٢٩٠ ـ حدّثنا الهَيْثَمُ بْنُ خارِجَةَ: حَدَّثَنا حَفْصُ بْنُ مَيْسَرَةَ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أَبيهِ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عامَ الفَتْحِ مِنْ كَداءٍ الَّتي بِأَعْلَى مَكَّةَ.

تابَعَهُ أَبُو أُسامَةَ وَوُهَيْبٌ في كَداءٍ [طرفه في: ١٥٧٧].

٤٢٩١ ـ حدّثنا عُبَيْدُ بْنُ إِسْماعِيلَ: حَدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبيهِ: دَخَلَ النَّبِيُّ ﷺ عامَ الفَتْحِ مِنْ أَعْلَى مَكَّةَ مِنْ كَداءٍ [طرفه في: ١٥٧٧].

٥٢ ـ بابُ مَنْزِلِ النَّبِيِّ ﷺ يَوْمَ الفَتْحِ

٤٢٩٢ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو، عَنِ ابْنِ أَبي لَيْلَى: ما أَخْبَرَنا أَحَدٌ أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي الضُّحَى غَيْرَ أُمِّ هانِئٍ، فَإِنَّهَا ذَكَرَتْ: أَنَّهُ يَوْمَ فَتْحِ مَكَّةَ اغْتَسَلَ في بَيْتِها، ثُمَّ صَلَّى ثَمانِيَ رَكَعاتٍ، قالَتْ: لَمْ أَرَهُ صَلَّى صَلاةً أَخَفَّ مِنْها، غَيْرَ أَنَّهُ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ.

[طرفه في: ١١٠٣].

٥٣ ـ بابٌ

٤٢٩٣ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يَقُولُ في رُكُوعِهِ

[53]

4293- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" used to say in his bowing and prostrations: "Exalted be you O Allah, our Lord, and by your praise do I exalt you. O Allah! Forgive me."

4294- Ibn Abbas "Allah be pleased with both" narrated: Omar used to admit me (into his home) with the old men who had taken part in The Holy Battle of Badr. Some of them said (to him): "Why do you allow this young man to enter with us, while we have sons of his own age? " Omar said: "You know what person he is." One day Omar called them and called me along with them. I thought he called me on that day to show them something about me (as a proof of my knowledge). Omar asked them: "What is your interpretation concerning (Allah's saying): "When comes the help of Allah and the Conquest and you see mankind entering the Religion of Allah in crowds. So celebrate the Praises Of your Lord and ask for His forgiveness, for Truly, He is the One Who accepts repentance." (The Help "An'nasr") Some of them replied: "We are ordered to praise Allah and repent to Him if we are helped and granted victory." Some said: "We do not know." Others kept silent. Omar then said to me: "Do you say so?" I said: "No." Omar said: "What do you say then?" I said: "This Verse shows the approaching of the death of The Messenger of Allah "Allah's blessing and peace be upon him" of which Allah informed him. When comes the help of Allah and the Conquest, i.e. the Conquest of Mecca, that will be the sign of your approaching death, so celebrate the praises of your lord (Allah) and repent to Him as He is the only one to accept repentance." (An'nasr 3) On that, Omar said: "I have no knowledge considering it other than what you know."

4295- Abu'shuraih Al'adawi "Allah be pleased with him" was reported to have said to Amr Ibn Sa'eed who was sending the troops to Mecca (to fight Abdullah Ibn Az'zubair): "O chief! Allow me to tell you what the Prophet said on the day following The Conquest of Mecca, which I heard with my own ears and comprehended, and I saw him with my own eyes, when he said it. He glorified and praised Allah. Then he said: "Allah and not the people has made Mecca a sanctuary. Therefore, anybody who has faith in Allah and the Last Day should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Mecca as Allah's Apostle did fight (in Mecca), tell him that Allah gave permission to His Apostle, but He did not give it to you." The Prophet "Allah's blessing and peace be upon him" added: "Allah allowed me only for a few hours on that day (of the conquest). Today (now) its sanctity is the same (applicable) as it was before. So it is incumbent upon those who are present to inform (this message) to those who are absent." Abu'shuraih was asked: "What did Amr reply?" He said: Amr said: "O Abu'shuraih! I know better than you (in this respect). Mecca does not give protection to one who disobeys (Allah) or runs away after committing murder, or thievery (and then takes refuge with it)."

4296- Jaber Ibn Abdullah "Allah be pleased with both" narrated that he had heard The Messenger of Allah "Allah's blessing and peace be upon him" saying on The Day of Conquest, when he reached Mecca: "Allah and His Messenger prohibited selling the wine."

وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي».

[طرفه في: ٧٩٤].

٤٢٩٤ ـ حدّثنا أبو النُّعْمَان: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كانَ عُمَرُ يُدْخِلُنِي مَعَ أَشْيَاخِ بَدْرٍ، فَقَالَ بَعْضُهُمْ: لِمَ تُدْخِلُ هذا الفَتى مَعَنا وَلَنا أَبْنَاءٌ مِثْلُهُ؟ فَقَالَ: إِنَّهُ مِمَّنْ قَدْ عَلِمْتُمْ، قالَ: فَدَعاهُمْ ذَاتَ يَوْمٍ، وَدَعانِي مَعَهُمْ، قالَ: وَما أُرِيتُهُ دَعَانِي يَوْمَئِذٍ إِلاَّ لِيُرِيَهُمْ مِنِّي، فَقالَ: ما تَقُولُونَ: ﴿إِذَا جاءَ نَصْرُ اللَّهِ وَالفَتْحُ ❁ وَرَأَيتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجاً﴾ [النصر: ١، ٢] حَتَّى خَتَمَ السُّورَةَ، فَقالَ بَعْضُهُمْ: أُمِرْنا أَنْ نَحْمَدَ اللَّهَ وَنَسْتَغْفِرَهُ إِذَا نُصِرْنا وَفُتِحَ عَلَينا، وَقالَ بَعْضُهُمْ: لاَ نَدْرِي، أَوْ لَمْ يَقُلْ بَعْضُهُمْ شَيئاً، فَقالَ لِي: يَا ابْنَ عَبَّاسٍ، أَكَذَاكَ تَقُولُ؟ قُلتُ: لاَ، قالَ: فَمَا تَقُولُ؟ قُلتُ: هُوَ أَجَلُ رَسُولِ اللَّهِ ﷺ أَعْلَمَهُ اللَّهُ لَهُ: ﴿إِذَا جاءَ نَصْرُ اللَّهِ وَالفَتْحُ﴾. فَتْحُ مَكَّةَ، فَذَاكَ عَلاَمَةُ أَجَلِكَ: ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كانَ تَوَّاباً﴾ [النصر: ٣]. قالَ عُمَرُ: ما أَعْلَمُ مِنْهَا إِلاَّ ما تَعْلَمُ.

[طرفه في: ٣٦٢٧].

٤٢٩٥ ـ حدّثنا سَعِيدُ بْنُ شُرَحْبِيلَ: حَدَّثَنَا اللَّيثُ، عَنِ المَقْبُرِيِّ، عَنْ أَبِي شُرَيحٍ العَدَوِيِّ: أَنَّهُ قالَ لِعَمْرِو بْنِ سَعِيدٍ، وَهْوَ يَبْعَثُ البُعُوثَ إِلى مَكَّةَ: ائْذَنْ لِي أَيُّهَا الأَمِيرُ، أُحَدِّثْكَ قَوْلاً قامَ بِهِ رَسُولُ اللَّهِ ﷺ الغَدَ يَوْمَ الفَتْحِ، سَمِعَتْهُ أُذُنَايَ وَوَعاهُ قَلبِي، وَأَبْصَرَتْهُ عَيْنَايَ حِينَ تَكَلَّمَ بِهِ: حَمِدَ اللَّهَ وَأَثْنى عَلَيهِ، ثُمَّ قالَ: «إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ، وَلَمْ يُحَرِّمْهَا النَّاسُ، لاَ يَحِلُّ لاِمْرِىءٍ، يُؤْمِنُ بِاللَّهِ وَاليَوْمِ الآخِرِ أَنْ يَسْفِكَ بِهَا دَماً، وَلاَ يَعْضِدَ بِهَا شَجَراً، فَإِنْ أَحَدٌ تَرَخَّصَ لِقِتَالِ رَسُولِ اللَّهِ ﷺ فِيهَا، فَقُولُوا لَهُ: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ، وَقَدْ عادَتْ حُرْمَتُهَا اليَوْمَ كَحُرْمَتِهَا بِالأَمْسِ، وَلْيُبَلِّغِ الشَّاهِدُ الغَائِبَ». فَقِيلَ لأَبِي شُرَيحٍ: ماذَا قالَ لَكَ عَمْرٌو؟ قالَ: قالَ: أَنَا أَعْلَمُ بِذلِكَ مِنْكَ يا أَبَا شُرَيحٍ، إِنَّ الحَرَمَ لاَ يُعِيذُ عاصِياً، وَلاَ فارّاً بِدَمٍ، وَلاَ فارّاً بِخَرْبَةٍ. [طرفه في: ١٠٤].

٤٢٩٦ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا اللَّيثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَباحٍ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ، عامَ الفَتْحِ وَهْوَ بِمَكَّةَ: «إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيعَ الخَمْرِ».

[طرفه في: ٢٢٣٦].

٤٢٩٤ ـ قوله: (وما رئيته) هكذا ينبغي أن ترسم الهمزة المكسورة المضموم ما قبلها بدون واو تحتها والمعنى وما ظننته وروي وما أريته.

ـ قوله: ما تقولون: إذا ولأبي ذر في إذا.

٤٢٩٥ ـ قوله: (يا أبا شريح) وفي نسخة العيني يا با شريح قال: أصله يا أبا شريح حذفت الهمزة للتخفيف ا هـ.

ـ قوله: (بخربة) بفتح الخاء وضمها وفسر الأوّل بالسرقة والثاني بالفساد كما في العينيّ.

[54] The Prophet's stay in Mecca during the time of conquest

4297- Anas "Allah be pleased with him" narrated: We stayed in the company of The Prophet "Allah's blessing and peace be upon him" for ten days during which we used to shorten the prayers.

4298- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" stayed in Mecca for nineteen days during which he used to (shorten the prayer; that is to) offer two Rak'as for every prayer.

4299- Ibn Abbas "Allah be pleased with both" narrated: "We were with The Prophet "Allah's blessing and peace be upon him" on a nineteen-day journey, during which we used to shorten the prayers." Ibn Abbas added: "Then we used to shorten the prayers among ourselves whenever we were on a journey for no more than nineteen days. But if it was more than that we would perform the prayers in full."

[55]

4300- Abdullah Ibn Tha'laba Ibn Su'air, whom The Messenger of Allah "Allah's blessing and peace be upon him" had passed his hand over his face on The Day of Conquest, narrated…

4301- Az'zuhri narrated that Sunain Abu'jamila who alleged to have seen The Prophet "Allah's blessing and peace be upon him" and set out with him on The Day of Conquest, had told us while we were in the company of Sa'eed Ibn Al'musaiyyab…

4302- Amr Ibn Salama "Allah be pleased with him" reported: We were at a place which was a main road for the people, and the caravans used to pass by us and we would ask them: "What is wrong with the people? What is wrong with the people? Who is that man?" They would say: "That man claims that Allah has sent him (as A Messenger), that he has been divinely inspired, that Allah has revealed to him such-and-such." I used to memorize that (Divine) Talk, and feel as if it was inculcated in my chest (Mind).

٥٤ - بابُ مقامِ النَّبيِّ ﷺ بمكَّةَ زمنَ الفَتْحِ

٤٢٩٧ - حدثنا أَبُو نُعَيم: حدَّثنا سفيانُ، حدَّثنا قَبيصة: حدَّثنا سُفيانُ، عَنْ يحيى بنِ أَبي إِسْحاقَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: أَقَمْنَا مَعَ النَّبيِّ ﷺ عَشراً نَقصُرُ الصَّلاةَ.

[طرفه في: ١٠٨١]

٤٢٩٨ - حدثنا عَبْدانُ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا عاصِمٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ: أَقامَ النَّبيُّ ﷺ بمكَّةَ تسعةَ عشرَ يوماً يُصَلِّي ركعتينِ.

[طرفه في: ١٠٨٠]

٤٢٩٩ - حدثنا أَحْمَدُ بنُ يونُسَ: حدَّثنا أَبو شهابٍ، عَنْ عاصمٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عبَّاسٍ قالَ: أَقَمْنا مَعَ النَّبيِّ ﷺ في سَفَرٍ تِسْعَ عَشْرَةَ نَقْصُرُ الصَّلاةَ. وَقالَ ابْنُ عَبَّاسٍ: وَنَحْنُ نَقْصُرُ ما بَيْنَنا وَبَينَ تِسْعَ عَشْرَةَ، فَإِذا زِدْنَا أَتْمَمْنَا.

[طرفه في: ١٠٨٠].

٥٥ - بابٌ

٤٣٠٠ - وقالَ اللَّيثُ: حدَّثني يونُسُ، عَنِ ابنِ شِهابٍ: أَخبرني عَبدُ اللَّهِ بنُ ثَعْلَبَةَ بنِ صُعَيرٍ، وكانَ النَّبيُّ ﷺ قَدْ مَسَحَ وَجْهَهُ عامَ الفَتْحِ.

[الحديث ٤٣٠٠ - طرفه في: ٦٣٥٦].

٤٣٠١ - حدثني إِبْراهِيمُ بنُ مُوسى: أَخْبَرَنا هِشامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سُنَينٍ أَبي جَمِيلَةَ قالَ: أَخبَرَنا، ونحنُ مَعَ ابنِ المسيَّبِ، قالَ: وزَعَمَ أَبو جَميلةَ أَنَّهُ أَدرَكَ النَّبيَّ ﷺ، وخرجَ معهُ عامَ الفتحِ.

٤٣٠٢ - حدثنا سُلَيمانُ بنُ حَرْبٍ: حَدَّثَنا حَمَّادُ بنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ أَبي قِلابَةَ عَنْ عَمْرِو بنِ سَلِمَةَ.

قالَ: قالَ لِي أَبُو قِلابَةَ: أَلاَ تلقاهُ فتَسْأَلَهُ؟ قالَ فَلَقِيتُهُ فَسَأَلتُهُ فَقالَ: كُنَّا بِمَاءٍ مَمَرَّ النَّاسِ، وكانَ يَمُرُّ بِنَا الرُّكْبَانُ فَنَسْأَلُهُمْ: ما لِلنَّاسِ، ما لِلنَّاسِ؟ ما هذا الرَّجُلُ؟ فَيَقُولُونَ: يَزْعم أَنَّ اللَّهَ أَرْسلَهُ، أَوْحى إِلَيهِ. أَوْ: أَوْحى اللَّهُ بِكذَا، فَكُنْتُ أَحْفَظُ ذلِكَ الكَلامَ، وَكَأَنَّمَا يُغْرَى في صَدْرِي،

باب ٥٤ - قوله مقام النبيّ أي إقامته عليه السلام.

٤٣٠٢ - قوله: بما أي بموضع ننزل به كذا في الشارح وأراد بما الموضع الذي ينزل عليه الناس كذا في العيني ومقتضاهما أنّ ما موصوفة وما بعدها صفة والمطبوع فيما عدا شرح القسطلانيّ كنا بماءٍ.

- قوله: ممر بتشديد الراء مجرورة صفة لما وأجاز العينيّ رفعه على حذف المبتدأ ونقل القسطلاني النصب عن اليونينية.

- قوله (يغرى) أي يلصق بالغراء ويروى بالتشديد على الراء.

The Arabs (other than Quraish) delayed their conversion to Islam till the Conquest (of Mecca). They used to say: "Leave him (Mohammad) and his people of Quraish: if he overpowers them then he is a true Prophet." So, when Mecca was conquered, then every tribe rushed to embrace Islam, and my father hurried to embrace Islam before (the other members of) my tribe. When my father returned (from The Prophet) to his tribe, he said: "By Allah, I have come to you from The Prophet "Allah's blessing and peace be upon him" for sure!" The Prophet "Allah's blessing and peace be upon him" afterwards said to them: "Offer such-and-such prayer at such-and-such time, and when the time for the prayer becomes due, then one of you should pronounce the Adhan (for the prayer), and let the one amongst you who knows Qur'an most, lead the prayer." So they looked for such a person and found none who knew more Qur'an than me because of the Qur'anic material, which I used to learn from the caravans. They therefore made me their Imam (to lead the prayer) and at that time I was a boy of six or seven years, wearing a Burda (a black square garment) proved to be very short for me and my body would become partly naked when I prostrated. A lady from the tribe said: "Won't you cover the anus of your reciter from us?" So they bought (a piece of cloth) and made a shirt for me. I had never been so happy with anything before as I was with that shirt.

4303- A'isha "Allah be pleased with her" reported: Utba Ibn Abu'waqqas took a firm promise from his brother Sa'd Ibn Abu'waqqas to take the son of the slave-girl of Zam'a into his custody as he was his (Utba's) son. When The Messenger of Allah "Allah's blessing and peace be upon him" came to Mecca in the year of the Conquest , Sa'd Ibn Abu'waqqas took the son and went to The Messenger of Allah "Allah's blessing and peace be upon him" along with Abd Ibn Zam'a. Sa'd said: "O Allah's Apostle! He is the son of my brother who took a promise from me that I will take him." Abd Ibn Zam'a said: "O Messenger of Allah! He is my brother and the son of Zam'a's slave-girl and was born on my father's bed." Allah's Apostle "Allah's blessing and peace be upon him" looked at the son of Zam'a's slave-girl and noticed that he was more similar to Utba Ibn Abu'waqqas. Then The Prophet "Allah's blessing and peace be upon him" said: "The boy is for you, O Abd Ibn Zam'a. he is your brother. That's because he was born on his (Zam'a's) bed." The Prophet "Allah's blessing and peace be upon him" told his wife Sawda Bint Zam'a to screen herself from that boy as he noticed a similarity between the boy and Utba.

Then The Prophet "Allah's blessing and peace be upon him" said: "The son is for the bed (on which he was born) and stones (disappointment and deprivation) are for the one who committed adultery."

4304- Urwa Ibn Az'zubair narrated: A woman committed theft during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", namely in the holy battle of the Conquest (of Mecca). Her people of Quraish ran to Usama to intercede for her with The Messenger of Allah "Allah's blessing and peace be upon him". When Usama spoke about that to The Messenger of Allah "Allah's blessing and peace be upon him", the colour of the face of The Messenger of Allah "Allah's blessing and peace be upon him" changed (because of anger) and said: "Do you intercede for somebody in a case connected with Allah's Prescribed Punishments?" Usama said: "O Messenger of Allah! Ask for Allah to forgive me!" in the evening, he got up and delivered a sermon in which he praised and thanked Allah Almighty. Then he said: "What destroyed the nations before you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would execute Allah's Legal punishment on him. By He, with whose hand my soul is, if Fatima, the daughter of Mohammad stole, I would cut off her hand." The Messenger of Allah "Allah's blessing and peace be upon him" ordered that this woman's hand should be cut off. But later on, her repentance was perfect and she was married.

وَكانَتِ العَرَبُ تَلَوَّمُ بِإِسْلاَمِهِم الفتح، فَيَقُولُونَ: اتْرُكُوهُ وَقَوْمَهُ، فَإِنَّهُ إِنْ ظَهَرَ عَلَيهِمْ فَهُوَ نَبِيٌّ صَادِقٌ، فَلَمَّا كانَتْ وَقْعَةُ أَهلِ الفَتْحِ، بادرَ كُلُّ قَوم بِإِسْلاَمِهِمْ، وَبدرَ أَبِي قَوْمِي بِإِسْلاَمِهِمْ، فَلَمَّا قَدِمَ قالَ: جِئْتُكُمْ وَ اللَّهِ مِنْ عِندِ النَّبِيِّ ﷺ حَقّاً، فَقَالَ: «صَلُّوا صَلاَةَ كَذَا في حِينِ كَذَا، وَصَلُّوا كَذَا في حِينِ كَذَا، فَإِذَا حَضرتِ الصَّلاَةُ فَلْيُؤَذِّنْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ أَكْثَرُكُمْ قُرْآناً». فَنَظَرُوا فَلَمْ يَكُنْ أَحَدٌ أَكْثَرَ قُرْآناً مِنِّي، لِمَا كُنْتُ أَتَلَقَّى مِنَ الرُّكْبَانِ، فَقَدَّمُونِي بَينَ أَيدِيهِمْ، وَأَنَا ابْنُ سِتٍّ أَوْ سَبْعِ سِنِينَ، وَكانَتْ عَلَيَّ بُرْدَةٌ، كُنْتُ إِذَا سَجَدْتُ تَقَلَّصَتْ عَنِّي، فَقَالَتِ امْرَأَةٌ مِنَ الحَيِّ: أَلاَ تُغَطُّوا عَنَّا اسْتَ قارِئِكُمْ؟ فاشْتَرَوْا فَقَطَعُوا لِي قَمِيصاً، فَمَا فَرِحْتُ بِشَيءٍ فَرَحِي بِذلِكَ القَمِيصِ.

٤٣٠٣ ـ حدّثني عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها، عَنِ النَّبِيِّ ﷺ.

وَقالَ اللَّيثُ: حَدَّثَنِي يُونُسُ: عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ عائِشَةَ قالَتْ: كانَ عُتْبَةُ بْنُ أَبِي وَقَّاصٍ عَهِدَ إِلَى أَخِيهِ سَعْدٍ: أَنْ يَقْبِضَ ابْنَ وَلِيدَةِ زَمْعَةَ، وَقالَ عُتْبَةُ: إِنَّهُ ابْنِي، فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ في الفَتْحِ، أَخَذَ سَعْدُ بْنُ أَبِي وَقَّاصٍ ابْنَ وَلِيدَةِ زَمْعَةَ، فَأَقْبَلَ بِهِ إِلَى رَسُولِ ﷺ، وَأَقْبَلَ مَعَهُ عَبْدُ بْنُ زَمْعَةَ، فَقالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ: هذا ابْنُ أَخِي، عَهِدَ إِلَيَّ أَنَّهُ ابْنُهُ. قالَ عَبْدُ بْنُ زَمْعَةَ: يا رَسُولَ اللَّهِ، هذا أَخِي، هذا ابْنُ زَمْعَةَ، وُلِدَ عَلَى فِرَاشِهِ. فَنَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى ابْنِ وَلِيدَةِ زَمْعَةَ، فَإِذَا أَشْبَهُ النَّاسِ بِعُتْبَةَ بْنِ أَبِي وَقَّاصٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ لَكَ، هُوَ أَخُوكَ يَا عَبْدَ بْنَ زَمْعَةَ». مِنْ أَجْلِ أَنَّهُ وُلِدَ عَلَى فِرَاشِهِ، وَقَالَ رَسُولُ اللَّهِ ﷺ: «احْتَجِبِي مِنْهُ يَا سَوْدَةُ». لِمَا رَأَى مِنْ شَبَهِ عُتْبَةَ بْنِ أَبِي وَقَّاصٍ.

قالَ ابْنُ شِهَابٍ: قالَتْ عائِشَةُ: قالَ رَسُولُ اللَّهِ ﷺ: «الوَلَدُ لِلفِرَاشِ وَلِلعَاهِرِ الحَجَرُ». وَقالَ ابْنُ شِهَابٍ: وَكانَ أَبُو هُرَيرَةَ يَصِيحُ بِذلِكَ.

[طرفه في: ٢٠٥٣].

٤٣٠٤ ـ حدّثنا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ امْرَأَةً سَرَقَتْ في عَهْدِ رَسُولِ اللَّهِ ﷺ في غَزْوَةِ الفَتْحِ، فَفَزِعَ قَوْمُهَا إِلَى أُسَامَةَ بْنِ زَيدٍ يَسْتَشْفِعُونَهُ. قالَ عُرْوَةُ: فَلَمَّا كَلَّمَهُ أُسَامَةُ فِيهَا تَلَوَّنَ وَجهُ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «أَتُكَلِّمُنِي في حَدٍّ مِنْ حُدُودِ اللَّهِ». قالَ أُسَامَةُ: اسْتَغْفِرْ لِي يَا رَسُولَ اللَّهِ، فَلَمَّا كانَ العَشِيُّ قامَ رَسُولُ اللَّهِ خَطِيباً، فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قالَ: «أَمَّا بَعْدُ، فَإِنَّمَا أَهْلَكَ النَّاسَ قَبْلَكُمْ: أَنَّهُمْ كانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيهِ الحَدَّ، وَالَّذِي نَفسُ مُحَمَّدٍ بِيَدِهِ، لَوْ أَنَّ فاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا». ثُمَّ أَمَرَ رَسُولُ اللَّهِ ﷺ بِتِلْكَ

= ـ **قوله**: (تلوّم) أصله تتلوم أي تنتظر.

ـ (بدر وبادر) كلاهما بمعنى أسرع.

ـ **قوله**: (تقلصت) أي انجمعت وتكشفت.

A'isha said: "She used to come in order that I would present her needs to Allah's Apostle "Allah's blessing and peace be upon him"."

4305- Mujashi "Allah be pleased with him" reported: My brother and I came to The Prophet "Allah's blessing and peace be upon him" and I requested him to take the pledge of allegiance from him for migration. He said: "Migration has passed away with its people." I asked: "For what will you take the pledge of allegiance from him then?" He said: "I will take (it) for Islam, Faith, and Jihad."

4306- The same previous narration.

4307- Mujashi "Allah be pleased with him" narrated that he had gone in the company of (his brother) Abu'ma'bad (or Mujalid according to Abu'othman) to The Messenger of Allah "Allah's blessing and peace be upon him" to take the pledge of allegiance from him for migration. But The Messenger of Allah "Allah's blessing and peace be upon him" said: "The migration had gone with its people. But I will take the pledge of allegiance from him for Islam and Jihad."

4308- The same previous narration.

4309- Mujahid narrated: I said to Ibn Omar" Allah be pleased with both": "I would like to emigrate to Sham." He replied: "There is no migration, but Jihad. Go and present yourself. If you found something (for fighting in Allah's cause, you would stay); or you would return."

4310- Mujahid narrated: I said to Ibn Omar (that I would like to emigrate to Sham); and he replied: "There is no migration henceforward, or after The Messenger of Allah "Allah's blessing and peace be upon him"."

4311- Mujahid Ibn Jabr Al'makki narrated that Ibn Omar "Allah be pleased with both" used to say: "There is no migration after The Conquest (of Mecca)."

4312- Ata Ibn Abu'rabah narrated: Obaid Ibn Omar Al'laithi and I visited A'isha and asked her about emigration. She said: "Today there is no emigration. A believer used to flee away with his religion to Allah and His Apostle lest he

المرأة، فقطعت يدها، فحسنت توبتها بعد ذلك وتزوجت، قالت عائشة: فكانت تأتي بعد ذلك، فأرفع حاجتها إلى رسول الله ﷺ. [طرفه في: ٢٦٤٨].

٤٣٠٥، ٤٣٠٦ ـ حدثنا عمرو بن خالد: حدثنا زهير: حدثنا عاصم، عن أبي عثمان قال: حدثني مجاشع قال: أتيت النبي ﷺ بأخي بعد الفتح، قلت: يا رسول الله، جئتك بأخي لتبايعه على الهجرة. قال: «ذهب أهل الهجرة بما فيها» فقلت: على أي شيء تبايعه؟ قال: «أبايعه على الإسلام، والإيمان، والجهاد». فلقيت أبا معبد بعد، وكان أكبرهما، فسألته فقال: صدق مجاشع.

[طرفه في: ٢٩٦٢].

٤٣٠٧، ٤٣٠٨ ـ حدثنا محمد بن أبي بكر: حدثنا الفضيل بن سليمان: حدثنا عاصم، عن أبي عثمان النهدي، عن مجاشع بن مسعود: انطلقت بأبي معبد إلى النبي ﷺ ليبايعه على الهجرة، قال: «مضت الهجرة لأهلها، أبايعه على الإسلام والجهاد». فلقيت أبا معبد فسألته، فقال: صدق مجاشع. وقال خالد، عن أبي عثمان، عن مجاشع: أنه جاء بأخيه مجالد.

[طرفه في: ٢٩٦٢].

٤٣٠٩ ـ حدثني محمد بن بشار: حدثنا غندر: حدثنا شعبة، عن أبي بشر، عن مجاهد: قلت لابن عمر رضي الله عنهما: إني أريد أن أهاجر إلى الشأم، قال: لا هجرة، ولكن جهاد، فانطلق فاعرض نفسك، فإن وجدت شيئاً وإلا رجعت.

[طرفه في: ٣٨٩٩].

٤٣١٠ ـ وقال النضر: أخبرنا شعبة: أخبرنا أبو بشر: سمعت مجاهداً: قلت لابن عمر، فقال: لا هجرة اليوم، أو: بعد رسول الله ﷺ، مثله.

[طرفه في: ٣٨٩٩].

٤٣١١ ـ حدثني إسحاق بن يزيد: حدثنا يحيى بن حمزة قال: حدثني أبو عمرو الأوزاعي، عن عبدة بن أبي لبابة، عن مجاهد بن جبر المكي: أن عبد الله بن عمر رضي الله عنهما كان يقول: لا هجرة بعد الفتح.

[طرفه في: ٣٨٩٩].

٤٣١٢ ـ حدثنا إسحاق بن يزيد: حدثنا يحيى بن حمزة قال: حدثني الأوزاعي، عن عطاء ابن أبي رباح قال: زرت عائشة مع عبيد بن عمير، فسألها عن الهجرة، فقالت: لا هجرة اليوم،

٤٣٠٩ ـ قوله: فاعرض كذا بهمزة وصل وإن قال الشارح بهمزة قطع ا هـ.

ـ قوله (فإن وجدت شيئاً) أي: من الجهاد والقدرة عليه فهو المطلوب.

٤٣١١ ـ مجاهد بن جبر المكي نخ.

should be put to trial because of his religion. Today Allah has made Islam triumphant; and today a believer can worship his Lord wherever he likes. But there remain (of the deeds that are still rewardable in place of emigration) Jihad and good intentions."

4313- Mujahid narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” got up on the day of the Conquest of Mecca and said: "Allah has made Mecca a sanctuary since the day He created the Heavens and the Earth, and it will remain a sanctuary by virtue of the sanctity Allah has bestowed on it till The Day of Judgement. It (fighting in Mecca) was not made legal to anyone before me, nor will it be made legal to anyone after me. However, it was not made legal for me except for a short time. Its game should not be chased, nor should its trees be cut, nor should its vegetation or grass be uprooted, nor should its lost things be picked up except by one who makes a public announcement about them." Al’abbas Ibn Abdul’muttalib said: "Except the Idhkhir, O Allah's Apostle, as it is necessary for blacksmiths and houses." On that, The Prophet “Allah’s blessing and peace be upon him” kept silent and then said: "Except the Idhkhir which is lawful to cut."

[56] Allah's saying: "Assuredly Allah did help you in many battle fields and on the day of Hunain: behold your great numbers elated you, but they availed you naught: the land, for all that it is wide, did constrain you, and ye turned back in retreat. But Allah did pour His calm on the Messenger and on the Believers, and sent down forces, which ye saw not: He punished the Unbelievers: thus doth He reward those without Faith. Again will Allah, after this, turn (in mercy) to whom he will: for Allah is Oft-Forgiving, Most Merciful." (Repentance 25:27)

4314- Isma’il narrated: I saw a healed scar of a blow in the hand of Abdullah Ibn Abu'awfa who said: “I had received it during The holy battle of Hunain in which I took part along with The Prophet “Allah’s blessing and peace be upon him”.” I asked him: “Did you attend (The Holy Battle of) Hunain?” he answered: “Yes, and (attended many holy battles) before it.”

4315- Abu’is’haq reported: I heard Al’bara Ibn Azib "Allah be pleased with him" saying when he was asked: "O Abu’omara! Did you flee during the battle of Hunain?" Al’bara replied: "As for me, I emphasize that Allah's Apostle "Allah's blessing and peace be upon him" did not flee. but the hasty people hurried away at whom the people of Hawazin threw arrows. At that time, Abu’sufyan Ibn Al’harith was holding the white mule of The Prophet “Allah’s blessing and peace be upon him” by the head. The Prophet “Allah’s blessing and peace be upon him” was saying: "I am The Prophet undoubtedly, I am the son of Abdul’muttalib."

4316- Abu’is’haq narrated: Al’bara was asked while I was hearing: "Did you flee along with The Prophet “Allah’s blessing and peace be upon him” on the day of (The Holy Battle of) Hunain?" He replied: "As for The Prophet “Allah’s blessing and peace be upon him”, he did not. They (those of Hawazin) were good archers. The Prophet “Allah’s blessing and peace be upon him” was saying: "I am The Prophet undoubtedly; I am the son of Abdul’muttalib."

كانَ المُؤْمِنُ يَفِرُّ أَحَدُهُمْ بِدِينِهِ إِلَى اللَّهِ وإِلَى رَسُولِهِ ﷺ، مَخافَةَ أَنْ يُفتَنَ عَلَيهِ، فَأَمَّا اليَوْمَ فَقَدْ أَظْهَرَ اللَّهُ الإِسْلامَ، فالمُؤْمِنُ يَعْبُدُ رَبَّهُ حَيْثُ شاءَ، ولكِنْ جِهادٌ ونِيَّةٌ.

[طرفه في: ٣٠٨٠].

٤٣١٣ ـ حدّثنا إِسْحاقُ: حَدَّثَنا أَبُو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ قالَ: أَخْبَرَني حَسَنُ بْنُ مُسْلِمٍ، عَنْ مُجاهِدٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قامَ يَوْمَ الفَتْحِ فَقالَ: «إِنَّ اللَّهَ حَرَّمَ مَكَّةَ يَوْمَ خَلَقَ السَّماواتِ والأَرْضَ، فَهيَ حَرامٌ بِحَرامِ اللَّهِ إِلَى يَوْمِ القِيامَةِ، لَمْ تَحِلَّ لأَحَدٍ قَبْلِي وَلا تَحِلُّ لأَحَدٍ بَعْدِي، وَلَمْ تَحْلِلْ لِي إِلاَّ ساعَةً مِنَ الدَّهْرِ، لا يُنَفَّرُ صَيدُها، وَلا يُعْضَدُ شَوْكُها، وَلا يُخْتَلَى خَلاَهَا، وَلا تَحِلُّ لُقَطَتُها إِلاَّ لِمُنْشِدٍ». فَقالَ العَبَّاسُ بْنُ عَبْدِ المُطَّلِبِ: إِلاَّ الإِذْخِرَ يَا رَسُولَ اللَّهِ، فَإِنَّهُ لا بُدَّ مِنْهُ لِلقَينِ وَالبُيُوتِ، فَسَكَتَ ثُمَّ قالَ: «إِلاَّ الإِذْخِرَ، فَإِنَّهُ حَلالٌ». وَعَنِ ابْنِ جُرَيجٍ: أَخْبَرَنِي عَبْدُ الكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: بِمِثْلِ هذا. أَوْ نَحْوِ هذا رَواهُ أَبُو هُرَيرةَ عَنِ النَّبِيِّ ﷺ.

٥٦ ـ بابُ قَوْلِ اللَّهِ تعالى:

﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ. ثُمَّ أَنزَلَ اللَّهُ سَكِينَتَهُ ـ إِلَى قوله ـ غَفُورٌ رَّحِيمٌ﴾ [التوبة: ٢٥ـ ٢٧]

٤٣١٤ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيرٍ: حَدَّثَنا يَزِيدُ بْنُ هارُونَ: أَخْبَرَنا إِسْماعِيلُ: رَأَيتُ بِيَدِ ابْنِ أَبي أَوْفَى ضَرْبَةً، قالَ: ضُرِبْتُها مَعَ النَّبِيِّ ﷺ يَوْمَ حُنَينٍ، قُلْتُ: شَهِدْتَ حُنَيناً؟ قالَ: قَبْلَ ذلك.

٤٣١٥ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنا سُفيَانُ، عَنْ أَبي إِسْحاقَ قالَ: سَمِعْتُ البَراءَ رَضِيَ اللَّهُ عَنْهُ، وَجاءَهُ رَجُلٌ، فَقالَ: يا أَبا عُمارَةَ، أَتَوَلَّيتَ يَوْمَ حُنَينٍ؟ فَقالَ: أَمَّا أَنا فَأَشْهَدُ عَلَى النَّبِيِّ ﷺ أَنَّهُ لَمْ يُوَلِّ، وَلكِنْ عَجِلَ سَرَعَانُ القَوْمِ، فَرَشَقَتْهُمْ هَوازِنُ، وَأَبُو سُفيَانَ بْنُ الحارِثِ آخِذٌ بِرَأْسِ بَغْلَتِهِ البَيضاءِ، يَقُولُ: «أَنا النَّبِيُّ لا كَذِبْ، أَنا ابْنُ عَبدِ المُطَّلِبْ». [طرفه في: ٢٨٦٤]

٤٣١٦ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنا شُعْبَةُ، عَنْ أَبي إِسْحاقَ: قِيلَ لِلبَراءِ، وَأَنا أَسْمَعُ: أَوَلَّيتُمْ مَعَ النَّبِيِّ ﷺ يَوْمَ حُنَينٍ؟ فَقالَ: أَمَّا النَّبِيُّ ﷺ فَلاَ، كانُوا رُماةً، فَقالَ: «أَنا النَّبِيُّ لاَ كَذِبْ، أَنا ابْنُ عَبْدِ المُطَّلِبْ».

[طرفه في: ٢٨٦٤].

٤٣١٧ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ: سَمِعَ

٤٣١٥ ـ قوله: (سرعان القوم) بفتح السين والراء وقد تسكن أوائلهم الذين يسارعون إلى الشيء ويقبلون عليه بسرعة اهـ شارح.

٤٣١٦ ـ قوله: (كانوا) أي هوازن (رماة) فرشقونا بالنبل رشقاً فولينا اهـ شارح.

٤٣١٧ ـ قوله: لكن رسول الله وفي بعض النسخ لكنّ رسول الله.

4317- Abu'is'haq reported: Al'bara Ibn Azib "Allah be pleased with him" was asked by a man from Qais: "Did you flee leaving Allah's Apostle "Allah's blessing and peace be upon him" during the battle of Hunain?" Al'bara replied: "But Allah's Apostle "Allah's blessing and peace be upon him" did not flee. The people of the Tribe of Hawazin were good archers. When we met them, we attacked them, and they fled. When the Muslims started collecting the war spoils, the pagans faced us with arrows, but Allah's Apostle "Allah's blessing and peace be upon him" did not flee. No doubt, I saw him on his white mule with Abu'sufyan holding its reins. The Prophet "Allah's blessing and peace be upon him" was saying: "I am truly The Prophet; I am the son of Abdul'muttalib."

4318- Urwa told: Both of Al'miswar Ibn Makhrama and Marwan told him: When the delegates of the tribe of Hawazin after embracing Islam, came to The Messenger of Allah "Allah's blessing and peace be upon him", he got up. They appealed to him to return their property and their captives. Allah's Apostle "Allah's blessing and peace be upon him" said to them: "Indeed, I have with me what you see. The most beloved statement to me is the true one. So, you have the option of restoring your property or your captives, for I have delayed distributing them." Indeed, Allah's Apostle "Allah's blessing and peace be upon him" had been waiting for them for more than ten days on his return from Ta'if. When they realized that Allah's Apostle "Allah's blessing and peace be upon him" would return to them only one of the two things, they said: "We choose our captives." So, Allah's Apostle "Allah's blessing and peace be upon him" got up in the gathering of the Muslims, praised Allah as He deserved, and said: "Then after! These brethren of yours have come to you with repentance and I see it proper to return their captives to them. So, whoever amongst you likes to do that as a favour, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first booty which Allah will give us then he can do so." The people replied: "We agree to give up our shares willingly as a favour for Allah's Apostle." Then Allah's Apostle "Allah's blessing and peace be upon him" said: "We Don't know who amongst you has agreed and who hasn't. Go back and your chiefs may tell us your opinion." So, all of them returned and their chiefs discussed the matter with them. Then they (Their chiefs) came to Allah's Apostle "Allah's blessing and peace be upon him" to tell him that they (people) had given up their shares gladly and willingly.

4319- The same as above.

4320- Nafi narrated that Ibn Omar "Allah be pleased with both" had told: Omar Ibn Al'khattab talked to The Prophet "Allah's blessing and peace be upon him" about a vow he had made in the Pre-Islamic period of ignorance to stay in I'tikaf (for one night in the Sacred Mosque)." The Prophet "Allah's blessing and peace be upon him" told him to fulfill his vow."

البَراءَ، وسأَلَهُ رَجلٌ مِن قيس: أَفَرَرْتُم عَنْ رَسُولِ اللَّهِ ﷺ يَوم حُنَين؟ فقالَ: لكِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَفِرَّ، كانَتْ هَوازِنُ رُماةً، وَإِنَّا لَمَّا حَمَلْنا عَلَيهِم انْكَشَفُوا، فَأَكْبَبْنا على الغَنائِمِ، فاسْتُقْبِلْنا بالسِّهامِ، ولَقَدْ رَأَيتُ رسولَ اللَّهِ ﷺ على بَغْلَتِهِ البَيْضاءِ، وإِنَّ أَبا سُفيانَ آخذٌ بِزِمامِها، وهُوَ يَقولُ: «أَنا النَّبِيُّ ﷺ لا كَذِبْ».

قال إِسْرائيل وزُهَيرٌ: نَزَلَ النَّبِيُّ ﷺ عَنْ بَغْلَتِهِ.

[طرفه في: ٢٨٦٤]

٤٣١٨ ، ٤٣١٩ ـ حدثنا سَعيدُ بنُ عُفَير قال: حَدَّثَني لَيثٌ: حَدَّثَني عُقَيلٌ، عَنِ ابْنِ شِهابٍ. وحَدَّثَني إِسْحاقُ: حَدَّثَنا يَعْقُوبُ بنُ إِبْراهِيمَ: حَدَّثَنا ابْنُ أَخي ابْنِ شِهابٍ: قالَ مُحَمَّدُ بنُ شِهابٍ: وزَعَمَ عُرْوَةُ بنُ الزُّبَيرِ: أَنَّ مَرْوانَ والمِسْوَرَ بنَ مَخْرَمَةَ أَخْبَراهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قامَ حِينَ جاءَهُ وَفْدُ هَوازِنَ مُسْلِمِينَ، فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيهِم أَمْوالَهُم وسَبْيَهُم، فَقالَ لَهُم رَسُولُ اللَّهِ ﷺ: «مَعِي مَنْ تَرَوْنَ، وأَحَبُّ الحَدِيثِ إِلَيَّ أَصْدَقُهُ، فاخْتارُوا إِحْدَى الطَّائِفَتَينِ: إِمَّا السَّبْيَ، وَإِمَّا المالَ، وقَدْ كُنْتُ اسْتَأْنَيْتُ بِكُم». وكانَ أَنْظَرَهُم رَسُولُ اللَّهِ ﷺ بِضْعَ عَشْرَةَ لَيلَةً حِينَ قَفَلَ مِنَ الطَّائِفِ، فَلَمَّا تَبَيَّنَ لَهُم أَنَّ رَسُولَ اللَّهِ ﷺ غَيرُ رادٍّ إِلَيهِم إِلا إِحْدَى الطَّائِفَتَينِ، قالُوا: فَإِنَّا نَخْتارُ سَبْيَنا، فَقامَ رَسُولُ اللَّهِ ﷺ في المُسْلِمِينَ، فَأَثْنَى عَلَى اللَّهِ بِما هُوَ أَهْلُهُ، ثُمَّ قالَ: «أَمَّا بَعْدُ، فَإِنَّ إِخْوانَكُم قَدْ جاؤُونا تائِبِينَ، وإِنِّي قَدْ رَأَيْتُ أَنْ أَرُدَّ إِلَيهِم سَبْيَهُم، فَمَنْ أَحَبَّ مِنْكُم أَنْ يُطَيِّبَ ذلِكَ فَلْيَفْعَل، وَمَنْ أَحَبَّ مِنْكُم أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ ما يُفِيءُ اللَّهُ عَلَينا فَلْيَفْعَل». فَقالَ النَّاسُ: قَدْ طَيَّبْنا ذلِكَ يا رَسُولَ اللَّهِ، فَقالَ رَسُولُ اللَّهِ ﷺ: «إِنَّا لا نَدْرِي مَنْ أَذِنَ مِنْكُمْ في ذلِكَ مِمَّنْ لَمْ يَأْذَنْ، فارْجِعُوا حَتَّى يَرْفَعَ إِلَينا عُرَفاؤُكُم أَمْرَكُم». فَرَجَعَ النَّاسُ، فَكَلَّمَهُم عُرَفاؤُهُم، ثُمَّ رَجَعُوا إِلى رَسُولِ اللَّهِ ﷺ فَأَخْبَرُوهُ أَنَّهُم قَدْ طَيَّبُوا وأَذِنُوا. هذا الَّذِي بَلَغَنِي عَنْ سَبْيِ هَوازِنَ.

[طرفه في: ٢٣٠٧]

٤٣٢٠ ـ حدثنا أَبُو النُّعْمانِ: حَدَّثَنا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ نافِعٍ: أَنَّ عُمَرَ قالَ: يا رَسُولَ اللَّهِ.

حَدَّثَني مُحَمَّدُ بنُ مُقاتِلٍ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: لَمَّا قَفَلْنا مِنْ حُنَينٍ، سَأَلَ عُمَرُ النَّبِيَّ ﷺ عَنْ نَذْرٍ كانَ نَذَرَهُ في الجاهِلِيَّةِ، اعْتِكافٍ؟ فَأَمَرَهُ النَّبِيُّ ﷺ بِوَفائِهِ. وقالَ بَعْضُهُم: حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ.

٤٣١٨ ، ٤٣١٩ ـ قوله: (استأنيت بكم) أي أخرت قسم السبي بسببكم لتحضروا ولأبي ذر لكم أي لأجلكم فابطأتم

ا هـ من الشارح

4321- Abu'quatada "Allah be pleased with him" narrated: We set out in the company of The Prophet "Allah's blessing and peace be upon him" in the year of (The Holy Battle of) Hunain. Faced the enemy, the Muslims retreated. I saw one of the pagans overpowering one of the Muslims, so I struck the pagan from behind his neck causing his armor to be cut off. The pagan headed towards me and pressed me so forcibly that I felt as if I were about to die. Then death took him over and he released me. Afterwards I followed Omar to whom I said: "What is wrong with the people?" He said: "It is the Order of Allah." Then the Muslims returned (to the battlefield and became victorious). Then The Prophet "Allah's blessing and peace be upon him" sat and said: "Whoever had killed an Infidel and has an evidence to this issue, will have the spoils of the deceased." I (stood up but I) said: "Who will be my witness?" and then sat down. Then The Prophet "Allah's blessing and peace be upon him" repeated his question. I stood up but I said: "Who will be my witness?" and then sat down. Then The Prophet "Allah's blessing and peace be upon him" said the same (for the third time). So I got up. The Prophet "Allah's blessing and peace be upon him" said: "What is the matter with you O Abu'quatada?" I narrated the whole story. A man said: "Abu'quatada is true, and the spoils of the deceased are with me, so please compensate Abu'quatada on my behalf." Abu'bakr said: "No! By Allah, it will never happen that The Prophet "Allah's blessing and peace be upon him" leaves a Lion of Allah who fights for the Sake of Allah and His Apostle and gives his spoils to you." The Prophet "Allah's blessing and peace be upon him" said: "Abu'bakr is true. Give it back to him!" So he gave it to me with which I bought a garden in (the land of) Banu'salama ; and that was the first property I got after embracing Islam.

4322- Abu'quatada "Allah be pleased with him" narrated: When it was the day of (The Holy Battle of) Hunain, I saw a Muslim fighting with one of the pagans and another pagan was hiding himself behind the Muslim in order to kill him. So I hurried towards the pagan who was hiding behind the Muslim to kill him. When he raised his hand to hit me I hit his hand which I cut off. That man got hold of, and pressed me so forcibly that I was afraid (that I would die). Then he knelt down and his grip became loose. So, I pushed and killed him. The Muslims (but not The Prophet "Allah's blessing and peace be upon him" and some of his companions) started fleeing and I too, fled with them. Suddenly I met Omar Ibn Al'khattab amongst the people whom I asked : "What is wrong with the people?" He said: "It is the order of Allah." Then the people returned to The Messenger of Allah "Allah's blessing and peace be upon him" (after attacking and defeating the enemy). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever proves that he has killed an infidel, will have the spoils of the killed man." So I got up to look for an evidence to prove that I had killed an infidel, but I could find nobody to bear witness for me, so I sat down. Then it seemed to me (to speak of it) and I mentioned the case to Allah's Apostle. A man from those sitting with him (The Prophet) said: "The arms of the killed one whom he has mentioned, are with me, so please compensate him for it (the spoils)." Abu'bakr said: "No, The Messenger of Allah "Allah's blessing and peace be upon him" will never give it (the spoils) to a weak humble one from Quraish and leave one of Allah's Lions who fights

وَرَوَاهُ جَرِيرُ بْنُ حَازِمٍ، وَحَمَّادُ بْنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٢٠٣٢]

٤٣٢١ - حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرِ ابْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ قالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ عامَ حُنَيْنٍ، فَلَمَّا الْتَقَيْنا كانَتْ لِلْمُسْلِمِينَ جَوْلَةٌ، فَرَأَيْتُ رَجُلاً مِنَ المُشْرِكِينَ قَدْ عَلا رَجلاً مِنَ المُسْلِمِينَ، فَضَرَبْتُهُ مِن وَرائِهِ عَلَى حَبْلِ عاتِقِهِ بِالسَّيْفِ فَقَطَعْتُ الدِّرْعَ، وَأَقْبَلَ عَلَيَّ فَضَمَّنِي ضَمَّةً وَجَدْتُ مِنْها رِيحَ المَوْتِ، ثُمَّ أَدْرَكَهُ المَوْتُ فَأَرْسَلَنِي، فَلَحِقْتُ عُمَرَ فَقُلْتُ: ما بالُ النَّاسِ؟ قالَ أَمْرُ اللَّهِ عَزَّ وَجَلَّ. ثُمَّ رَجَعُوا، وَجَلَسَ النَّبِيُّ ﷺ فَقالَ: «مَن قَتَلَ قَتِيلاً لَهُ عَلَيهِ بَيِّنَةٌ فَلَهُ سَلَبُهُ». فَقُلْتُ: مَن يَشْهَدُ لِي؟ ثُمَّ جَلَسْتُ، قالَ: ثُمَّ قالَ النَّبِيُّ ﷺ: مِثْلَهُ، فَقُمْتُ، فَقُلْتُ: مَن يَشْهَدُ لِي؟ ثُمَّ جَلَسْتُ، قالَ ثُمَّ قالَ النَّبِيُّ ﷺ: مِثْلَهُ، فَقُمْتُ، فَقالَ «ما لَكَ يا أَبا قَتادَةَ؟» فَأَخْبَرْتُهُ، فَقالَ رَجُلٌ: صَدَقَ، وَسَلَبُهُ عِنْدِي، فَأَرْضِهِ مِنِّي، فَقالَ: أَبُو بَكْرٍ: لاهَا اللَّهِ، إِذاً، لا يَعْمِدُ إِلَى أَسَدٍ مِن أُسْدِ اللَّهِ، يُقاتِلُ عَنِ اللَّهِ وَرَسُولِهِ ﷺ فَيُعْطِيكَ سَلَبَهُ. فَقالَ النَّبِيُّ ﷺ: «صَدَقَ، فَأَعْطِهِ». فَأَعْطَانِيهِ، فَابْتَعْتُ بِهِ مَخْرَفاً فِي بَنِي سَلِمَةَ، فَإِنَّهُ لأَوَّلُ مالٍ تَأَثَّلْتُهُ فِي الإِسْلامِ.

[طرفه في: ٢١٠٠]

٤٣٢٢ - وَقالَ اللَّيْثُ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرِ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ، مَوْلَى أَبِي قَتَادَةَ: أَنَّ أَبا قَتَادَةَ، قالَ: لَمَّا كانَ يَوْمُ حُنَيْنٍ، نَظَرْتُ إِلَى رَجُلٍ مِنَ المُسْلِمِينَ، يُقاتِلُ رَجلاً مِنَ المُشْرِكِينَ، وَآخَرُ مِنَ المُشْرِكِينَ يَخْتِلُهُ مِن وَرائِهِ لِيَقْتُلَهُ، فَأَسْرَعْتُ إِلَى الَّذِي يَخْتِلُهُ، فَرَفَعَ يَدَهُ لِيَضْرِبَنِي وَأَضْرِبُ يَدَهُ فَقَطَعْتُها، ثُمَّ أَخَذَنِي فَضَمَّنِي ضَمّاً شَدِيداً حَتَّى تَخَوَّفْتُ، ثُمَّ تَرَكَ، فَتَحَلَّلَ، وَدَفَعْتُهُ ثُمَّ قَتَلْتُهُ، وَانْهَزَمَ المُسْلِمُونَ وَانْهَزَمْتُ مَعَهُمْ، فَإِذا بِعُمَرَ بْنِ الخَطَّابِ فِي النَّاسِ، فَقُلْتُ لَهُ: ما شَأْنُ النَّاسِ؟ قالَ: أَمْرُ اللَّهِ، ثُمَّ تَراجَعَ النَّاسُ إِلَى رَسُولِ اللَّهِ ﷺ، فَقالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَقامَ بَيِّنَةً عَلَى قَتِيلٍ قَتَلَهُ فَلَهُ سَلَبُهُ». فَقُمْتُ لأَلْتَمِسَ بَيِّنَةً عَلَى قَتِيلِي، فَلَمْ أَرَ أَحَداً يَشْهَدُ لِي فَجَلَسْتُ، ثُمَّ بَدا لِي فَذَكَرْتُ أَمْرَهُ لِرَسُولِ اللَّهِ ﷺ، فَقالَ رَجُلٌ مِن جُلَسائِهِ: سِلاحُ هذا القَتِيلِ الَّذِي يَذْكُرُ عِنْدِي، فَأَرْضِهِ مِنْهُ، فَقالَ أَبُو بَكْرٍ: كَلَّا، لا يُعْطِهِ أُصَيْبِغَ

٤٣٢١ ـ قوله: (على حبل عاتقه) أراد بالحبل العصب

ـ قوله: (لاها الله) أي لا والله

ـ قوله: لا يعمد أي لا يقصد النبي ﷺ.

ـ (مخرفاً) أي بستاناً (في بني سلمة) بكسر اللام بطن من الأنصار (تأثلته) أي اقتنيته ا هـ شارح.

٤٣٢٢ ـ قوله: (يختله) يخدعه.

ـ قوله: (لا يعطه) أي لا يعطي رسول الله ﷺ سلاح الرجل الذي هو سلبه وقوله: أصيبغ مفعول ثان وهو نوع من الطيور ضعيف شبهه به لعجزه وهوانه وفي رواية أضيبع بالضاد والعين وهو تصغير الضبع على غير قياس أفاده العيني.

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on behalf of Allah and His Apostle." The Messenger of Allah “Allah’s blessing and peace be upon him” then got up and gave that (spoils) to me, with which I bought a garden; and it was the first property I had after embracing Islam.

[57] The holy battle of Awtas

4323- Abu'moosa "Allah be pleased with him" reported: When The Prophet "Allah's blessing and peace be upon him" had finished from the battle of Hunain, he sent Abu'amer at the head of an army to Awtas. He (Abu’amer) met Duraid Ibn As’summa who was killed and Allah defeated his companions. The Prophet "Allah's blessing and peace be upon him" sent me with Abu’amer. Abu’amer was shot at his knee with an arrow, which a man from Jushm had thrown and fixed into his knee. I went to him and said: "O Uncle! Who shot you?" He pointed me out (his killer) saying: "That is my killer who shot me (with an arrow)." So I headed towards and overtook him. When he saw me, he fled, and I followed him and started saying to him: "Won't you be ashamed? Won't you stop?" So that person stopped, and we exchanged two hits with the swords and I killed him.

Then I said to Abu’amer: "Allah has killed your killer." He said: "Take out this arrow." So I removed it, and water oozed out of the wound. He then said: "O son of my brother! Convey my compliments to The Prophet "Allah's blessing and peace be upon him" and request him to ask Allah's Forgiveness for me." Abu’amer made me his successor in commanding the people (Troops). He survived for a short while and then died. (Later) I returned and entered upon The Prophet "Allah's blessing and peace be upon him" at his house, and found him lying in a bed made of stalks of date-palm leaves knitted with ropes, and on it there was bedding. The strings of the bed had their traces over his back and sides. Then I told The Prophet "Allah's blessing and peace be upon him" about our and Abu'amer's news and how he had said: "Tell him to ask for Allah's Forgiveness for me."

The Prophet "Allah's blessing and peace be upon him" asked for water, performed ablution and then raised hands, saying: "O Allah's! Forgive Obaid, Abu’amer." At that time I saw the whiteness of The Prophet's armpits. The Prophet "Allah's blessing and peace be upon him" then said: "O Allah, make him (Abu’amer) on the Day of Judgement, superior to many of your human creatures." I said: "Will you ask Allah's Forgiveness for me?" The Prophet "Allah's blessing and peace be upon him" said: "O Allah! forgive the sins of Abdullah Ibn Qais and admit him to a nice entrance (in Paradise) on the Day of Judgement."

[58] The holy battle of Ta'if in Shawwal of the year of eight of Hegira

4324- Ommu'salama "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" came to me while there was an effeminate man sitting with me, whom I heard saying to Abdullah Ibn

مِن قُرَيش وَيَدَعَ أَسَداً مِن أُسد اللَّه، يُقَاتِلُ عَنْ اللَّهِ وَرَسُوله ﷺ. قالَ: فَقَامَ رَسُولُ اللَّه ﷺ فَأَدَّاهُ إِلَيَّ، فَاشْتَرَيتُ مِنهُ خِرَافاً، فَكانَ أَوَّلَ مال تأَثَّلتُهُ في الإِسْلامِ.

[طرفه في: ٢١٠٠].

٥٧ ـ بابُ غَزْوَةِ أَوْطَاس

٤٣٢٣ ـ حدّثنا مُحَمَّدُ بنُ العَلاءِ: حَدَّثَنا أَبو أُسامَةَ، عَنْ بُرَيد بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى رَضِيَ اللَّهُ عَنهُ قالَ: لَمَّا فرَغَ النَّبِيُّ ﷺ مِنْ حُنَينٍ بعَثَ أَبا عامِرٍ عَلى جَيشٍ إِلَى أَوطاس، فلَقِيَ دُرَيدَ بنَ الصِّمَّةِ، فقُتِلَ دُرَيدٌ وهَزَمَ اللّهُ أَصحابَهُ، قالَ أَبُو مُوسى: وبَعثَنِي مَعَ أَبِي عامِرٍ، فرُمِيَ أَبو عامر في رُكبَتِهِ، رَماه جُشَمِيٌّ بِسَهْمٍ فَأَثْبَتَهُ في رُكبَتِهِ، فانتَهَيتُ إِلَيهِ فَقلتُ: يا عَمِّ مَن رَماكَ؟ فأَشارَ إِلى أَبي مُوسى فَقالَ: ذاكَ قاتِلي الَّذي رَماني، فَقَصَدْتُ لَهُ فَلَحِقْتُهُ، فَلَمَّا رَآني وَلَّى، فاتَّبَعْتُهُ وَجَعَلتُ أَقُولُ لَهُ: أَلاَ تَستَحيي، أَلاَ تَثبُتُ، فَكَفَّ، فَاخْتَلَفْنَا ضَرْبَتَينِ بِالسَّيفِ فَقَتَلْتُهُ، ثُمّ قُلتُ لأَبِي عامِرٍ: قَتَلَ اللَّهُ صاحِبَكَ، قالَ: فانْزِعْ هذا السَّهمَ، فَنَزَعْتُهُ فنَزَا مِنهُ الماءُ، قالَ يا ابْنَ أَخِي: أَقْرِىءِ النَّبِيَّ ﷺ السَّلامَ، وقُل لَهُ: اسْتغفِرْ لِي. وَاستَخلَفَنِي أَبُو عامِرٍ عَلى النَّاسِ، فَمَكَثَ يَسِيراً ثُمّ ماتَ، فَرَجعتُ فَدَخلتُ عَلى النَّبِيِّ ﷺ في بَيتِهِ عَلى سَرِيرٍ مُرْمَلٍ وَعلَيهِ فِرَاشٌ، قَدْ أَثَّرَ رِمالُ السَّرِيرِ بِظَهْرِهِ وَجَنْبَيهِ، فَأَخْبَرْتُهُ بِخَبَرِنا وَخَبَرِ أَبِي عامِرٍ، وَقالَ: قُل لَهُ: اسْتَغْفِرْ لِي، فَدَعا بِماءٍ فَتَوضأَ، ثُمَّ رَفعَ يدَيهِ فقالَ: «اللَّهُمَّ اغفِرْ لِعُبَيدٍ أَبِي عامِرٍ». وَرَأَيتُ بَياضَ إِبْطَيهِ، ثُمَّ قالَ: «اللَّهُمَّ اجْعَلهُ يَوْمَ القِيَامَةِ فَوقَ كَثِيرٍ مِن خَلقِكَ مِنَ النَّاسِ». فَقُلتُ: وَلِي فَاسْتَغْفِرْ، فَقالَ: «اللَّهُمَّ اغْفِرْ لِعَبْدِ اللَّهِ بْنِ قَيسٍ ذَنْبَهُ، وَأَدْخِلهُ يَوْمَ القِيَامَةِ مُدْخَلاً كَرِيماً». قالَ أَبُو بُرْدَةَ: إِحْدَاهُمَا لأَبِي عامِرٍ، وَالأُخْرَى لأَبِي مُوسى.

[طرفه في: ٢٨٨٤].

٥٨ ـ بابُ غَزْوَةِ الطَّائِفِ

في شَوَّالٍ سَنةَ ثَمانٍ، قالَهُ مُوسى بنُ عُقْبَةَ.

٤٣٢٤ ـ حدّثنا الحُمَيدِيُّ: سَمِعَ سُفيَانَ: حَدَّثَنا هِشَامٌ، عَنْ أَبِيهِ، عَنْ زَينَبَ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّهَا أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنهَا: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَعِندِي مُخَنَّثٌ، فَسَمِعَتُهُ يَقُولُ

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ـ قوله: ويدع أي يترك وهو بالنصب ا هـ عيني.

ـ (خرافاً) أي بستاناً أقام الثمر مقام الأصل ا هـ شارح.

٤٣٢٣ ـ قوله: (فأشار إلى أبي موسى) يقوله أبو موسى معبراً عن نفسه بالغيبة.

باب ٥٧ ـ قوله: (باب غزاة) وروي: باب غزوة وكلاهما سواء.

ـ (نزا) أي انصب.

ـ قوله: (مرمل) بهذا الضبط ولأبي ذر مرمل بفتح الراء والميم الثانية مشددة أي منسوج بحبل ونحوه (شارح).

Abu'omaiyya: "O Abdullah! See if Allah makes you conquer Ta'if tomorrow, then take the daughter of Ghailan (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back." The Prophet "Allah's blessing and peace be upon him" then said: "These (effeminate men) should never enter upon you (O women!)"

4325- Abdullah Ibn Amr "Allah be pleased with both" reported: When Allah's Apostle "Allah's blessing and peace be upon him" besieged Ta'if and could not conquer its people, he said: "We will return (to Medina) If Allah wills." That distressed the Companions (of The Prophet "Allah's blessing and peace be upon him") and they said: "Shall we go away without conquering it (The Fort of Ta'if)?" Once The Prophet "Allah's blessing and peace be upon him" said: "Let us return." Then The Prophet "Allah's blessing and peace be upon him" said (to them): "Fight tomorrow." They fought and (many of them) got wounded, whereupon The Prophet "Allah's blessing and peace be upon him" said: "We will return (to Medina) tomorrow if Allah wills." That delighted them, whereupon The Prophet "Allah's blessing and peace be upon him" smiled.

4326- both of Sa'd, who was the first to throw an arrow in Allah's Cause, and Abu'bakra, who was the first to jump over the wall of Ta'if fort," Allah be pleased with them" narrated: We heard The Prophet "Allah's blessing and peace be upon him" saying: " If somebody claims to be the son of someone other than his father knowingly, he will be denied Paradise. "

4327- The same previous narration.

4328- Abu'moosa "Allah be pleased with him" reported: "I was with The Prophet "Allah's blessing and peace be upon him" when he was encamping at Al'ji'rana between Mecca and Medina and Bilal was with him. A Bedouin came to The Prophet "Allah's blessing and peace be upon him" and said: "Won't you fulfill what you have promised me?" The Prophet "Allah's blessing and peace be upon him" said: "Rejoice (at what I will do for you)." The Bedouin said: "(You have said to me) rejoice too often." Then The Prophet "Allah's blessing and peace be upon him" turned to me (Abu'moosa) and Bilal angrily and said: "The Bedouin has refused the good tidings, so you both accept them." Bilal and I said: "We accept them." Then The Prophet "Allah's blessing and peace be upon him" asked for a drinking bowl containing water in which he washed his hands and face. Then he took a mouthful of water and threw it therein saying (to us): "Drink (some of) it and pour (some) over your faces and chests and be happy at the good tidings." So they both took the drinking bowl

لِعَبدِ اللَّهِ بنِ أُمَيَّةَ: يا عَبدَ اللَّهِ، أَرَأَيتَ إِنْ فتحَ اللَّهُ عَليكُمُ الطَّائِفَ غَداً، فَعَليكَ بِابنَةِ غَيلانَ، فَإِنَّها تُقبِلُ بِأَربَعٍ وتُدبِرُ بِثمانٍ. وقالَ النَّبيُّ ﷺ: «لا يَدخُلَنَّ هؤلاءِ عَليكُنَّ».

قالَ ابنُ عُيَينَةَ: وَقالَ ابنُ جُرَيجٍ: المُخَنَّثُ: هِيتٌ.

حدّثنا مَحمودٌ: حدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامٍ: بهذا، وزادَ: وَهْوَ مُحاصِرُ الطَّائِفِ يَوْمَئِذٍ.

[الحديث ٤٣٢٤ ـ طرفاه في: ٥٢٣٥، ٥٨٨٧].

٤٣٢٥ ـ حدّثنا عَليُّ بنُ عَبدِ اللَّهِ: حَدَّثَنا سُفيانُ، عَنْ عَمرٍو، عَنْ أَبي العَبَّاسِ الشَّاعِرِ الأَعمى، عَنْ عَبدِ اللَّهِ بنِ عَمرٍو قالَ: لَمَّا حاصَرَ رَسُولُ اللَّهِ ﷺ الطَّائِفَ، فَلَمْ يَنَلْ مِنهُمْ شَيئاً، قالَ: «إِنَّا قافِلُونَ إِنْ شاءَ اللَّهُ». فَثَقُلَ عَلَيهِمْ، وَقالُوا: نَذهَبُ وَلا نَفتَحُهُ، وقالَ مَرَّةً: «نَقفُلُ». فَقالَ «اغدُوا عَلى القِتالِ». فَغَدَوْا فَأَصابَهُمْ جِراحٌ، فَقالَ: «إِنَّا قافِلُونَ غَداً إِنْ شاءَ اللَّهُ» فَأَعجَبَهُمْ، فَضَحِكَ النَّبيُّ ﷺ. وقالَ سُفيانُ مَرَّةً: فَتَبَسَّمَ. قالَ: قالَ الحُمَيديُّ: حَدَّثَنا سُفيانُ الخَبَرَ كُلَّهُ.

[الحديث ٤٣٢٥ ـ طرفاه في: ٦٠٨٦، ٧٤٨٠].

٤٣٢٦، ٤٣٢٧ ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنا غُندَرٌ: حَدَّثَنا شُعبَةُ، عَنْ عاصِمٍ قالَ: سَمِعتُ أَبا عُثمانَ قالَ: سَمِعتُ سَعداً، وَهْوَ أَوَّلُ مَنْ رَمَى بِسَهمٍ في سَبيلِ اللَّهِ، وَأَبا بَكرَةَ، وَكانَ تَسَوَّرَ حِصنَ الطَّائِفِ في أُناسٍ فَجاءَ إِلى النَّبيِّ ﷺ، فَقالا: سَمِعنا النَّبيَّ ﷺ يَقُولُ: «مَنِ ادَّعى إِلى غَيرِ أَبيهِ، وَهْوَ يَعلَمُ، فَالجَنَّةُ عَلَيهِ حَرامٌ».

وقالَ هِشامٌ: وأَخبَرَنا مَعمَرٌ، عَنْ عاصِمٍ، عَنْ أَبي العالِيَةِ، أَوْ أَبي عُثمانَ النَّهديِّ قالَ: سَمِعتُ سَعداً وَأَبا بَكرَةَ، عَنِ النَّبيِّ ﷺ. قالَ عاصِمٌ: قُلتُ: لَقَدْ شَهِدَ عِندَكَ رَجُلانِ حَسْبُكَ بِهِما، قالَ: أَجَلْ، أَمَّا أَحَدُهُما فَأَوَّلُ مَنْ رَمى بِسَهمٍ في سَبيلِ اللَّهِ، وَأَمَّا الآخَرُ فَنَزَلَ إِلى النَّبيِّ ﷺ ثالِثَ ثَلاثَةٍ وَعِشرينَ مِنَ الطَّائِفِ.

[الحديث ٤٣٢٦، ٤٣٢٧ ـ طرفاه في: ٦٧٦٦، ٦٧٦٧].

٤٣٢٨ ـ حدّثنا مُحَمَّدُ بنُ العَلاءِ: حَدَّثَنا أَبُو أُسامَةَ، عَنْ بُرَيدِ بنِ عَبدِ اللَّهِ، عَنْ أَبي بُردَةَ، عَنْ أَبي مُوسى رَضيَ اللَّهُ عَنهُ قالَ: كُنتُ عِندَ النَّبيِّ ﷺ وَهْوَ نازِلٌ بِالجِعْرانَةِ بَينَ مَكَّةَ والمَدينَةِ، وَمَعَهُ بِلالٌ، فَأَتى النَّبيَّ ﷺ أَعرابيٌّ فَقالَ: أَلا تُنجِزُ لي ما وَعَدتَني؟ فَقالَ لَهُ: «أَبشِرْ». فَقالَ: قَدْ أَكثَرتَ عَلَيَّ مِنْ أَبشِرْ، فَأَقبَلَ عَلى أَبي مُوسى وَبِلالٍ كَهَيئَةِ الغَضبانِ، فَقالَ: «رَدَّ البُشرى، فَاقبَلا أَنتُما». قالا: قَبِلنا، ثُمَّ دَعا بِقَدَحٍ فيهِ ماءٌ، فَغَسَلَ يَدَيهِ وَوَجهَهُ فيهِ وَمَجَّ فيهِ، ثُمَّ قالَ: «اشرَبا مِنهُ،

٤٣٢٥ ـ قوله: (قال: قال الحميدي الخ) أي قال المؤلف: قال الحميدي الخ.

٤٣٢٦، ٤٣٢٧ ـ قوله: (تسوّر الخ) أي صعد الى أعلاه ثم تدلى منه اهـ شارح.

٤٣٢٨ ـ قوله: (بالجعرانة) بالتخفيف والتشديد (شارح).

and did as instructed. Ommu'salama called from behind a screen: "Keep something (of the water) for your mother." So they left some of it for her.

4329- Safwan Ibn Ya'li Ibn Omaiyya narrated that Ya'li had said: "Would that I could see The Prophet "Allah's blessing and peace be upon him" when he is being revealed!" He added: While The Prophet "Allah's blessing and peace be upon him" was at Al'ji'rana, shaded with a cloth sheet (in the form of a tent) with some of his companions, suddenly there came to him a Bedouin wearing a cloak and perfumed excessively. He said: "O Messenger of Allah! What is your opinion regarding a man wearing a cloak, who assumes the state of Ihram for Umra after applying perfume to his body?" Omar signalled with his hand to Ya'li to come. Ya'li came and put his head (under that cloth sheet) and saw The Prophet "Allah's blessing and peace be upon him" red-faced. When that state (of The Prophet "Allah's blessing and peace be upon him") was over, he said: "Where is he who asked me about the Umra?" The man was looked for and brought to The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said (to him): "As for the perfume you applied to your body, wash it off your body thrice, and take off your cloak, and then do in your Umra what you do in your Hajj."

4330- Abdullah Ibn Zaid Ibn Asim narrated: When Allah gave to His Apostle the war booty on the day of Hunain, he distributed it amongst those whose hearts have been reconciled (to Islam), but did give nothing to the Ansar. So they seemed to have felt angry and sad as they did not get the same as other people got. The Prophet "Allah's blessing and peace be upon him" then addressed them saying: "O community of Ansar! Didn't I find you astray, and then Allah guided you on the Right Path through me? You were divided into factions, and Allah brought you together through me; you were poor and Allah made you rich through me." The more The Prophet "Allah's blessing and peace be upon him" said, the more they replied: "Allah and his Messenger have more favours to do." The Prophet "Allah's blessing and peace be upon him" said: "What stops you from answering The Messenger of Allah?" But the more he said to them, the more they replied: "Allah and His Messenger have more favours to do." The Prophet "Allah's blessing and peace be upon him" then said: "If you wish you could say: You came to us in such-and-such state. Wouldn't you be willing to see the people go away with sheep and camels while you go with The Prophet "Allah's blessing and peace be upon him" to your homes? But for the migration, I would have been one of the Ansar, and if the people took their way through a valley or mountain pass, I would choose the valley or mountain pass of the Ansar. The Ansar are (in relation to me) like those clothes which are in direct contact with the body and worn inside the other garments, and the people are like those clothes which are not in direct contact with the body and are worn over other garments. No doubt, you will see other people given preference over you, so you should be patient till you meet me at the fount."

وَأَفرِغا عَلَى وُجوهِكُما وَنُحورِكُما وَأَبْشِرا» فَأَخَذَا القَدَحَ فَفَعَلا، فَنادَتْ أُمُّ سَلَمَةَ مِنْ وَراءِ السِّتْرِ: أَنْ أَفْضِلا لأمكما، فأفضلا لها منه طائفة.

[طرفه في: ١٨٨]

٤٣٢٩ ـ حدَّثنا يَعْقوبُ بنُ إِبراهيم: حدَّثنا إسماعِيل: حدَّثنا ابْنُ جُرَيجٍ قال: أَخبَرني عَطاءٌ: أَنَّ صَفوانَ بْنَ يَعْلى بْنِ أُمَيَّةَ أَخبَرَ: أَنَّ يَعْلى كانَ يَقولُ: لَيتَنِي أَرى رَسولَ اللَّهِ ﷺ حِينَ يَنزِلُ عليه، قال فبينا النَّبيُّ ﷺ بالجِعْرانَةِ، وعليه ثوبٌ قد أُظِلَّ به، معه فيه ناسٌ من أصحابه، إذْ جاءَه أعرابيٌّ عليه جُبَّةٌ، متضمِّخٌ بطيبٍ، فقال: يا رسولَ اللَّه، كيف ترى في رَجُلٍ أحرَمَ بعُمرةٍ في جُبَّةٍ بَعْدَمَا تضمَّخ بالطيبِ؟ فَأَشارَ عُمَرُ إِلى يَعْلى بِيَدِهِ: أَنْ تَعالَ، فَجاءَ يَعْلى فَأَدْخَلَ رَأْسَهُ، فإذا النَّبيُّ ﷺ مُحمَرُّ الوجه، يغطُّ كذلكَ ساعةً، ثُمَّ سُرِّيَ عنهُ، فقال: «أينَ الَّذي يسألُني عن العُمرةِ آنفاً»؟ فالتُمِسَ الرَّجُلُ فأُتِيَ به، فقال: «أمَّا الطيبُ الَّذي بكَ فاغسلهُ ثلاثَ مرَّاتٍ، وأمَّا الجُبَّةُ فانزِعْها، ثُمَّ اصْنَعْ في عُمْرَتِكَ، كما تَصْنَعُ في حَجِّكَ» [طرفه في: ١٥٣٦]

٤٣٣٠ ـ حدَّثنا موسى بْنُ إِسماعيل: حَدَّثَنا وُهَيبٌ: حَدَّثَنا عَمْرُو بْنُ يَحْيى، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عبدِ اللَّه بن زيدِ بن عاصمٍ قال: لمَّا أفاءَ اللَّهُ على رسولِه ﷺ يومَ حُنَينٍ، قَسَمَ في النَّاسِ في المُؤَلَّفَةِ قُلوبُهُمْ، وَلَمْ يُعْطِ الأَنْصارَ شَيئاً، فَكَأَنَّهُمْ وَجَدُوا إِذْ لَمْ يُصِبْهُمْ ما أَصابَ النَّاسَ، فَخَطَبَهُمْ فَقالَ: «يا مَعشَرَ الأنصارِ، أَلَمْ أجِدْكُمْ ضُلَّالاً فَهَداكُمُ اللَّهُ بِي؟ وكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللَّهُ بِي؟ وعالَةً فأغناكُمُ اللَّهُ بِي»؟ كُلَّما قالَ شيئاً، قالوا: اللَّهُ ورسولُهُ أَمَنُّ، قال: «ما يَمْنَعُكُمْ أَنْ تُجِيبوا رَسولَ اللَّهِ ﷺ»؟ قالَ: كُلَّمَا قالَ شيئاً، قالوا: أَللَّهُ وَرَسُولُهُ أَمَنُّ، قالَ: «لَوْ شِئْتُمْ: قُلتُمْ: جِئْتَنا كذا وكذا، أترضونَ أن يذهبَ النَّاسُ بالشاةِ والبعيرِ، وَتَذْهَبُونَ بِالنَّبيِّ ﷺ إِلَى رِحالِكُمْ؟ لَوْلا الهِجْرَةُ، لَكُنْتُ امْرأً مِنَ الأنصارِ، وَلَوْ سَلَكَ النَّاسُ وَادِياً وَشِعْباً لَسَلَكْتُ وادِيَ الأنصارِ وَشِعْبَها، الأنصارُ شِعارٌ والنَّاسُ دِثارٌ، إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الحَوضِ».

[٤٣٣٠ ـ طرفه في: ٧٢٤٥]

٤٣٣١ ـ حدَّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا هِشامٌ: أَخبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قالَ:

٤٣٢٩ ـ (متضمخ) أي متلطخ.

ـ قوله: (يغط) أي يتردد صوت نفسه كالنائم من شدة ثقل الوحي (شارح).

٤٣٣٠ ـ قوله: وعالة أي فقراء لا مال لكم.

ـ الشعار هو الثوب الذي يلي الجلد والدثار ما يجعل فوق الشعار أي أنهم بطانته وخاصته.

ـ قوله: أثرة بهذا الضبط وبضم الهمزة وسكون المثلثة أي يستأثر عليكم بما لكم فيه اشتراك من الاستحقاق (شارح).

٤٣٣١ ـ قوله: (أثرة) بضم الهمزة وسكون المثلثة وبفتحهما ويقال أيضاً: إثرة بكسر الهمزة وسكون المثلثة.

4331- Anas Ibn Malik “Allah be pleased with him” narrated: When Allah gave The Messenger of Allah “Allah’s blessing and peace be upon him” what he gave of the properties of Hawazin as a war booty, The Prophet “Allah’s blessing and peace be upon him” started giving some men 100 camels each. The Ansar (then) said: "May Allah forgive The Messenger of Allah since he gives Quraish and leaves us although our swords are still dribbling with their blood." When The Messenger of Allah “Allah’s blessing and peace be upon him” was told of their statement, he sent for the Ansar and gathered them in a leather tent, and did not allow for anybody else with them. When they all gathered, The Prophet “Allah’s blessing and peace be upon him” got up and said: "What is this talk which I learnt about you?" The learned men amongst the Ansar said: "O Allah's Apostle! Our chiefs did say nothing, but some people amongst us who are younger in age said: May Allah forgive The Messenger of Allah “Allah’s blessing and peace be upon him” since he gives (of the booty) Quraish and leaves us though our swords are still dribbling with their blood." The Prophet “Allah’s blessing and peace be upon him” said: "I give to these men who have recently deserted heathenism (for Islam) so as to attract their hearts. Won't you be happy that the people take the wealth while you take The Prophet “Allah’s blessing and peace be upon him” with you to your homes? By Allah, what you are taking is better than what they are taking." They (The Ansar) said: "O Allah's Apostle! We are pleased." The Prophet “Allah’s blessing and peace be upon him” then said to them: "You will find others being given preference over you, so be patient till you meet Allah and His Messenger; and I will be at the fount then." Anas added: But they did not remain patient.

4332- Anas “Allah be pleased with him” narrated: On the day of the Conquest (of Mecca) The Messenger of Allah “Allah’s blessing and peace be upon him” distributed the war booty amongst the people of Quraish which caused the Ansar to become angry. So The Prophet “Allah’s blessing and peace be upon him” said: "Won't you be pleased that the people take the worldly things and you take The Messenger of Allah “Allah’s blessing and peace be upon him” with you? "They said: "Yes." The Prophet “Allah’s blessing and peace be upon him” said: "If the people took their way through a valley or mountain pass, I would take my way through the Ansar's valley or mountain pass."

4333- Anas “Allah be pleased with him” narrated: On the day of (The Holy Battle of) Hunain, The Prophet “Allah’s blessing and peace be upon him” faced Hawazin while they (Muslims) were ten-thousand in addition to those who had been set free (after embracing Islam on the day of the Conquest of Mecca) with The Prophet “Allah’s blessing and peace be upon him”. When they (Muslims) fled, The Prophet “Allah’s blessing and peace be upon him” said: "O community of Ansar!" They replied: "We are responding to your call, O Messenger of Allah! We are under your command." Then The Prophet “Allah’s blessing and peace be upon him” got down (from his mule) and said: "I am Allah's Slave and His Messenger." Then the pagans were defeated. The Prophet “Allah’s blessing and peace be upon him” distributed the war booty amongst those who had been set free as Muslims (on The Day of Mecca Conquest) and Emigrants and did not give anything to the Ansar. So the Ansar spoke (angrily) whom he called and made enter a leather tent and said: “Won't you be pleased that the people take the sheep and camels, and you take The Messenger of Allah “Allah’s blessing and peace be upon him” along with you?" The Prophet “Allah’s blessing and peace be upon him” further said: "If the people took their way through a valley and the Ansar took their way through a mountain pass, then I would take my way through the mountain pass of the Ansar."

4334- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" gathered some people of Ansar and said: "The People of Quraish are still close to their Pre-Islamic period of ignorance and have suffered a lot, and I want to help them and attract their hearts (by giving them the war booty). Won't you be pleased that the people take the worldly things and you return with Allah's Apostle to your homes?" They said: "Yes,

أَخبرَني أَنسُ بنُ مالكٍ رَضيَ اللَّهُ عَنهُ قال: قالَ نَاسٌ مِنَ الأنْصارِ، حِينَ أَفاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ ما أَفاءَ مِن أَموالِ هَوازِنَ، فطَفِقَ النَّبيُّ ﷺ يُعْطِي رِجالاً المِئَةَ مِنَ الإِبِلِ، فقالُوا: يَغفِرُ اللَّهُ لِرَسُولِ اللَّهِ ﷺ يُعطي قريشاً، وَيَترُكُنَا، وَسُيُوفُنَا تَقْطُرُ مِنْ دِمائِهِمْ. قالَ أَنَسٌ: فَحُدِّثَ رَسُولُ اللَّهِ ﷺ بِمَقالَتِهِمْ، فَأَرسَلَ إِلى الأنْصارِ فجَمَعَهُمْ في قُبَّةٍ مِن أَدَمٍ، وَلَمْ يَدْعُ مَعَهُمْ غيرَهُمْ، فلَمَّا اجْتَمَعُوا قامَ النَّبيُّ ﷺ فقال: «ما حديثٌ بَلَغَني عَنكُم؟» فَقالَ فُقَهاءُ الأنْصارِ: أَمَّا رُؤَساؤُنا يا رَسُولَ اللَّهِ فلَمْ يَقُولوا شَيئاً، وَأَمَّا ناسٌ مِنَّا حَدِيثَةٌ أَسنانُهُمْ فَقالُوا: يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ ﷺ يُعطِي قُرَيشاً وَيَترُكُنا، وَسُيُوفُنَا تَقطُرُ مِنْ دِمائِهِمْ. فَقالَ النَّبيُّ ﷺ: «فَإِنِّي أُعطِي رِجالاً حَدِيثِي عَهْدٍ بِكُفرٍ أَتألَّفُهُمْ، أَمَا تَرضَونَ أَنْ يَذْهَبَ النَّاسُ بِالأَموالِ، وَتَذهَبُونَ بِالنَّبيِّ ﷺ إِلى رِحالِكُمْ؟ فَوَاللَّهِ لَمَا تَنْقَلِبُونَ بِهِ، خَيرٌ مِمَّا يَنقَلِبُونَ بِهِ». قالوا: يا رَسُولَ اللَّهِ قد رَضِينا، فقالَ لَهُمُ النَّبيُّ ﷺ: «سَتَجِدُونَ أُثْرَةً شَدِيدَةً، فَاصْبِرُوا حَتَّى تَلقَوُا اللَّهَ وَرَسُولَهُ ـ ﷺ ـ فَإِنِّي عَلَى الحَوْضِ». قالَ أَنَسٌ: فَلَمْ يَصْبِرُوا.

[طرفه في: ٣١٤٦].

٤٣٣٢ ـ حدثنا سُلَيمانُ بنُ حَربٍ: حَدَّثَنا شُعبَةُ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ قالَ: لَمَّا كانَ يَومُ فَتحِ مَكَّةَ قَسَمَ رَسُولُ اللَّهِ ﷺ غَنائِمَ بَينَ قُرَيشٍ، فَغَضِبَتِ الأنْصَارُ، قالَ النَّبيُّ ﷺ: «أَمَا تَرضَوْنَ أَنْ يَذهَبَ النَّاسُ بِالدُّنيا، وَتَذهَبُونَ بِرَسُولِ اللَّهِ ـ ﷺ؟» قالُوا: بَلَى، قالَ: «لَو سَلَكَ النَّاسُ وَادِياً أَوْ شِعْباً، لَسَلَكْتُ وَادِيَ الأنْصارِ أَوْ شِعْبَهُمْ».

[طرفه في: ٣١٤٦].

٤٣٣٣ ـ حدثنا عَلِيُّ بنُ عَبدِ اللَّهِ: حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَونٍ: أَنبَأَنا هِشامُ بنُ زَيدِ بنِ أَنَسٍ، عَن أَنَسٍ رَضيَ اللَّهُ عَنهُ قالَ: لَمَّا كانَ يَومُ حُنَينٍ، التَقَى هَوازِنُ وَمَعَ النَّبيِّ ﷺ عَشَرَةُ آلافٍ، وَالطُّلَقاءُ، فَأَدبَرُوا، قالَ: «يا مَعْشَرَ الأنْصارِ». قالوا: لَبَّيكَ يا رَسُولَ اللَّهِ وَسَعدَيكَ، لَبَّيكَ نَحْنُ بَينَ يَدَيكَ، فَنَزَلَ النَّبيُّ ﷺ فَقالَ: «أَنا عَبدُ اللَّهِ وَرَسُولُهُ». فَانهَزَمَ المُشرِكُونَ، فَأَعطَى الطُّلَقاءَ وَالمُهاجِرِينَ، وَلَمْ يُعطِ الأنْصارَ شَيئاً، فَقالوا، فَدَعاهُمْ فَأَدخَلَهُمْ في قُبَّةٍ، فَقالَ: «أَمَا تَرضَونَ أَنْ يَذهَبَ النَّاسُ بِالشَّاةِ وَالبَعِيرِ، وَتَذهَبُونَ بِرَسُولِ اللَّهِ ﷺ؟» فَقالَ النَّبيُّ ﷺ: «لَو سَلَكَ النَّاسُ وَادِياً، وَسَلَكَتِ الأنْصارُ شِعْباً، لاخْتَرتُ شِعْبَ الأنْصارِ».

[طرفه في: ٣١٤٦].

٤٣٣٤ ـ حدثني مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعبَةُ قالَ: سَمِعتُ قَتَادَةَ، عَن أَنَسِ ابنِ مالِكٍ رَضيَ اللَّهُ عَنهُ قالَ: جَمَعَ النَّبيُّ ﷺ ناساً مِنَ الأنْصارِ فَقالَ: «إِنَّ قُرَيشاً حَدِيثُ عَهْدٍ بِجاهِلِيَّةٍ وَمُصِيبَةٍ، وَإِنِّي أَرَدتُ أَنْ أَجبُرَهُمْ وَأَتَأَلَّفَهُمْ، أَمَا تَرضَونَ أَنْ يَرجِعَ النَّاسُ بِالدُّنيا وَتَرجِعُونَ

٤٣٣٣ ـ (الطلقاء) جمع طليق وهم الذين من عليهم عليه السلام يوم فتح مكة فلم يأسرهم ولم يقتلهم كما في الشارح.

٤٣٣٤ ـ قوله: (حديث عهد) كذا وقع بالإفراد في الصحيحين والأصل أن يقال: حديثو عهد (عيني).

ـ قوله: (ومصيبة) من نحو قتل أقاربهم وفتح بلادهم أ هـ عيني.

(We are pleased)." The Prophet "Allah's blessing and peace be upon him" said: "If the people took their way through a valley and the Ansar took their way through a mountain pass, then I would take the Ansar's valley or mountain pass."

4335- Abdullah "Allah be pleased with him" narrated: When The Prophet "Allah's blessing and peace be upon him" distributed Hunain war booty, a man from the Ansar said: "He did not want to please Allah in this distribution." So I came to The Prophet "Allah's blessing and peace be upon him" and informed him of that. As a result, the color of his face changed and he said: "May Allah bestow His Mercy on Moses, who was troubled with more than this, but he kept patient."

4336- Abdullah "Allah be pleased with him" narrated: On The Day of (The Holy Battle of) Hunain, The Messenger of Allah "Allah's blessing and peace be upon him" gave (from the war booty) some people more than others. He gave Al'aqra one hundred camels, and gave Oyaina the same. He also gave some (and left others). Then a man said: "However, Allah's pleasure was not intended in this distribution." I said: "I would tell The Messenger of Allah "Allah's blessing and peace be upon him" of that. (When he learnt) he said: "May Allah bestow his mercy upon Moses who was troubled with more than that, but he kept patient."

4337- Anas Ibn Malik "Allah be pleased with him" narrated: On the day (of The Holy Battle) of Hunain, the tributes of Hawazin and Ghatafan and others, with their animals and offspring came to fight against The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" had with him ten thousand men in addition to some of those who had been set free as Muslims (on The Day of Mecca Conquest) . The companions fled, leaving The Prophet "Allah's blessing and peace be upon him" alone. The Prophet "Allah's blessing and peace be upon him" then made two calls which were clearly distinguished from each other. He turned right and said: "O community of Ansar!" They said: "We are answering your call, O Messenger of Allah! Rejoice, for we are with you!" Then he turned left and said: "O community of Ansar!" They said: "We are responding to your call! O Messenger of Allah! Rejoice, for we are with you!" The Prophet "Allah's blessing and peace be upon him" at that time was riding on a white mule. Then he dismounted and said: "I am Allah's Slave and His Messenger." The infidels then were defeated. On that day The Prophet "Allah's blessing and peace be upon him" got a large amount of booty which he distributed amongst the Immigrants and those set free; and did not give anything to the Ansar. The Ansar said: "When there is a difficulty, we are called, but the booty is given to others than us." The news reached The Prophet "Allah's blessing and peace be upon him" who gathered them in a leather tent and said: "What is this news which reached me from you, O community of Ansar?" They kept silent. He further said: "O community of Ansar! Won't you be happy that the people take the worldly things and you take The Messenger of Allah "Allah's blessing and peace be upon him" to your homes keeping him for yourself?" They said: "Yes." Then The Prophet "Allah's blessing and peace be upon him" said: "If the people took their way through a valley, and the Ansar took their way through a mountain pass, I would take the Ansar's mountain pass." Hesham said: "O Abu'hamza (Anas)! Did you witness that? " He replied: "And how could I be absent from him!"

برَسُولِ اللَّهِ ﷺ إلى بيُوتِكُمْ؟» قالُوا: بلى، قالَ: «لَوْ سَلَكَ النَّاسُ وَادِياً، وَسَلَكَتِ الأَنْصَارُ شِعْباً، لَسَلَكْتُ وَادِيَ الأَنْصَارِ، أَوْ شِعْبَ الأَنْصَارِ».

[طرفه في: ٣١٤٦].

٤٣٣٥ ـ حدّثنا قَبِيصَةُ: حَدَّثَنا سُفيانُ، عَنِ الأعمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قالَ: لَمَّا قَسَمَ النَّبِيُّ ﷺ قِسمَةَ حُنَيْنٍ، قالَ رَجُلٌ مِنَ الأَنْصَارِ: ما أَرَادَ بِهَا وَجْهَ اللَّهِ، فَأَتَيتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ، فَتَغَيَّرَ وَجْهُهُ ثُمَّ قالَ: «رَحْمَةُ اللَّهِ عَلَى مُوسى، لَقَدْ أُوذِيَ بِأَكْثَرَ مِنْ هذا فَصَبَرَ».

[طرفه في: ٣١٥٠].

٤٣٣٦ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قال: لَمَّا كانَ يومُ حُنَينٍ آثَرَ النَّبِيُّ ﷺ ناساً، أَعْطَى الأقرَعَ مِئَةً مِنَ الإِبِلِ، وَأَعْطَى عُيَينَةَ مِثْلَ ذلِكَ، وَأَعْطَى ناساً، فَقالَ رَجُلٌ: ما أُرِيدَ بهذِهِ القِسْمَةِ وَجهُ اللَّهِ، فَقُلتُ: لأُخْبِرَنَّ النَّبِيَّ ﷺ، قال: «رَحِمَ اللَّهُ مُوسى، قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هذا فَصَبَرَ».

[طرفه في: ٣١٥٠].

٤٣٣٧ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ هِشَامِ بْنِ زَيدِ ابْنِ أَنسِ بْنِ مالِكٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: لَمَّا كانَ يَوْمَ حُنَينٍ، أَقبَلَتْ هَوَازِنُ وَغَطَفَانُ وَغَيرُهُمْ بِنَعَمِهِمْ وَذَرَارِيِّهِمْ، وَمَعَ النَّبِيِّ ﷺ عَشَرَةُ آلافٍ، وَمِنَ الطُّلَقَاءِ، فَأَدْبَرُوا عَنْهُ حَتَّى بَقِيَ وَحْدَهُ، فَنَادَى يَوْمَئِذٍ نِداءَينِ لَمْ يَخلِطْ بَينَهُمَا، التَفَتَ عَنْ يَمِينِهِ فَقالَ: «يَا مَعْشَرَ الأَنْصَارِ». قالُوا: لَبَّيكَ يا رَسُولَ اللَّهِ أَبْشِرْ نَحْنُ مَعَكَ، ثُمَّ التَفَتَ عَنْ يَسارِهِ فَقالَ: «يَا مَعْشَرَ الأَنْصَارِ». قالُوا: لَبَّيكَ يَا رَسُولَ اللَّهِ أَبْشِرْ نَحْنُ مَعَكَ، وَهُوَ عَلَى بَغْلَةٍ بَيضاءَ، فَنَزَلَ فَقالَ: «أَنا عَبْدُ اللَّهِ وَرَسُولُهُ». فَانْهَزَمَ المُشْرِكُونَ، فَأَصابَ يَوْمَئِذٍ غَنائِمَ كَثِيرَةً، فَقَسَمَ في المُهَاجِرِينَ وَالطُّلَقَاءِ وَلَمْ يُعْطِ الأَنْصَارَ شَيئاً، فَقَالَتِ الأَنْصَارُ: إِذَا كانَتْ شَدِيدَةٌ فَنَحْنُ نُدْعى، وَيُعْطَى الغَنِيمَةَ غَيرُنَا. فَبَلَغَهُ ذلِكَ، فَجَمَعَهُمْ في قُبَّةٍ فَقالَ: «يَا مَعْشَرَ الأَنْصَارِ، ما حَدِيثٌ بَلَغَنِي عَنْكُمْ؟» فَسَكَتُوا، فَقالَ: «يَا مَعْشَرَ الأَنْصَارِ، أَلا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالدُّنْيَا، وَتَذْهَبُونَ بِرَسُولِ اللَّهِ ـ ﷺ ـ تَحُوزُونَهُ إِلَى بُيُوتِكُمْ؟» قالُوا: بَلَى، فَقالَ النَّبِيُّ ﷺ: «لَوْ سَلَكَ النَّاسُ وادِياً وَسَلَكَتِ الأَنْصَارُ شِعْباً، لأَخَذْتُ شِعْبَ الأَنْصَارِ». فَقالَ هِشَامٌ: يَا أَبَا حَمْزَةَ، وَأَنْتَ شاهِدٌ ذاكَ؟ قالَ: وَأَينَ أَغِيبُ عَنْهُ؟

[طرفه في: ٣١٤٦].

٥٩ ـ بابُ السَّرِيَّةِ الَّتِي قِبَلَ نَجْدٍ

٤٣٣٨ ـ حدّثنا أَبُو النُّعْمَانِ: حَدَّثَنا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ

٤٣٣٧ ـ قوله: ومن الطلقاء ويروى والطلقاء واستصوبه الشارح.

ـ أبو حمزة كنية أنس.

[59] The Detachment Which Was Sent Towards Najd

4338- Ibn Omar “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” sent a detachment towards Najd in which I was involved. Our share from the booty amounted to twelve camels each, and we were given an extra camel each. So we returned with thirteen camels each.

[60] The Prophet's Sending Khalid Ibn Al'walid to Banu’jadhima

4339- Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" sent Khalid Ibn Al'walid to Banu’jadhima. Khalid invited them to Islam but they could not express themselves by saying: "We have embraced Islam," but they started saying: " we have come out of one religion to another." Khalid kept on killing (some of) them and taking (some of) them as captives and gave every one of us his Captive. One day, Khalid ordered that each man (of Muslim soldiers) should kill his captive. I said: "By Allah, I will not kill my captive, and none of my companions will kill his captive." When we reached The Prophet, we mentioned to him the whole story. On that, The Prophet "Allah's blessing and peace be upon him" raised both his hands and said twice: "O Allah! I am free from what Khalid has done."

[61] The Detachment of Abdullah Ibn Hudhafa As’sahmi (or The Detachment of The Ansar)

4340- Ali "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" sent a detachment under the command of a man from the Ansar and ordered the soldiers to obey him. He (The commander) became angry and said: "Didn't The Prophet "Allah's blessing and peace be upon him" order you to obey me?" They replied: "Yes." He said: "Collect firewood for me." So they collected it. He said: "Make a fire." When they made it, he said: "Enter it (The fire)." So they intended to do that and started holding each other and saying: "We Take refuge with The Prophet "Allah's blessing and peace be upon him" from the fire." They kept on saying that till the fire was extinguished and the anger of the commander faded away. When that news reached The Prophet "Allah's blessing and peace be upon him" he said: "If they entered it (The fire), they would not come out of it till the Day of Judgement. Obedience (to somebody) is required when he enjoins what is good."

[62] Abu'moosa and Mu'adh's being sent to Yemen

4341- Abu’burda narrated: The Prophet "Allah's blessing and peace be upon him" sent both of Abu’moosa and Mu'adh Ibn Jabal to Yemen. He sent each of them to administer a province since Yemen consisted of two provinces. The Prophet "Allah's blessing and peace be upon him" said (to them): "Facilitate things for the people and do not make things difficult for them. Give the people good tidings and do not repulse them.” So each of them went to carry on his job. When any one of them toured his province and happened to come near (the border of the province of) his companion, he would visit and greet him.

عنهما قالَ: بعثَ النَّبيُّ ﷺ سريَّةً قِبَلَ نَجْدٍ فَكُنْتُ فِيهَا، فَبَلَغَتْ سِهَامُنَا اثْنَي عَشَرَ بَعِيراً، وَنُفِّلنا بعيراً بعيراً، فَرَجعْنا بثلاثةَ عشرَ بعيراً.

[طرفه في: ٣١٣٤].

٦٠ ـ بابُ بَعْثِ النَّبيِّ ﷺ خالدَ بْنَ الوَليدِ إِلى بَنِي جَذِيمَةَ

٤٣٣٩ ـ حدثني مَحْمُودٌ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ. وحدَّثني نُعَيْمٌ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنْ أَبِيهِ قالَ: بَعَثَ النَّبيُّ ﷺ خالِدَ بْنَ الوَلِيدِ إِلى بَنِي جَذِيمةَ، فَدعاهُمْ إِلى الإِسْلامِ، فَلَمْ يُحْسِنُوا أَنْ يَقُولُوا: أَسْلَمْنَا، فَجَعلُوا يَقُولُونَ: صَبَأْنا صَبَأْنا، فَجَعَلَ خالِدٌ يَقْتُلُ مِنْهُمْ وَيَأْسِرُ، وَدَفَعَ إِلى كُلِّ رَجُلٍ مِنَّا أَسِيرَهُ، حَتَّى إِذَا كانَ يَوْمٌ أَمَرَ خالِدٌ أَنْ يَقْتُلَ كُلُّ رَجُلٍ مِنَّا أَسِيرَهُ، فَقُلْتُ: واللهِ لا أَقْتُلُ أَسِيري، وَلا يَقتُلُ رَجُلٌ مِنْ أَصْحَابِي أَسِيرَهُ، حتَّى قَدِمْنَا على النَّبيِّ ﷺ فَذكَرْنَاهُ، فَرَفَعَ النَّبيُّ ﷺ يَدَهُ فَقالَ: «اللَّهُمَّ إِنِّي أَبرأُ إِليكَ مِمَّا صَنَعَ خالدٌ». مَرَّتَيْنِ.

[الحديث ٤٣٣٩ ـ طرفه في: ٧١٨٩].

٦١ ـ بابٌ سَرِيَّةُ عَبْدِ اللهِ بْنِ حُذافَةَ السَّهْمِيِّ، وَعَلْقَمَةَ بْنِ مُجَزِّزٍ المُدْلِجيِّ

وَيُقالُ: إِنَّهَا سَرِيَّةُ الأَنْصارِ.

٤٣٤٠ ـ حدثنا مُسَدَّدٌ: حدَّثَنا عَبْدُ الواحِدِ: حدَّثَنا الأَعْمَشُ قالَ: حدَّثَني سَعْدُ بْنُ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَ النَّبيُّ ﷺ سَرِيَّةً فَاسْتَعْمَلَ رَجُلاً مِنَ الأَنْصارِ، وَأَمَرَهُمْ أَنْ يُطِيعُوهُ، فَغَضِبَ، فَقالَ: أَلَيْسَ أَمَرَكُمُ النَّبيُّ ﷺ أَنْ تُطِيعُونِي؟ قالُوا: بَلَى، قالَ: فاجْمَعُوا لي حَطَباً، فَجَمَعُوا، فَقَالَ: أَوْقِدُوا نَاراً، فَأَوْقَدُوهَا، فَقَالَ: ادْخُلُوهَا، فَهَمُّوا وَجعلَ بَعْضُهُمْ يُمْسِكُ بَعْضاً، وَيَقُولُونَ: فَرَرْنَا إِلى النَّبيِّ ﷺ مِنَ النَّارِ، فَمَا زَالُوا حَتَّى خَمَدَتِ النَّارُ، فَسكَنَ غَضَبُهُ، فَبلغَ النَّبيَّ ﷺ، فقالَ: «لَوْ دخلُوها ما خرجُوا منها إِلى يومِ القيامةِ، الطَّاعةُ في المَعْرُوفِ» [الحديث ٤٣٤٠ ـ طرفاه في: ٧١٤٥، ٧٢٥٧].

٦٢ ـ بابٌ بَعْثُ أَبِي مُوسى وَمُعاذٍ إِلى اليَمَنِ قَبْلَ حَجَّةِ الوَدَاعِ

٤٣٤١، ٤٣٤٢ ـ حدثنا موسى: حدَّثَنا أَبو عَوَانَةَ: حدَّثَنا عَبْدُ المَلِكِ، عَنْ أَبِي بُرْدَةَ قالَ: بعثَ رسُولُ اللهِ ﷺ أَبا مُوسى وَمُعاذَ بْنَ جَبَلٍ إِلى اليَمَنِ، قالَ: وَبَعَثَ كُلَّ واحِدٍ مِنْهُما على مِخْلافٍ، قالَ: واليَمَنُ مِخْلافَانِ، ثُمَّ قالَ: «يَسِّرا وَلا تُعَسِّرا، وَبَشِّرا وَلا تُنَفِّرا». فَانْطَلَقَ كُلُّ واحِدٍ مِنهُما إِلى عَمَلِهِ، وكانَ كُلُّ واحِدٍ مِنهُما إِذا سارَ في أَرْضِهِ كانَ قَرِيباً مِنْ صاحِبِهِ أَحْدَثَ بِهِ

٤٣٤٠ ـ قوله: (خمدت النار) بفتح الميم وتكسر: انطفأ لهبها (شارح).

٤٣٤٢ ـ (المخلاف) بلغة اليمن الكورة والجمع المخاليف (مصباح).

ـ قوله: (أحدث به) أي جدد به عهداً بزيارته (عيني).

Once Mu'adh toured that part of his province that was near (the border of the province of) his companion Abu'moosa. Mu'adh came riding his mule till he reached Abu'moosa and saw him sitting, and the people had gathered around him. There was a man tied with his hands behind his neck. Mu'adh said to Abu'moosa: "O Abdullah Ibn Qais! What is this?" Abu'moosa replied: "This man has reverted to Heathenism after embracing Islam." Mu'adh said: "I will not dismount till he is killed." Abu'moosa replied: "He has been brought for this purpose, so come down." Mu'adh said: "I will not dismount till he is killed." So Abu'moosa ordered that he be killed, and he was killed. Then Mu'adh dismounted and said: "O Abdullah! How do you recite the Qur'an?" Abu'moosa said: "I recite the Qur'an regularly at intervals and piecemeal. How do you recite it O Mu'adh?" Mu'adh said: "I sleep in the first part of the night and then get up after having slept for the time devoted for my sleep. Then I recite as much as Allah has written for me. So I seek Allah's Reward for both my sleep as well as my prayer (at night)."

4342- The same previous narration.

4343- Abu'moosa Al'ash'ari "Allah be pleased with him" reported that The Prophet "Allah's blessing and peace be upon him" had sent him to Yemen and he asked The Prophet "Allah's blessing and peace be upon him" about some kinds (of alcoholic) drink which used to be prepared there. The Prophet "Allah's blessing and peace be upon him" said: "What are they?" Abu'moosa said: "Al'bit and Al'mizr." He said: "Al'bit is an alcoholic drink made from honey; and Al'mizr is an alcoholic drink made from barley." The Prophet "Allah's blessing and peace be upon him" said: "All intoxicants are prohibited."

4344- Abu'burda narrated that The Prophet "Allah's blessing and peace be upon him" sent his grandfather Abu'moosa in addition to Mu'adh to Yemen to whom he said: "Facilitate things for the people and do not make things difficult (for them); and give them good tidings, and do not repulse them; and both of you should obey each other." Abu'moosa said: "O Allah's Prophet! In our land there is an alcoholic drink (made) from barley called Al'mizr, and another (made) from honey, called Al'bit." The Prophet "Allah's blessing and peace be upon him" said: "All intoxicants are prohibited." Then both of them proceeded. Mu'adh asked Abu'moosa: "How do you recite the Qur'an?" Abu'moosa replied: "I recite it while standing, sitting or riding my mount, at intervals and piecemeal." Mu'adh said: "But I sleep and then get up. I sleep and seek Allah's Reward for my sleep as well as for my night prayer." Then he (Mu'adh) pitched a tent and they started visiting each other. Once Mu'adh visited Abu'moosa and saw a chained man. Mu'adh asked: "What is this?" Abu'moosa said: "(He was) a Jew who embraced Islam but now he became renegade." Mu'adh said: "I will chop off his neck!"

4345- The same as above.

عَهْداً فَسَلَّمَ عَلَيْهِ، فَسَارَ مُعَاذٌ في أَرْضِهِ قَرِيباً مِنْ صَاحِبِهِ أَبِي مُوسَى، فَجَاءَ يَسِيرُ عَلَى بَغْلَتِهِ حَتَّى انْتَهَى إِلَيْهِ، وَإِذَا هُوَ جَالِسٌ، وَقَدِ اجْتَمَعَ إِلَيْهِ النَّاسُ وَإِذَا رَجُلٌ عِنْدَهُ قَدْ جُمِعَتْ يَدَاهُ إِلَى عُنُقِهِ، فَقَالَ لَهُ مُعَاذٌ: يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ أَيْمَ هذَا؟ قَالَ: هذَا رَجُلٌ كَفَرَ بَعْدَ إِسْلاَمِهِ، قَالَ: لاَ أَنْزِلُ حَتَّى يُقْتَلَ، قَالَ: إِنَّمَا جِيءَ بِهِ لِذلِكَ فَانْزِلْ، قَالَ: مَا أَنْزِلُ حَتَّى يُقْتَلَ، فَأَمَرَ بِهِ فَقُتِلَ، ثُمَّ نَزَلَ فَقَالَ: يَا عَبْدَ اللَّهِ، كَيْفَ تَقْرَأُ القُرْآنَ؟ قَالَ أَتَفَوَّقُهُ تَفَوُّقاً، قَالَ: فَكَيْفَ تَقْرَأُ أَنْتَ يَا مُعَاذُ؟ قَالَ: أَنَامُ أَوَّلَ اللَّيْلِ، فَأَقُومُ وَقَدْ قَضَيْتُ جُزْئِي مِنَ النَّوْمِ، فَأَقْرَأُ مَا كَتَبَ اللَّهُ لِي، فَأَحْتَسِبُ نَوْمَتِي كَمَا أَحْتَسِبُ قَوْمَتِي.

[طرفه في: ٢٢٦١]

٤٣٤٣ ـ حدّثني إِسْحَاقُ: حَدَّثَنَا خَالِدٌ، عَنِ الشَّيْبَانِيِّ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ إِلَى اليَمَنِ، فَسَأَلَهُ عَنْ أَشْرِبَةٍ تُصْنَعُ بِهَا، فَقَالَ: «وما هي؟» قال: البِتْعُ والمِزْرُ، فقُلتُ لأَبِي بُرْدَةَ: ما البِتْعُ؟ قالَ: نَبِيذُ العَسَلِ، والمِزْرُ نَبِيذُ الشَّعِيرِ، فقال: «كلُّ مُسْكِرٍ حَرَامٌ».

رَوَاهُ جَرِيرٌ وَعَبْدُ الوَاحِدِ، عَنِ الشَّيْبَانِيِّ، عَنْ أَبِي بُرْدَةَ.

[طرفه في: ٢٢٦١].

٤٣٤٤، ٤٣٤٥ ـ حدّثنا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي بُرْدَةَ، عنْ أَبيه قال: بعث النَّبيُّ ﷺ جَدَّهُ أَبَا مُوسى وَمُعَاذاً إِلَى اليَمَنِ، فَقَالَ: «يَسِّرا وَلاَ تُعَسِّرا، وَبَشِّرا وَلاَ تُنَفِّرا، وَتَطاوَعا». فقالَ أبو مُوسى: يا نَبيَّ اللَّهِ إِنَّ أَرْضَنا بِها شَرابٌ مِنَ الشَّعِيرِ المِزْرُ، وَشَرابٌ مِنَ العَسَلِ البِتْعُ، فقالَ: «كلُّ مُسْكِرٍ حَرَامٌ». فانْطَلَقا، فقالَ مُعاذٌ لأَبِي مُوسى: كَيفَ تقرأُ القرآنَ؟ قال: قائِماً وَقاعِداً وَعَلى رَاحِلَتِي، وَأَتَفَوَّقُهُ تَفَوُّقاً، قالَ: أَمَّا أَنَا فَأَنَامُ وَأَقُومُ، فَأَحْتَسِبُ نَوْمَتِي كما أَحْتَسِبُ قَوْمَتِي. وَضَرَبَ فُسْطَاطاً، فَجَعَلاَ يَتَزاوَرانِ، فَزارَ مُعاذٌ أَبَا مُوسى، فَإِذَا رَجُلٌ مُوثَقٌ، فَقالَ: ما هذا؟ فقالَ أبُو مُوسى: يَهُودِيٌ أَسْلَمَ ثُمَّ ارْتَدَّ، فَقالَ مُعاذٌ: لأَضْرِبَنَّ عُنُقَهُ.

تابَعَهُ العَقَدِيُ وَوَهْبٌ عَنْ شُعْبَةَ، وَقالَ وَكِيعٌ وَالنَّضْرُ وَأَبُو دَاوُدَ: عَنْ شُعْبَةَ، عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ. رواهُ جرير بْنُ عَبْدِ الحَمِيدِ، عَنِ الشَّيْبَانِي، عَنْ أَبِي بُرْدة.

[طرفه في: ٤٣٤٢].

= ـ قوله: (أيم) هذا وروي: أي بضم الياء وهي التي للاستفهام زيدت عليها كلمة ما ثم حذفت الألف أي أيّ شيء هذا و«م» مفصولة في متن الشارح.

ـ قوله: (أتفوقه) أي ألازم قراءته ليلاً ونهاراً شيئاً بعد شيء يعني لا أقرأ وردي دفعة واحدة بل هو كما يحلب اللبن ساعة بعد ساعة ا هـ عيني.

ـ قوله: (جزئي) أراد جزء الليل الذي جعله للنوم فكان قد جعل الليل أجزاء جزءاً للنوم وجزءاً للقراءة وجزءاً للقيام.

4346- Abu'moosa "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" sent me to some people in Yemen and when I returned, I found him at Al'abtah. He asked me: "O Abdullah Ibn Qais! Did you perform Hajj?" I replied: "Yes, Messenger of Allah." He asked: "With what intention have you assumed Ihram (For Hajj or for Umra or for both)?" I replied: "I have assumed Ihram with an intention like that of The Prophet." He asked: "Have you an animal for sacrifice with you?" I replied: "No, Messenger of Allah." He ordered me to circumambulate Ka'ba and compass round Safa and Marwa and then to finish my Ihram. I did so and went to a woman from Banu'qais who combed my hair. We stayed there until Omar was appointed as Caliph.

4347- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" said to Mu'adh when he sent him to Yemen: "You will go to people of scriptures. If you reached them, invite them to testify that there is no God (to be worshipped) but Allah and I am Allah's Apostle. If they obey you to do so, then teach them that Allah has enjoined on them five prayers in every day and night. If they obey you to do so, then teach them that Allah has made it obligatory for them to pay the charity (Zakat) from their property which is to be taken from the wealthy among them and given to the poor. If they obey you in that, then beware! Don't take their best properties (as charity) and be afraid of the curse of the oppressed person, between whose invocation and Allah there is no screen."

4348- Amr Ibn Maimun narrated: When Mu'adh arrived in Yemen, he led them in the Morning Prayer, and recited: "Allah took Abraham as a bosom friend." (Women 152) A man amongst the people said: "How glad the mother of Abraham is!" (According to another narration) Amr said: The Prophet "Allah's blessing and peace be upon him" sent Mu'adh to Yemen. Led the people in the Morning Prayer, Mu'adh recited: "Allah took Abraham as a bosom friend." A man behind him said: "How glad the mother of Abraham is!"

[63] Sending Ali Ibn Abu'talib and Khalid Ibn Al'walid to Yemen

4349- Al'bara "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" sent us to Yemen along with Khalid Ibn

٤٣٤٦ ـ حدّثني عَبّاسُ بنُ الوَليدِ: حدَّثَنا عَبْدُ الواحِدِ، عَنْ أَيُّوبَ بنِ عائِذٍ: حدَّثَنا قيسُ بنُ مُسْلِمٍ قال: سمِعْتُ طارِقَ بنَ شِهابٍ يقولُ: حدَّثني أبو موسى الأشعريُّ رضيَ اللَّهُ عنهُ قال: بَعَثني رَسُولُ اللَّهِ ﷺ إِلى أرْضِ قَوْمي، فجِئْتُ ورَسُولُ اللَّهِ ﷺ مُنيخٌ بالأبطحِ، فقال: «أحَجَجْتَ يا عَبْدَ اللَّهِ بنَ قَيْسٍ؟» قُلتُ: نعَمْ يا رسُولَ اللَّهِ، قال: «كَيفَ قُلتَ؟» قال: قُلتُ: لَبَّيكَ إِهْلالاً كَإِهْلالِكَ، قال: «فَهَلْ سُقْتَ مَعَكَ هَدْياً؟» قُلتُ: لَمْ أَسُقْ، قال: «فَطُفْ بالبَيتِ، وَاسْعَ بَينَ الصَّفا وَالمَرْوَةِ، ثُمَّ حِلَّ». فَفَعَلْتُ حتَّى مَشَطَتْ لي امْرَأَةٌ مِنْ نِساءِ بَني قَيسٍ، ومَكَثْنا بذلكَ حتَّى اسْتُخْلِفَ عُمَرُ.

[طرفه في: ١٥٥٩].

٤٣٤٧ ـ حدّثني حِبَّانُ: أخبرَنا عَبْدُ اللَّهِ، عَنْ زَكَرِيَّاءَ بنِ إِسْحاقَ، عَنْ يَحيى بنِ عَبْدِ اللَّهِ بنِ صَيفيٍّ، عَنْ أَبي مَعْبَدٍ، مَوْلى ابنِ عَبَّاسٍ، عَنِ ابنِ عَبَّاسٍ رَضيَ اللَّهُ عَنهُما قال: قال رَسُولُ اللَّهِ ﷺ لِمُعاذِ بنِ جَبَلٍ حِينَ بَعَثَهُ إِلى اليَمَنِ: «إِنَّكَ سَتَأْتي قَوْماً مِنْ أهْلِ الكِتابِ، فَإِذا جِئْتَهُمْ فادْعُهُمْ إِلى أنْ يَشْهَدُوا أنْ لا إِلٰهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمداً رَسُولُ اللَّهِ، فَإِنْ هُمْ أطاعُوا لَكَ بِذلكَ، فَأَخْبِرْهُمْ أنَّ اللَّهَ قد فَرَضَ علَيهِم خَمْسَ صَلَواتٍ في كُلِّ يَوْمٍ وليلةٍ، فإِنْ هُمْ أطاعُوا لكَ بذلكَ، فَأَخبِرْهُمْ أنَّ اللَّهَ قَدْ فَرَضَ عَليهِم صَدَقَةً، تُؤْخَذُ مِنْ أغْنِيائِهِمْ، فَتُرَدُّ عَلى فُقَرائِهِمْ، فإِنْ هُمْ أطاعُوا لَكَ بِذلِكَ، فَإِيَّاكَ وكَرائِمَ أَمْوالِهِمْ، وَاتَّقِ دَعْوَةَ المَظْلُومِ، فَإِنَّهُ لَيسَ بَينَهُ وَبينَ اللَّهِ حِجابٌ».

قال أبو عَبْدِ اللَّهِ: طَوَّعَتْ طاعَتْ، وأطاعَتْ لُغَةٌ، طِعْتُ وَطُعْتُ وَأَطَعْتُ.

[طرفه في: ١٣٩٥].

٤٣٤٨ ـ حدّثنا سُليمانُ بنُ حَرْبٍ: حَدَّثَنا شُعْبَةُ، عَنْ حَبيبِ بنِ أبي ثابِتٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنْ عَمْرِو بنِ مَيمُونٍ: أَنَّ مُعاذاً رَضيَ اللَّهُ عَنهُ لَمَّا قَدِمَ اليَمَنَ، صَلَّى بِهِمِ الصُّبحَ، فَقَرأ: ﴿وَاتَّخَذَ اللَّهُ إِبْراهِيمَ خَلِيلاً﴾ [النساء: ١٢٥]، فَقالَ رَجُلٌ مِنَ القَوْمِ: لَقَدْ قَرَّتْ عَينُ أُمِّ إِبْراهِيمَ.

زادَ مُعاذٌ، عَنْ شُعْبَةَ، عَنْ حَبيبٍ، عَنْ سَعيدٍ، عَنْ عَمْرٍو: أَنَّ النَّبيَّ ﷺ بعَثَ مُعاذاً إِلَى اليَمَنِ، فَقَرأَ مُعاذٌ في صَلاةِ الصُّبحِ سُورَةَ النِّساءِ، فلَمَّا قال: ﴿وَاتَّخَذَ اللَّهُ إِبراهِيمَ خَليلاً﴾. قال رَجلٌ خلفَهُ: قرَّتْ عَينُ أُمِّ إِبْراهِيمَ.

٦٣ ـ بابُ بَعْثُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيهِ السَّلامُ، وَخَالِدِ بْنِ الوَلِيدِ رَضِيَ اللَّهُ عَنْهُ، إِلى اليَمَنِ قَبْلَ حَجَّةِ الوَدَاعِ

٤٣٤٩ ـ حدّثني أَحْمَدُ بنُ عُثْمانَ: حدَّثَنا شُرَيحُ بنُ مَسْلَمَةَ: حدَّثَنا إِبراهيمُ بنُ يُوسُفَ بنِ إِسْحاقَ بنِ أبي إِسْحاقَ: حَدَّثَني أبي، عَنْ أبي إِسْحاقَ: سَمِعْتُ البَراءَ رَضيَ اللَّهُ عَنهُ: بَعَثَنا

٤٣٤٧ ـ قوله: (عليكم) ولأبي ذر عليهم (شارح).

٤٣٤٩ ـ قوله: (مكانه) أي مكان خالد (فقال): أي النبيّ عليه السلام لعليّ بن أبي طالب.

Al'walid. Later on he sent Ali Ibn Abu'talib in his place. The Prophet "Allah's blessing and peace be upon him" said to Ali: "Give Khalid's companions the choice of either staying with you (in Yemen) or returning to Medina." I was one of those who stayed with him (Ali) and got several (ounces of) gold from the war booty.

4350- Abdullah Ibn Buraida narrated from Buraida: The Prophet "Allah's blessing and peace be upon him" sent Ali to Khalid to bring one-fifth (the booty). I hated Ali (because I thought he, in misappropriation, took, and had sexual relation with, a slave-girl from one-fifth the booty). Ali had taken a bath (after a sexual act with a slave-girl from the one-fifth). I said to Khalid: "Don't you see this (Ali)?" When we reached The Prophet "Allah's blessing and peace be upon him" I mentioned that to him. He said: "O Buraida! Do you hate Ali?" I said: "Yes" He said: "Do not hate him, for he deserves more than that from the one-fifth."

4351- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: Ali Ibn Abu'talib sent a piece of gold not yet taken out of its ore, in a tanned leather container to Allah's Apostle "Allah's blessing and peace be upon him". Allah's Apostle "Allah's blessing and peace be upon him" distributed it amongst four Persons: Oyaina Ibn Badr, Aqra Ibn Habis, Zaid Al'khail and the fourth was either Alqama or Amer Ibn At'tufail. On that, one of his companions said: "We are more deserving of this (gold) than these (persons)." When that news reached The Prophet "Allah's blessing and peace be upon him", he said: "Don't you trust me though I am the trustworthy man of the One in the Heavens, and I receive the news of Heaven (revelation) both in the morning and in the evening?" There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist sheet that was tucked up and he said: "O Allah's Apostle! Be afraid of Allah." The Prophet "Allah's blessing and peace be upon him" said: "Woe to you! Am I not of all the people of the earth the most entitled to fear Allah?" Then that man went away. Khalid Ibn Al'walid said: "O Allah's Apostle! Shall I chop his neck off?" The Prophet "Allah's blessing and peace be upon him" said: "No, for he may offer prayers." Khalid said: "There are a lot of those who offer prayers and say by their tongues what is not in their hearts." Allah's Apostle "Allah's blessing and peace be upon him" said: "I have not been ordered (by Allah) to search the hearts of the people or cut open their bellies." Then The Prophet "Allah's blessing and peace be upon him" looked at him (That man) while the latter was going away and said: "From the offspring of this (man) there will come out (people) who will recite the Qur'an continuously and elegantly but it will not exceed their throats. They would go out of the religion (of Islam) as an arrow goes through a game's

رسُولَ اللَّهِ ﷺ مَعَ خالِدِ بن الوَلِيدِ إلى اليَمَنِ، قال: ثُمَّ بعثَ عَلِيّاً بعْدَ ذٰلِكَ مكانَهُ، فقالَ: «مُرْ أصْحَابَ خالِدٍ، مَنْ شاءَ مِنْهُمْ أنْ يُعقِّبَ مَعَكَ فَلْيُعَقِّبْ، وَمَنْ شَاءَ فَلْيُقْبِلْ». فَكُنْتُ فِيمَنْ عَقَّبَ مَعَهُ، قالَ: فَغَنِمْتُ أَوَاقٍ ذَوَاتِ عَدَدٍ.

٤٣٥٠ ـ حدّثني مُحمَّدُ بنُ بشَّارٍ: حدَّثنا رَوْحُ بنُ عُبادَةَ: حدَّثنا عليُّ بنُ سُويدِ بنِ مَنْجُوفٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيدَةَ، عَنْ أبيهِ رَضِيَ اللَّهُ عَنهُ قال: بَعَثَ النَّبيُّ ﷺ عَلِيّاً إلَى خالِدٍ، لِيَقْبِضَ الخُمُسَ، وَكُنْتُ أُبْغِضُ عَلِيّاً، وَقَدِ اغْتَسَلَ، فَقُلْتُ لِخالِدٍ، ألا تَرَى إلى هذا، فَلَمَّا قَدِمْنَا علَى النَّبِيِّ ﷺ ذَكَرْتُ ذٰلِكَ لَهُ، فقالَ: «يا بُرَيدَةُ أتُبْغِضُ عَلِيّاً». فَقُلْتُ: نَعَمْ، قالَ: «لا تُبْغِضْهُ، فَإِنَّ لَهُ في الخُمُسِ أكْثَرَ مِنْ ذٰلِكَ».

٤٣٥١ ـ حدّثنا قُتَيْبَةُ: حَدَّثَنا عَبْدُ الوَاحِدِ، عَنْ عُمارَةَ بن القَعْقاعِ بْنِ شُبْرُمَةَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بن أبي نُعْمٍ قال: سَمِعْتُ أبَا سَعِيدٍ الخدريَّ يَقُولُ: بَعثَ عَلِيُّ بْنُ أبِي طالِبٍ رَضِيَ اللَّهُ عَنْهُ إلى رَسُولِ اللَّهِ ﷺ مِنَ اليَمَنِ بِذُهَيْبَةٍ في أدِيمٍ مَقْرُوظٍ، لَمْ تُحَصَّلْ مِنْ تُرَابِها، قالَ: فَقَسَمَها بَيْنَ أرْبَعَةِ نَفَرٍ: بَيْنَ عُيَيْنَةَ بنِ بَدْرٍ، وَأقْرَعَ بْنِ حابِسٍ، وَزَيْدِ الخيلِ، وَالرَّابعُ: إمَّا عَلْقَمَةُ، وَإمَّا عامِرُ بْنُ الطُّفَيْلِ، فقالَ رَجُلٌ مِنْ أصْحابِهِ: كُنَّا نَحْنُ أحَقَّ بِهذا مِنْ هؤُلاءِ، قالَ: فَبَلَغَ ذٰلِكَ النَّبيَّ ﷺ فقالَ: «ألا تَأْمَنُونِي وَأنا أمِينُ مَنْ في السَّماءِ، يأْتِيني خَبَرُ السَّماءِ صَباحاً وَمَساءً؟» قال: فَقامَ رَجُلٌ غائِرُ العَيْنَيْنِ، مُشْرِفُ الوَجْنَتَيْنِ، ناشِزُ الجَبْهَةِ، كَثُّ اللِّحْيَةِ، مَحْلُوقُ الرَّأْسِ، مُشَمَّرُ الإزارِ، فَقَالَ: يَا رَسُولَ اللَّهِ اتَّقِ اللَّهَ، قالَ: «وَيْلَكَ، أَوَلَسْتُ أحَقَّ أهْلِ الأرْضِ أنْ يَتَّقِيَ اللَّهَ؟» قالَ: ثُمَّ وَلَّى الرَّجُلُ. قالَ خالِدُ بْنُ الوَلِيدِ: يَا رَسُولَ اللَّهِ، ألا أضْرِبُ عُنُقَهُ؟ قالَ: لا، «لَعَلَّهُ أنْ يَكُونَ يُصَلِّي». فَقالَ خالِدٌ: وَكَم مِنْ مُصَلٍّ يَقُولُ بِلِسانِهِ ما لَيسَ في قَلْبِهِ، قالَ رَسُولُ اللَّهِ ﷺ: «إنِّي لَمْ أومَرْ أنْ أنْقُبَ قُلُوبَ النَّاسِ وَلاَ أشُقَّ بُطُونَهُمْ». قالَ: ثُمَّ نَظَرَ إلَيهِ وَهُوَ مُقَفٍّ، فَقَالَ: إنَّهُ يَخْرُجُ مِنْ ضِئْضِىءِ هذا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ رَطْباً، لا يُجاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كما يَمْرُقُ السَّهْمُ

ـ قوله: أن يعقب أي يرجع معك إلى اليمن بعد أن رجع منه خالد.

٤٣٥٠ ـ لقبض الخمس نخ.

ـ قوله: (وكنت أبغض علياً) لظني أنه غلّ من الخمس جارية وطئها واغتسل منها ولا غلول وفيه جواز التسرّي على بنت النبي ﷺ كما في الشارح.

٤٣٥١ ـ قوله: (بذهيبه) لا وجه لتأنيث الذهب إلا أن يكون لغة وفي مسلم بذهبة بفتحتين بغير تصغيرها وهو الأحسن.

ـ قوله: (مقروظ): أي مدبوغ بالقرظ اهـ.

ـ قوله: لم تحصل أي لم تخلص (شارح).

ـ قوله: أن أنقب وروي: أن أنقب من التنقيب.

ـ قوله: (وهو مقفٍ) أي مولٍ قفاه اهـ شارح.

ـ قوله: (من ضئضىء) وروي: من صنصىء بالصاد بدل الضاد أي من نسل هذا.

body." I think he also said: "If I am present at their time I would kill them as the nations of Thamud were killed."

4352- Ata narrated: Jaber said: "The Prophet "Allah's blessing and peace be upon him" ordered Ali to keep on the state of Ihram." Jaber further said: "Ali Ibn Abu'talib returned (from Yemen) when he was its governor. The Prophet "Allah's blessing and peace be upon him" asked him: "With what intention did you assume Ihram?" Ali said: "I assumed Ihram with the same intention as that of The Prophet "Allah's blessing and peace be upon him"." Then The Prophet "Allah's blessing and peace be upon him" said: "Offer a sacrifice and keep on the state of Ihram in which you are now." Ali slaughtered a sacrifice on his behalf."

4353- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" assumed Ihram for Umra and Hajj, and we to assumed Ihram for Hajj. When we arrived in Mecca, The Prophet "Allah's blessing and peace be upon him" said: "Whoever has no sacrifice should consider his Ihram for Umra only." The Prophet "Allah's blessing and peace be upon him" had a sacrifice with him. Ali Ibn Abu'talib came to us from Yemen with the intention of performing Hajj. The Prophet "Allah's blessing and peace be upon him" asked (him): "With what intention did you assume Ihram, since your wife is with us?" Ali said: "I assumed Ihram with the same intention as that of The Prophet "Allah's blessing and peace be upon him"." The Prophet "Allah's blessing and peace be upon him" said: "Keep on the state of Ihram, since we got the sacrifice."

4354- The same as previous narration.

[64] The Detachment of Dhul'khalasa

4355- Jarir narrated: In the Pre-Islamic Period of Ignorance there was a house called Dhul'khalasa or Al'ka'ba Al'yamaniya or Al'ka'ba Ash'shamiya. The Prophet "Allah's blessing and peace be upon him" said to me: "Won't you relieve me from Dhul'khalasa?" Subsequently, I set out with one-hundred-and-fifty riders. Then we dismantled it and killed anyone present there. Then I came to The Prophet "Allah's blessing and peace be upon him" whom I informed. He invoked good upon us and (the tribe of) Ahmas.

4356- Qais narrated: Jarir "Allah be pleased with him" said to me: The Prophet "Allah's blessing and peace be upon him" said to me: "Won't you relieve me from Dhul'khalasa?" It was a house (belonging to the tribe of) Khath'am called Al'ka'ba Al'yamaniya. I proceeded with one hundred and-fifty cavalrymen from Ahmas (tribe) who were skilful in riding horses. I used not to sit firm on horses, so The Prophet "Allah's blessing and peace be upon him" stroke me over my chest till I saw the mark of his fingers over my chest, and then he said: "O Allah! Make him firm and one who guides others and is guided on the right path." So Jarir proceeded towards it. He dismantled and burnt it, and then sent a messenger to Allah's Apostle. The messenger of Jarir said : "By He, Who sent you with the Truth, I did not leave that place till it was like a scabby camel." The Prophet "Allah's blessing and peace be upon him" blessed the horses of Ahmas and their men five times.

مِن الرَّمِيَّة ـ وأَظُنُّهُ قال ـ لَئِن أَدرَكتُهُم لأَقتُلَنَّهُم قَتْلَ ثَمُودَ».

[طرفه في: ٣٣٤٤].

٤٣٥٢ ـ حدثنا المَكِّيُّ بنُ إبراهيمَ، عن ابنِ جُرَيجٍ: قال عطاءٌ: قال جابرٌ: أَمَرَ النَّبيُّ ﷺ عَلِيّاً أن يُقِيمَ على إحْرَامِه.

زاد محمدُ بنُ بكرٍ، عن ابنِ جُرَيجٍ: قال عطاءٌ: قال جابرٌ: فَقَدِمَ عَلِيُّ بنُ أبي طالبٍ رَضِيَ اللّهُ عَنهُ بِسِعَايَتِه، فقال له النبيُّ ﷺ: «بِمَ أَهْلَلتَ يا عَلِيُّ؟» قال: بِمَا أَهَلَّ بِه النَّبيُّ ﷺ، قال: فَأَهْدِ، وامْكُثْ حَرَاماً كما أَنْتَ». قال: وأَهْدَى له عَلِيٌّ هَدْياً.

[طرفه في: ١٥٥٧].

٤٣٥٣، ٤٣٥٤ ـ حدثنا مُسَدَّدٌ: حدثنا بِشْرُ بنُ المُفَضَّلِ، عن حُمَيدٍ الطَّوِيلِ: حدَّثَنا بَكْرٌ: أنَّه ذَكَرَ لابنِ عُمرَ: أن أنساً حَدَّثَهُم: أن النبيَّ ﷺ أَهَلَّ بِعُمْرَةٍ وحَجَّةٍ، فقال: أَهَلَّ النبيُّ ﷺ بالحَجِّ، وأَهْلَلنَا بِه مَعَهُ، فَلَمَّا قَدِمْنَا مَكَّةَ قال: «مَن لَم يَكُنْ مَعَهُ هَدْيٌ فَلْيَجْعَلْهَا عُمْرَةً». وكان مَعَ النَّبيِّ ﷺ هَدْيٌ، فَقَدِمَ علينا عليُّ بنُ أبي طالبٍ مِن اليَمَنِ حاجّاً، فقال النبيُّ ﷺ: «بِمَ أَهْلَلتَ؟ فإنَّ مَعَنا أَهْلَكَ». قال: أَهْلَلتُ بِمَا أَهَلَّ بِه النبيُّ ﷺ، قال: «فَأَمْسِكْ، فَإنَّ مَعَنا هَدْياً».

٦٤ ـ بابُ غَزْوَةِ ذِي الخَلَصَة

٤٣٥٥ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا خالدٌ: حَدَّثَنا بَيَانٌ، عن قَيسٍ، عن جَرِيرٍ قال: كان بَيتٌ في الجاهِلِيَّةِ يُقالُ لَهُ ذُو الخَلَصَةِ، والكَعْبَةُ اليَمَانِيَةُ، والكَعْبَةُ الشَّأمِيَّةُ، فقال لِي النبيُّ ﷺ: «أَلا تُرِيحُنِي مِن ذِي الخَلَصَةِ؟» فَنَفَرْتُ في مِئَةٍ وخَمْسِينَ راكِباً فَكَسَرْنَاهُ، وقَتَلْنَا مَن وَجَدْنَا عِنْدَهُ، فأَتَيتُ النبيَّ ﷺ فأَخْبَرْتُهُ، فدَعا لَنا ولأَحْمَسَ. [طرفه في: ٣٠٢٠].

٤٣٥٦ ـ حدثنا مُحَمَّدُ بنُ المُثَنَّى: حَدَّثَنا يَحيى: حَدَّثَنا إسماعِيلُ: حَدَّثَنا قَيسٌ قال: قال لِي جَرِيرٌ رَضِيَ اللّهُ عَنهُ: قال لِي النبيُّ ﷺ: «أَلا تُرِيحُنِي مِن ذِي الخَلَصَةِ؟» ـ وكانَ بَيتاً في خَثْعَمَ، يُسَمَّى الكَعْبَةَ اليَمانِيَةَ ـ فانْطَلَقْتُ في خَمْسِينَ ومِئَةِ فارِسٍ مِن أَحْمَسَ، وكانُوا أَصْحابَ خَيلٍ، وكُنتُ لا أَثْبُتُ عَلَى الخَيلِ، فَضَرَبَ في صَدْرِي حَتَّى رَأَيتُ أَثَرَ أَصابِعِهِ في صَدْرِي وقال: «اللَّهُمَّ ثَبِّتْهُ، واجْعَلْهُ هادِياً مَهْدِيّاً». فانْطَلَقَ إلَيها فَكَسَرَها وحَرَّقَها، ثُمَّ بَعَثَ إلى رَسُولِ اللّهِ ﷺ، فقال رَسُولُ جَرِيرٍ: والَّذِي بَعَثَكَ بالحَقِّ، ما جِئتُكَ حَتَّى تَرَكْتُهَا كأَنَّهَا جَمَلٌ أَجْرَبُ، قال: فَبَارَكَ في خَيلِ أَحْمَسَ ورِجالِهَا خَمْسَ مَرَّاتٍ.

[طرفه في: ٣٠٢٠].

٤٣٥٥ ـ الظاهر أن الكعبة الشامية هي الكعبة البيت الحرام والعبارة مشكلة فليراجع.

ـ أحمس أخو بجيلة رهط جرير (عيني).

٤٣٥٦ ـ قوله: (كأنها جمل أجرب) أي سوداء من التحريق كالجمل الأجرب إذا طلي بالقطران (قسطلاني).

4357- Jarir "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" said to me: "Won't you relieve me from Dhul'khalasa?" I replied: "Yes. " So I proceeded along with one hundred and fifty cavalrymen from Ahmas tribe who were skilful in riding horses. I used not to sit firm on horses, so I informed The Prophet "Allah's blessing and peace be upon him" who stroke my chest with his hand till I saw the marks of his hand over my chest and said: “O Allah! Make him firm and one who guides others and is guided (rightly).” Since then I have never fallen from a horse. Dhul’khalasa was a house in Yemen belonging to the tribe of Khath’am and Bajila, wherein there were idols which were worshipped, and it was called Al'ka'ba.” Jarir went there, burnt it with fire and dismantled it. When Jarir reached Yemen, there was a man who used to foretell and give good omens by casting arrows of divination. Someone said to him: "The representative of Allah's Apostle "Allah's blessing and peace be upon him" is present here and if he got hold of you, he would chop off your neck." One day while he was using them (Arrows of divination), Jarir stopped there and said to him: "Break them and testify that there is no God (to be worshipped) but Allah, or else I will chop off your neck." So the man broke those arrows and testified that there is no God (to be worshipped) but Allah. Then Jarir sent a man called Abu’arta from the tribe of Ahmas to The Prophet “Allah’s blessing and peace be upon him” to convey the good news (of destroying Dhul’khalasa). So when the messenger reached The Prophet “Allah’s blessing and peace be upon him”, he said: "O Allah's Apostle! By He Who sent you with the Truth, I did not leave it till it was like a scabby camel." Then The Prophet “Allah’s blessing and peace be upon him” blessed the horses of Ahmas and their men five times.

[65] The battle of Dhatus’salasil

4358- Abu’othman narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” sent Amr Ibn Al’ass leading the troops (which proceeded towards) Dhatus’salasil. Amr Ibn Al’ass said: I came to The Prophet “Allah’s blessing and peace be upon him” and said: “Whom from amongst people do you love most?” He replied: “A’isha.” I said: “From amongst the men?” He replied: “Her father.” I said: “Who is next?” He replied: "Omar.” Then he counted the names of many men. But I became silent for fear that he might regard me as the last of them."

[66] Jarir's going to Yemen

4359- Jarir "Allah be pleased with him" reported: While I was at Yemen, I met two men from Yemen called Dhu'kala and Dhu'amr, and I started telling them about Allah's Apostle. Dhu'amr said to me: "If what you are saying about your friend (The Prophet) is true, then he died three days ago."

٤٣٥٧ ـ حدّثنا يُوسُفُ بْنُ مُوسى: أَخْبَرَنا أَبُو أُسَامَةَ، عَنْ إِسْماعِيلَ بْنِ أَبِي خالِد، عَنْ قَيس، عَنْ جرير قالَ: قالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلاَ تُرِيحُنِي مِنْ ذِي الخَلَصَةِ؟» فَقُلتُ: بلى، فانطلقت في خمسين ومئة فارس من أحمس، وكانوا أصحاب خيل، وكنت لا أثبت على الخيل، فذكرت ذلك للنبي ﷺ، فضرب يده على صدري حتى رأيت أثر يده في صدري، وقال: «اللَّهُمَّ ثَبِّتْهُ، وَاجْعَلْهُ هادِياً مَهْدِيّاً». قالَ فَمَا وَقَعْتُ عَنْ فَرَسٍ بَعْدُ. قال: وَكَانَ ذُو الخَلَصَة بَيْتاً بِالْيَمَنِ لِخَثْعَمَ وَبَجِيلَةَ، فِيهِ نُصُبٌ تُعْبَدُ، يُقَالُ لَهُ الكَعْبَةُ، قَالَ: فَأَتَاهَا فَحَرَّقَهَا بِالنَّارِ وَكَسَرَهَا.

[طرفه في: ٣٠٢٠].

قالَ: وَلَمَّا قَدِمَ جَرِيرٌ اليَمَنَ، كانَ بِهَا رَجُلٌ يَسْتَقْسِمُ بِالأَزْلاَمِ، فَقِيلَ لَهُ: إِنَّ رَسُولَ رَسُولِ اللَّهِ ﷺ هاهُنا، فَإِنْ قدر عليك ضرب عنقك، قالَ فَبَيْنَمَا هُوَ يَضْرِبُ بِهَا إِذْ وَقَفَ عَلَيْهِ جَرِيرٌ، فقال: لتكسرنها ولتشهدن: أن لا إله إلا الله، أو لأضربنّ عنقك؟ قال: فكسرها وشهد، ثم بعث جرير رَجُلاً مِنْ أَحْمَسَ يُكنى أَبَا أَرْطَاةَ إِلَى النَّبِيِّ ﷺ يُبَشِّرُهُ بِذلِكَ، فَلَمَّا أَتَى النَّبِيَّ ﷺ قالَ: يَا رَسُولَ اللَّهِ، وَالَّذِي بَعَثَكَ بِالحَقِّ، ما جِئْتُ حَتَّى تَرَكْتُهَا كَأَنَّهَا جَمَلٌ أَجْرَبُ، قالَ: فَبَرَّكَ النَّبِيُّ ﷺ عَلَى خَيلِ أَحْمَسَ وَرِجالِهَا خَمْسَ مَرَّاتٍ.

٦٥ ـ بابٌ غَزْوَةُ ذاتِ السَّلاَسِلِ

وَهْيَ غَزْوَةُ لَخْمٍ وَجُذَامَ، قَالَهُ إِسْماعِيلُ بْنُ أَبِي خالِدٍ.

وَقالَ ابْنُ إِسْحاقَ، عَنْ يَزِيدَ، عَنْ عُرْوَةَ: هِيَ بِلاَدُ بَلِيٍّ، وَعُذْرَةَ، وَبَنِي القَيْنِ.

٤٣٥٨ ـ حدّثنا إِسْحاقُ: أَخْبَرَنا خالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ أَبِي عُثْمانَ: أَنَّ رَسُولَ اللَّهِ ﷺ بعث عمرو بن العاص على جيش ذاتِ السَّلاَسِلِ، قالَ: فَأَتَيْتُهُ فَقُلتُ: أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قالَ: «عائِشَةُ». قلتُ: مِنَ الرِّجالِ؟ قالَ: «أَبُوهَا». قلتُ: ثُمَّ مَنْ؟ قالَ: «عُمَرُ». فَعَدَّ رِجالاً، فَسَكَتُّ مَخَافَةَ أَنْ يَجْعَلَنِي فِي آخِرِهِمْ [طرفه في: ٣٦٦٢].

٦٦ ـ بابُ ذَهابِ جَرِيرٍ إِلى اليَمَنِ

٤٣٥٩ ـ حدّثني عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ العَبْسِيُّ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ إِسْماعِيلَ بْنِ أَبِي خالِدٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قالَ: كُنْتُ بِالبَحْرِ، فَلَقِيتُ رَجُلَيْنِ مِنْ أَهْلِ اليَمَنِ: ذَا كَلاَعٍ وَذَا عَمْرٍو، فَجَعَلْتُ أُحَدِّثُهُمْ عَنْ رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُ ذُو عَمْرٍو: لَئِنْ كانَ الَّذِي تَذْكُرُ مِنْ أَمْرِ

٤٣٥٧ ـ قوله: (يعبد) وفي متن العيني تعبد وفسر الشارح ههنا النصب بغير تفسيره فيما مضى.

ـ قوله: (ولتشهدا) بتنوين الدال ولأبي ذرّ عن الحمويّ والكشميهني ولتشهدنّ بسكون اللام وبعد الذال نون توكيد ثقيلة (شارح).

٤٣٥٩ ـ قوله: (بالبحر) باليمن نخ.

ـ قوله: (من أمر صاحبك) أراد بالصاحب النبيّ عليه الصلاة والسلام.

Then both of them accompanied me to Medina, and when we had covered some distance on the way to Medina, we saw some riders coming from Medina. We asked them and they said: "Allah's Apostle "Allah's blessing and peace be upon him" died and Abu'bakr was appointed as the Caliph and the people are in a good state." Then they said: "Tell your friend (Abu'bakr) that we have come (to visit him), and if Allah wills, we will come again." So they both returned to Yemen. When I told Abu'bakr, he said to me: "I wish you had brought them to me." Afterwards I met Dhu'amr who said to me: "O Jarir! You have done a favor to me and I am going to tell you something: You, the nation of Arabs, will remain prosperous as long as you choose and appoint your chief whenever a former one is dead. But if authority is obtained by the power of the sword, then the rulers will become kings who will get angry, as kings get angry, and will be delighted as kings get delighted."

[67] The Detachment of The Sea Coast

4360- Jaber Ibn Abdullah "Allah be pleased with both" reported: "Allah's Apostle "Allah's blessing and peace be upon him" sent troops to the sea coast and appointed Abu'obaida Ibn Al'jarrah as their commander, and they were 300. We set out, and we had covered some distance on the way, when our journey food ran short. So Abu'obaida ordered that all the food present with the troops be collected, and it was collected. Our journey food was dates, and Abu'obaida kept on giving us our daily ration from it little by little till it decreased to such an extent that we did not receive more than a date each." I (sub-narrator) asked (Jaber): "How could one date benefit you?" He said: "We came to know its value when even that finished." Jaber added: "Then we reached the seacoast where we found a fish like a small mountain, of which the people (of Troops) ate for 18 nights. Then Abu'obaida ordered that two of its ribs be fixed on the ground (in the form of an arch) and that a she-camel be ridden and passed under them. So it passed under them without touching them."

4361- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent us – and we were three-hundred riders- led by Abu'obaida Ibn Al'jarrah in order to watch

صَاحِبَكَ، لَقَدْ مَرَّ عَلَى أَجَلِهِ مُنْذُ ثَلَاثٍ، وَأَقْبَلَا مَعِي حَتَّى إِذَا كُنَّا فِي بَعْضِ الطَّرِيقِ، رُفِعَ لَنَا رَكْبٌ مِنْ قِبَلِ المَدِينَةِ فَسَأَلْنَاهُمْ، فَقَالُوا: قُبِضَ رَسُولُ اللَّهِ ﷺ، وَاسْتُخْلِفَ أَبُو بَكْرٍ، وَالنَّاسُ صَالِحُونَ، فَقَالَا: أَخْبِرْ صَاحِبَكَ أَنَّا قَدْ جِئْنَا وَلَعَلَّنَا سَنَعُودُ إِنْ شَاءَ اللَّهُ، وَرَجَعَا إِلَى اليَمَنِ، فَأَخْبَرْتُ أَبَا بَكْرٍ بِحَدِيثِهِمْ، قَالَ: أَفَلَا جِئْتَ بِهِمْ، فَلَمَّا كَانَ بَعْدُ قَالَ لِي ذُو عَمْرٍو: يَا جَرِيرُ إِنَّ بِكَ عَلَيَّ كَرَامَةً، وَإِنِّي مُخْبِرُكَ خَبَراً: إِنَّكُمْ، مَعْشَرَ العَرَبِ، لَنْ تَزَالُوا بِخَيْرٍ مَا كُنْتُمْ إِذَا هَلَكَ أَمِيرٌ تَأَمَّرْتُمْ فِي آخَرَ، فَإِذَا كَانَتْ بِالسَّيْفِ، كَانُوا مُلُوكاً، يَغْضَبُونَ غَضَبَ المُلُوكِ وَيَرْضَوْنَ رِضَا المُلُوكِ.

٦٧ ـ بابُ غَزْوَةِ سِيفِ البَحْرِ، وَهُمْ يَتَلَقَّوْنَ عِيراً لِقُرَيْشٍ، وَأَمِيرُهُمْ أَبُو عُبَيْدَةَ

٤٣٦٠ ـ حدثنا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ بَعْثاً قِبَلَ السَّاحِلِ، وَأَمَّرَ عَلَيْهِمْ أَبَا عُبَيْدَةَ بْنَ الجَرَّاحِ، وَهُمْ ثَلَاثُ مِئَةٍ، فَخَرَجْنَا وَكُنَّا بِبَعْضِ الطَّرِيقِ فَنِيَ الزَّادُ، فَأَمَرَ أَبُو عُبَيْدَةَ بِأَزْوَادِ الجَيْشِ فَجُمِعَ، فَكَانَ مِزْوَدَيْ تَمْرٍ، فَكَانَ يَقُوتُنَا كُلَّ يَوْمٍ قَلِيلٌ قَلِيلٌ حَتَّى فَنِيَ، فَلَمْ يَكُنْ يُصِيبُنَا إِلَّا تَمْرَةٌ تَمْرَةٌ، فَقُلْتُ: مَا تُغْنِي عَنْكُمْ تَمْرَةٌ؟ فَقَالَ: لَقَدْ وَجَدْنَا فَقْدَهَا حِينَ فَنِيَتْ، ثُمَّ انْتَهَيْنَا إِلَى البَحْرِ، فَإِذَا حُوتٌ مِثْلُ الظَّرِبِ، فَأَكَلَ مِنْهَا القَوْمُ ثَمَانَ عَشْرَةَ لَيْلَةً، ثُمَّ أَمَرَ أَبُو عُبَيْدَةَ بِضِلَعَيْنِ مِنْ أَضْلَاعِهِ فَنُصِبَا، ثُمَّ أَمَرَ بِرَاحِلَةٍ فَرُحِلَتْ ثُمَّ مَرَّتْ تَحْتَهُمَا فَلَمْ تُصِبْهُمَا. [طرفه في: ٢٤٨٣].

٤٣٦١ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: الَّذِي حَفِظْنَاهُ مِنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ ثَلَاثَ مِئَةِ رَاكِبٍ، أَمِيرُنَا أَبُو عُبَيْدَةَ بْنُ

ـ قوله: (لقد مر على أجله) الخ أراد أنه مات منذ ثلاثة أيام (عيني).

ـ قوله: (بعد) بالبناء على الضم أي بعد هذا الأمر في خلافة عمر بن الخطاب (شارح).

ـ قوله: إنّ لك وفي بعض النسخ إنّ بك.

قوله: (تأمرتم) كذا في الشارح والذي في العيني تآمرتم بمد الهمزة وتخفيف الميم أي تشاورتم قال ويروى تأمرتم بالقصر وبتشديد الميم أي أقمتم أميراً منكم ا هـ وقوله في آخر أي في أمير آخر يلايم رواية المدا هـ.

ـ قوله: (فإذا كانت) أي الإمارة بالسيف أي بالقهر والغلبة ا هـ.

باب ٦٧ ـ سيف البحر: ساحله.

٤٣٦٠ ـ (المزود) ما يجعل فيه الزاد.

ـ قوله (يقوتنا) الخ، وروي: يقوتنا بالتشديد وقليلاً قليلاً بالنصب كما في الشارح.

ـ قوله (وجدنا فقدها) أي مؤثراً.

ـ (مثل الظرب) أي مثل الجبل الصغير.

ـ قوله: (فرحلت) بتخفيف الحاء ولأبي ذر بتشديدها.

ـ وقوله: (مرت) بضم الميم مبنياً للمفعول وفي اليونينية بفتحها ا هـ شارح.

٤٣٦١ ـ (الخبط) ورق السلم.

the caravan of the Quraish pagans. We stayed at the seashore for half a month. We were vulnerable to such severe hunger that we ate even the Khabt (the leaves of the Salam, a thorny desert tree), and because of that, the army was known as that of The Khabt. Then the sea threw out an animal (a fish) called Al'anbar of which we ate for half a month, and rubbed its fat on our bodies till our bodies recovered their strength and health. Abu'obaida took one of its ribs which he fixed on the ground. Then he went to the tallest man of his companions (to pass under it). Once Sufyan said: "He took a rib from its parts which he fixed, and then took a man and camel and let them pass under it (without touching it)." Jaber further said: There was a man amongst the people who slaughtered three camels, then slaughtered three camels and then slaughtered other three camels, before being forbidden by Abu'obaida to do so.

Abu'salih narrated: Qais Ibn Sa'd said to his father:" I was present in the army when people were vulnerable to severe hunger." He said: "You should have slaughtered (camels for them to eat)." Qais said: "I slaughtered camels but they were hungry again." He said: "You should have slaughtered (camels) again." Qais said: "I slaughtered (camels) again but they felt hungry once again." He said: "You should have slaughtered (camels) again." Qais said: "I slaughtered (camels) again, but they felt hungry." He said: "You should have slaughtered (camels) again." Qais said: "Then I was forbidden."

4362- Jaber Ibn Abdullah "Allah be pleased with both" reported: We set out in the army of The Khabt and Abu'obaida was the commander of the troops. We were vulnerable to severe hunger when the sea threw out a dead fish the like of which we had never seen, and it was called Al'anbar. We ate of it for half a month. Abu'obaida took (and fixed) one of its bones underneath which a rider passed (without touching it). Abu'obaida said (to us): "Eat (of that fish)." When we arrived in Medina, we informed The Prophet "Allah's blessing and peace be upon him" about that, and he said: "Eat, for it is food Allah has brought out for you, and feed us if you have some of it." So some of them gave him (of that fish) which he ate.

[68] Abu'bakr's leading people in the greater pilgrimage in the year of nine

4363- Abu'huraira "Allah be pleased with him" reported: On the Day of slaughtering (tenth of Dhul'hijja, in the year prior to the last Hajj of The Prophet "Allah's blessing and peace be upon him", Abu'bakr (who was the leader of the pilgrims in this year) sent me along with other callers to Mina to make a public announcement: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to circumambulate Ka'ba."

4364- Al'bara "Allah be pleased with him" narrated: The last Sura which was revealed in full was (The Sura of) Bara'a, (or The Repentance), and the last (part of) Sura was the last Verses of The Women "An'nisa": " They ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: if (such a deceased was) a woman, who left no child, her brother takes her inheritance: if there are two sisters, they shall have two thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus doth Allah make clear to you (his law), lest ye err. And Allah hath knowledge of all things." (The Women "An'nisa" 176)

الجَرَّاحِ، نَرْصُدُ عِيرَ قُرَيشٍ، فَأَقَمْنَا بِالسَّاحِلِ نِصْفَ شَهْرٍ، فَأَصَابَنَا جُوعٌ شَدِيدٌ حَتَّى أَكَلْنَا الخَبَطَ، فَسُمِّيَ ذَلِكَ الجَيشُ جَيشَ الخَبَطِ، فَأَلقَى لَنَا البَحْرُ دَابَّةً يُقَالُ لَهَا العَنْبَرُ، فَأَكَلنَا مِنهُ نِصْفَ شَهْرٍ، وَادَّهَنَّا مِنْ وَدَكِهِ، حَتَّى ثَابَتْ إِلَينَا أَجْسَامُنَا، فَأَخَذَ أَبُو عُبَيدَةَ ضِلَعاً مِنْ أَضْلاَعِهِ فَنَصَبَهُ، فَعَمَدَ إِلَى أَطْوَلِ رَجُلٍ مَعَهُ ـ قال سُفيانُ مَرَّةً: ضِلَعاً مِن أَضْلاَعِهِ فَنَصَبَهُ، وَأَخَذَ رَجُلاً وَبَعِيراً ـ فَمَرَّ تَحْتَهُ.

قالَ جابِرٌ: وَكانَ رَجُلٌ مِنَ القَوْمِ نَحَرَ ثَلاَثَ جَزَائِرَ، ثُمَّ نَحَرَ ثَلاَثَ جَزَائِرَ، ثُمَّ نَحَرَ ثَلاَثَ جَزَائِرَ، ثُمَّ إِنَّ أَبَا عُبَيدَةَ نَهَاهُ.

وَكانَ عَمْرٌو يَقُولُ: أَخبَرَنَا أَبُو صَالِحٍ: أَنَّ قَيسَ بْنَ سَعْدٍ قَالَ لأَبِيهِ: كُنْتُ فِي الجَيشِ فَجَاعُوا، قَالَ: انْحَرْ، قَالَ: نَحَرْتُ، قَالَ: ثُمَّ جاعُوا، قالَ: انْحَرْ، قالَ: نَحَرْتُ، قالَ: ثُمَّ جاعُوا، قالَ: انْحَرْ، قال: نَحَرْتُ، ثُمَّ جاعُوا، قالَ: انْحَرْ قالَ: نُهِيتُ.

[طرفه في: ٢٤٨٣]

٤٣٦٢ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَحيى، عَنِ ابْنِ جُرَيجٍ قالَ: أَخْبَرَنِي عَمْرٌو: أَنَّهُ سَمِعَ جابِراً رَضِيَ اللَّهُ عَنهُ يَقُولُ: غَزَونا جيشَ الخَبَطِ، وَأُمِّرَ أَبُو عُبَيدَةَ، فَجُعنا جوعاً شديداً، فألقى البحرُ حُوتاً مَيِّتاً، لَمْ نَرَ مِثلَهُ، يُقالُ لَهُ العَنْبَرُ، فأكَلنا مِنْهُ نِصفَ شَهرٍ، فَأَخَذَ أَبُو عُبيدةَ عَظماً مِنْ عِظامِهِ فَمَرَّ الرَّاكِبُ تَحْتَهُ.

فَأَخبَرَنِي أَبُو الزُّبَيرِ: أَنَّهُ سَمِعَ جابِراً يَقُولُ: قالَ أَبُو عُبَيدَةَ: كُلُوا، فلمَّا قَدِمْنا المدينةَ ذَكَرْنا ذلكَ للنَّبيِّ ﷺ فقالَ: «كُلوا، رِزقاً أَخرَجَهُ اللَّهُ، أَطعِمُونا إِنْ كانَ مَعَكُمْ». فأتاهُ بَعْضُهُمْ فَأَكَلَهُ.

[طرفه في: ٢٤٨٣]

٦٨ ـ بابُ حَجِّ أَبِي بَكرٍ بِالنَّاسِ فِي سَنَةِ تِسْعٍ

٤٣٦٣ ـ حدثنا سُلَيمانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ: حَدَّثَنا فُلَيحٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنهُ بَعَثَهُ، فِي الحَجَّةِ الَّتِي أَمَّرَهُ النَّبِيُّ ﷺ قَبلَ حَجَّةِ الوَدَاعِ، يَومَ النَّحْرِ فِي رَهْطٍ يُؤَذِّنُ فِي النَّاسِ: لا يَحُجُّ بَعْدَ العامِ مُشْرِكٌ، وَلا يَطُوفُ بِالبَيتِ عُرْيَانٌ. [طرفه في: ٣٦٩].

٤٣٦٤ ـ حدثني عَبدُ اللَّهِ بْنُ رَجاءٍ: حَدَّثَنا إِسْرائِيلُ، عَنْ أَبِي إِسْحاقَ، عَنِ البَرَاءِ رَضِيَ اللَّهُ عَنهُ قالَ: آخِرُ سُورَةٍ نَزَلَتْ كامِلَةً بَرَاءَةٌ، وَآخِرُ سُورَةٍ نَزَلَتْ خاتِمَةُ سُورَةِ النِّساءِ: ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الكَلاَلَةِ﴾ [النساء: ١٧٦].

[الحديث ٤٣٦٤ ـ أطرافه في: ٤٦٠٥، ٤٦٥٤، ٦٧٤٤].

ـ قوله: (من ودكه) أي من شحمه (حتى ثابت) أي رجعت.

ـ (الجزائر) هنا جمع جزور وهو البعير ذكراً كان أو أنثى ذكره الشارح.

٤٣٦٢ ـ قوله: (فأتاه) أي أعطاه وروي: فأتاه بعضهم بعضو منه كما في الشارح.

[69] The delegation of Banu'tamim

4365- Imran Ibn Hussein "Allah be pleased with him" narrated: A delegation of Banu'tamim came to The Prophet "Allah's blessing and peace be upon him", to whom The Prophet "Allah's blessing and peace be upon him" said: "Accept the good tidings O Banu'tamim!" They said: "O Allah's Apostle! You have given us good tidings, so give us (something)." Consequently, the signs of displeasure appeared on his face. Then another delegation from Yemen came to whom he said : "Accept the good tidings which Banu'tamim refused to accept." They replied: "We accepted them O Allah's Apostle!"

[70] The battle of Oyaina Ibn Hisn

Ibn Is'haq said: He was sent by The Messenger of Allah "Allah's blessing and peace be upon him" to Banu'tamim. He attacked and killed many of them and took their women as captives.

4366- Abu'huraira "Allah be pleased with him" narrated: I have kept on loving Banu'tamim since I learnt three qualities attributed to them by The Messenger of Allah "Allah's blessing and peace be upon him": "They, out of all my followers, will be the strongest against Ad'dajjal"; A'isha had a slave-girl from them when she was ordered by The Prophet "Allah's blessing and peace be upon him" to manumit her since she was from the descendants of Ishmael; and, when their charity was brought, The Prophet "Allah's blessing and peace be upon him" said: "This is the charity of my people."

4367- Abdullah Ibn Az'zubair "Allah be pleased with both" reported: A group of riders belonging to Banu'tamim came to The Prophet "Allah's blessing and peace be upon him". Abu'bakr said (to The Prophet "Allah's blessing and peace be upon him"): "Appoint Al'qa'qa Ibn Ma'bad Ibn Zurara as (their) ruler." Omar said (to The Prophet): "No! But appoint Al'aqra Ibn Habis." Thereupon Abu'bakr said (to Omar): "You just wanted to oppose me." Omar replied: "I did not want to oppose you." Both of them argued so much that their voices became louder, and then the following Divine Verse was revealed in that connection: "O ye who believe! Put not yourselves forward before Allah and His Messenger; but fear Allah: for Allah is He Who hears and knows all things." (Chambers "Al'hujurat 1).

[70] The delegation of Abdul'qais

4368- Abu'jamra narrated: I said to Ibn Abbas: "I have an earthenware pot containing water and dates or grapes for me, and I drink of it while it is sweet. If I drink much of it and stay with the people for a long time, I get afraid that they may discover it. Ibn Abbas said: The delegation of Abdul'qais came to The Prophet to whom he said: "Welcome! O people of Abdul'qais! Neither will you

٦٩ ـ بابٌ وفدُ بَني تَميمٍ

٤٣٦٥ ـ حدّثنا أبو نُعيم. حَدَّثنا سُفيانُ، عَن أبي صَخرَةَ، عَن صَفوانَ بنِ مُحرِزٍ المازِنيِّ، عَن عِمرانَ بنِ حُصَينٍ رَضِيَ اللَّهُ عنهُما قالَ: أتى نَفَرٌ مِن بَني تَميمٍ النَّبيَّ ﷺ، فَقالَ: «اقبَلوا البُشرَى يَا بَني تميم». قالوا: يَا رَسولَ اللَّهِ قد بَشَّرتَنا فَأعطِنا، فَرُئِيَ ذلكَ في وَجهِهِ، فَجاءَ نَفَرٌ مِنَ اليَمنِ، فقالَ: «اقبَلوا البُشرَى إذْ لَم يَقبَلها بَنو تَميمٍ». قالوا: قَد قَبِلنا يَا رَسولَ اللَّهِ.

[طرفه في: ٣١٩٠].

٧٠ ـ بابٌ

قالَ ابنُ إسحاقَ: غَزوَةُ عُيَينَةَ بنِ حِصنِ بنِ حُذَيفَةَ بنِ بَدرٍ بَني العَنبَرِ مِن بَني تَميمٍ. بَعَثَهُ النَّبيُّ ﷺ إليهِم، فَأغارَ، وَأصابَ مِنهُم ناساً، وَسَبى مِنهُم نِساءً.

٤٣٦٦ ـ حدّثني زُهَيرُ بنُ حَربٍ: حَدَّثَنا جَريرٌ، عَن عُمارَةَ بنِ القَعقاعِ، عَن أبي زُرعَةَ، عَن أبي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: لا أزالُ أُحِبُّ بَني تَميمٍ بَعدَ ثَلاثٍ سَمِعتُهُ مِن رَسولِ اللَّهِ ﷺ يَقولُها فيهِم: «هُم أشَدُّ أُمَّتي عَلى الدَّجّالِ». وكانَت فيهِم سَبِيَّةٌ عِندَ عائِشَةَ، فَقالَ: «أعتِقيها، فَإنَّها مِن وَلَدِ إسماعيلَ». وَجاءَت صَدَقاتُهُم، فَقالَ: «هذهِ صَدَقاتُ قَومٍ، أو: قَومي».

[طرفه في: ٢٥٤٣].

٤٣٦٧ ـ حدّثني إبراهيمُ بنُ مُوسى: حَدَّثَنا هِشامُ بنُ يُوسُفَ: أنَّ ابنَ جُرَيجٍ أخبَرَهُم، عَن ابنِ أبي مُلَيكَةَ: أنَّ عَبدَ اللَّهِ بنَ الزُّبَيرِ أخبَرَهُم: أنَّهُ قَدِمَ رَكبٌ مِن بَني تَميمٍ عَلى النَّبيِّ ﷺ، فَقالَ أبو بَكرٍ: أمِّرِ القَعقاعَ بنَ مَعبَدِ بنِ زُرارَةَ، قالَ عُمَرُ: بَل أمِّرِ الأقرَعَ بنَ حابِسٍ، قالَ أبو بَكرٍ: ما أرَدتَ إلا خِلافي، قالَ عُمَرُ: ما أرَدتُ خِلافَكَ، فَتَمارَيا حَتّى ارتَفَعَت أصواتُهُما، فَنَزَلَ في ذلكَ: ﴿يا أيُّها الذينَ آمَنوا لا تُقَدِّموا﴾ [الحجرات: ١]، حَتّى انقَضَت.

[الحديث ٤٣٦٧ ـ أطرافه في: ٤٨٤٥، ٤٨٤٧، ٧٣٠٢].

٧١ ـ بابُ وَفدِ عَبدِ القَيسِ

٤٣٦٨ ـ حدّثني إسحاقُ: أخبَرَنا أبو عامِرٍ العَقَدِيُّ: حَدَّثَنا قُرَّةُ، عَن أبي جَمرَةَ، قُلتُ لابنِ عَبّاسٍ رَضِيَ اللَّهُ عَنهُما: إنَّ لي جَرَّةً يُنتَبَذُ لي نَبيذٌ، فَأشرَبُهُ حُلواً في جَرٍّ، إن أكثَرتُ مِنهُ فَجالَستُ القَومَ فَأطَلتُ الجُلوسَ خَشيتُ أن أفتَضِحَ، فَقالَ: قَدِمَ وَفدُ عَبدِ القَيسِ عَلى رَسولِ اللَّهِ ﷺ،

باب ٧٠ ـ قوله: غزوة الخ مصدر مضاف إلى فاعله ومفعوله هو قوله: بني العنبر.

٤٣٦٦ ـ قوله: (صدقات قوم أو قومي) الظاهر رواية صدقات قومي بلا تردد.

٤٣٦٨ ـ قوله: (في جر) صفة لجرة وهي إناء معروف والجمع جرار مثل كلبة وكلاب وجرات وجر أيضاً مثل تمرة وتمر وبعضهم يجعل الجرّ لغة في الجرّة قاله في المصباح.

have disgrace nor will you regret." They said: "O Allah's Apostle! We cannot come to you except in the sacred months since there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (concerning religion) in order that we may enter Paradise if we act on them, and of which we may inform our people whom we have left behind." The Prophet said: "I order you to do four things and forbid you to do four things: to believe in Allah Alone" and asked them: "Do you know what is meant by believing in Allah Alone? It means: To testify that there is no God to be worshipped but Allah and Mohammad is Allah's Apostle; to offer prayers perfectly; to pay the obligatory charity; to observe fast during the month of Ramadan; and to pay one fifth of the booty to be given for Allah's sake.

Then I forbid you four things, namely what is prepared of wine in dry gourds, green-coloured jars, hollowed stumps of palm-trees, and receptacles."

4369- Abu'jamra narrated: I heard Ibn Abbas saying: The delegation of Abdul'qais came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: " O Allah's Apostle! We are from the tribe of Rabie'a. We cannot come to you except in the sacred months since there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (concerning religion) in order that we may act on them and of which we may inform our people whom we have left behind." The Prophet said: "I order you to do four things and forbid you to do four things: to believe in Allah Alone, that is, To testify that there is no God to be worshipped but Allah and Mohammad is Allah's Apostle; to offer prayers perfectly; to pay the obligatory charity; and to pay one fifth of the booty to be given for Allah's sake.

Then I forbid you (to drink wine in) dry gourds, green-coloured jars, hollowed stumps of palm-trees, and receptacles."

4370- Kuraib narrated: Ibn Abbas, Al'miswar Ibn Makhrama and Abdur'rahman Ibn Azhar had sent me to A'isha. They told me to greet her on their behalf and to ask her about offering the two Rak'as after the Asr prayer and to say to her: "We were informed that you offer those two Rak'as and we were told that the Prophet had forbidden offering them." Ibn Abbas said: "I along with Omar Ibn Al'khattab used to beat the people whenever they offered them." I went to A'isha and told her that message. A'isha said: "Go and ask Ommu'salama about them." So I returned and informed them about her statement. They then told me to go to Ommu'salama with the same question with which they sent me to A'isha. Ommu'salama "Allah be pleased with her" replied: I heard The Prophet "Allah's blessing and peace be upon him" forbidding them. Later I saw him offering them immediately after he performed the Asr prayer. He then entered my house at a time when some of the Ansari women from the tribe of Banu'haram were sitting with me, so I sent my slave girl to him and said to her: Stand beside him and tell him that Ommu'salama says to you: "O Allah's Apostle! I have heard you forbidding offering these (two Rak'as after the Asr prayer) but I have seen you offering them." If he waves his hand then wait for him. The slave girl did that. The Prophet "Allah's blessing and peace be upon him" beckoned her with his hand and she waited for him. After he had finished the prayer he said: "O daughter of Banu'omaiyya! You have asked me about the two Rak'as after the Asr prayer. The people of the tribe of Abdul'qais came to me to embrace Islam, and made me busy. So I could not offer the two Rak'as after the Dhuhr prayer. These (two Rak'as that I have just prayed) are for those (missed) ones."

فَقَال: «مَرْحَباً بالقومِ، غيرَ خزايا ولا النَّدامى». فقالُوا: يا رسُولَ اللَّهِ إنَّ بيننا وبينكَ المُشْركِين من مُضَرَ، وإنَّا لا نَصِلُ إليكَ إلاَّ في أشهُرِ الحُرُمِ، حدِّثنا بجُملٍ من الأمْرِ: إنْ عملنا به دَخلْنا الجنَّةَ، ونَدْعو بِهِ مَن وراءَنا، قال: «آمُرُكُمْ بِأرْبعٍ وأنْهاكُمْ عَنْ أرْبَعٍ، الإيمانِ بِاللَّهِ، هَل تَدْرُونَ ما الإيمانُ باللَّه؟ شَهادَةُ أنْ لا إلَهَ إلاَّ اللَّهُ، وَإقامُ الصَّلاةِ، وَإيتاءُ الزَّكَاةِ، وَصَوْمُ رَمَضانَ، وَأنْ تُعْطُوا مِنَ المَغانِمِ الخُمُسَ وَأنْهاكُمْ عَنْ أرْبَعٍ: ما انْتُبِذَ في الدُّبَّاءِ وَالنَّقِيرِ وَالحَنْتَمِ وَالمُزَفَّتِ».

[طرفه في: ٥٣].

٤٣٦٩ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا حَمَّادُ بْنُ زَيْدٍ، عَنْ أبي جَمْرَةَ قال: سَمِعْتُ ابْنَ عبَّاسٍ يقُولُ: قَدِمَ وفدُ عبْدِ القيسِ علَى النَّبيِّ ﷺ، فقالُوا: يا رسُولَ اللَّهِ، إنَّا هذا الحيَّ مِنْ ربيعةَ، وقد حالتْ بيننا وبينكَ كُفَّارُ مُضَرَ، فلسْنا نَخْلُصُ إليكَ إلاَّ في شهرٍ حرامٍ، فمُرْنا بأشْياءَ نأْخُذُ بها وَنَدْعُو إلَيْها مَنْ وَرَاءَنَا، قالَ: «آمُرُكُمْ بِأرْبعٍ، وَأنْهاكُمْ عَنْ أرْبَعٍ، الإيمَانِ بِاللَّهِ: شَهادَةِ أنْ لا إلهَ إلاَّ اللَّهُ ـ وعقَدَ واحدةً ـ وإقامِ الصلاةِ، وإيتاءِ الزكاةِ، وأنْ تؤدُّوا للَّه خُمُسَ ما غنمتُمْ. وَأنْهاكُمْ عَنِ الدُّبَّاءِ وَالنَّقِيرِ وَالحَنْتَمِ وَالمُزَفَّتِ».

[طرفه في: ٥٣].

٤٣٧٠ ـ حدّثنا يَحْيى بْنُ سُلَيمانَ: حَدَّثَني ابْنُ وَهْبٍ: أخْبرني عَمْرٌو. وَقالَ بَكْرُ بْنُ مُضَرَ، عنْ عمرِو بنِ الحارثِ، عن بُكيرٍ، أنَّ كُرَيباً مولى ابنِ عبَّاسٍ حدَّثَهُ: أنَّ ابنَ عبَّاسٍ، وعَبدَ الرَّحْمٰنِ بْنَ أزْهَرَ وَالمِسْوَرَ بْنَ مَخْرَمَةَ: أرْسَلُوا إلى عائشةَ رَضِيَ اللَّهُ عَنْهَا فقالوا: اقْرَأْ عليْهَا السَّلامَ مِنَّا جميعاً، وسَلْها عنِ الرَّكعتَيْنِ بعدَ العصرِ، وإنَّا أُخْبِرْنا أنَّكِ تُصَلِّيها، وقد بلَغَنا أنَّ النَّبيَّ ﷺ نَهى عَنْهَا.

قالَ ابنُ عبَّاسٍ: وكُنْتُ أضْرِبُ مَعَ عُمَرَ النَّاسَ عَنْهُما.

قالَ كُرَيْبٌ: فَدَخَلْتُ عَلَيْهَا وَبَلَّغْتُها ما أرْسَلُونِي، فَقَالَتْ: سَلْ أُمَّ سَلَمَةَ، فَأخْبَرْتُهُمْ فَرَدُّونِي إلَى أُمِّ سَلَمَةَ بِمِثْلِ ما أرْسَلُونِي إلى عائِشَةَ، فقالَتْ أُمُّ سَلَمَةَ: سَمِعْتُ النَّبيَّ ﷺ يَنْهى عَنْهُما، وَإنَّهُ صَلَّى العَصْرَ، ثُمَّ دَخَلَ عَلَيَّ وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامٍ مِنَ الأنْصَارِ، فَصَلاَّهُما، فَأرْسَلْتُ إلَيهِ الخادِمَ، فَقُلْتُ: قُومِي إلَى جَنْبِهِ، فَقُولِي: تَقُولُ أُمُّ سَلَمَةَ: يا رَسُولَ اللَّهِ، ألَمْ أسْمَعْكَ تَنْهى عَنْ هاتَيْنِ الرَّكْعَتَيْنِ؟ فأراكَ تُصَلِّيهِما، فإنْ أشارَ بيدِهِ فاسْتَأخِري، فَفَعَلَتِ الجارِيَةُ، فَأشَارَ بِيَدِهِ فَاسْتَأخَرَتْ عَنْهُ، فَلَمَّا انْصَرَفَ قالَ: «يا بِنْتَ أبِي أُمَيَّةَ، سَأَلْتِ عَنِ الرَّكْعَتَيْنِ بَعْدَ العَصْرِ، إنَّهُ أتانِي أُناسٌ مِنْ عَبْدِ القَيسِ بِالإسْلامِ مِنْ قَوْمِهِمْ، فَشَغَلُونِي عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ، فَهُمَا هَاتَانِ». [طرفه في: ١٢٣٣].

٤٣٦٩ ـ قوله: (إنا هذا الحي) أراد عبد القيس.

٤٣٧٠ ـ قوله: خدمة يخدمه خدمة فهو خادم غلاماً كان أو جارية والخادمة بالخاء في المؤنث قليل وقولهم: فلانة خادمة غداً ليس بوصف حقيقيّ والمعنى ستصير كذلك كما يقال حائضة غداً قاله الفيوميّ ا هـ مصححه.

4371- Ibn Abbas “Allah be pleased with both” narrated: The first Friday prayer offered after the Friday Prayer performed at the Mosque of The Messenger of Allah “Allah’s blessing and peace be upon him” was offered at the mosque of Abdul’qais situated at Jawathi, a village in Bahrain.

[72] The Delegation of Banu'hanifa

4372- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" sent some cavalry towards Najd and they brought a man from the tribe of Banu’hanifa called Thumama Ibn Uthal. They fastened him to one of the pillars of the Mosque. The Prophet "Allah's blessing and peace be upon him" went to him and said: "What have you got, O Thumama?" He replied:" I have got a good idea, O Mohammad! If you kill me, you would kill a person who has already killed somebody, and if you set me free, you would do a favour to one who is grateful, and if you want property, then ask me whatever wealth you want." He was left till the next day when The Prophet "Allah's blessing and peace be upon him" said to him: "What have you got O Thumama?” He said: "What I told you: If you set me free, you would do a favour to one who is grateful." The Prophet "Allah's blessing and peace be upon him" left him till the day after, when he said: "What have you got, O Thumama?" He said: "I have got what I told you. "On that The Prophet "Allah's blessing and peace be upon him" said: "Release Thumama." So he (Thumama) went to a garden of date-palm trees near to the Mosque, took a bath and then entered the Mosque and said: "I testify that there is no God (to be worshipped) but Allah, and testify that Mohammad is His Apostle! By Allah, O Mohammad! There was no face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allah, there was no religion most disliked by me than yours, but now it is the most beloved religion to me. By Allah, there was no town most disliked by me than yours, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform Umra. Now what do you think?" The Prophet "Allah's blessing and peace be upon him" gave him good tidings and ordered him to perform the Umra. So when he came to Mecca, someone said to him: "Have you been diverted to the innovatively new religion?" Thumama replied: "No! By Allah, I have embraced Islam with Mohammad, The Messenger of Allah. No, by Allah! Not a single grain of wheat will come to you from Yamama unless The Prophet "Allah's blessing and peace be upon him" gives his permission."

4373- Ibn Abbas "Allah be pleased with both" reported: Musailama The Liar came during the lifetime of The Prophet "Allah's blessing and peace be upon him" and started saying: "If Mohammad gives me the rule after him, I will follow him." He came to Medina with a great number of people of his tribe. Allah's Apostle "Allah's blessing and peace be upon him" went to him in the company of Thabit Ibn Qais Ibn Shammas, and at that time, Allah's Apostle

٤٣٧١ ـ حدّثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الجُعْفيُّ : حَدَّثَنَا أَبُو عامِرٍ عَبْدُ المَلِكِ : حَدَّثَنَا إِبْرَاهِيمُ ، هُوَ ابْنُ طَهْمَانَ ، عَنْ أَبِي جَمْرَةَ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ : أَوَّلُ جُمُعَةٍ جُمِعَتْ ، بَعْدَ جُمُعَةٍ جُمِّعَتْ في مَسْجِدِ رَسُولِ اللَّهِ ﷺ ، في مَسْجِدِ عَبْدِ القَيْسِ بِجُوَاثَى يَعْنِي قَرْيَةً مِنَ البَحْرَيْنِ.

[طرفه في: ٨٩٢].

٧٢ ـ بابُ وَفدِ بَنِي حَنِيفَةَ، وَحَدِيثِ ثُمَامَةَ بْنِ أُثَالٍ

٤٣٧٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ : حَدَّثَنَا اللَّيْثُ قالَ : حَدَّثَني سَعِيدُ بْنُ أَبِي سَعِيدٍ : أَنَّهُ سَمِعَ أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ : بعثَ النَّبيُّ ﷺ خيلاً قِبَلَ نَجدٍ ، فجاءَتْ بِرَجُلٍ من بني حنيفة يُقَالُ لَهُ ثُمَامَةُ بنُ أُثالٍ ، فَرَبَطُوهُ بِسَارِيَةٍ من سَوَارِي المَسْجِدِ ، فخرَجَ إليه النَّبيُّ ﷺ فقالَ : «ما عِندَكَ يا ثُمامةُ»؟ فقالَ : عِندِي خيرٌ ، يا مُحمَّدُ ، إِنْ تقتُلنِي ، تقتُلْ ذا دَمٍ ، وإنْ تُنعِمْ ، تُنعِمْ على شاكِرٍ ، وإن كُنتَ تُريدُ المالَ ، فسَلْ منهُ ما شئتَ ، حتَّى كانَ الغدُ ، ثُمَّ قالَ لَهُ : «ما عِندَكَ يا ثُمامةُ»؟ قالَ : ما قُلتُ لَكَ . إِنْ تُنعِمْ ، تُنعِمْ عَلَى شاكِرٍ ، فتَرَكَهُ حتَّى كانَ بعدَ الغَدِ ، فَقالَ : «ما عِندَكَ يا ثُمامةُ»؟ فَقالَ : عِندِي ما قُلتُ لكَ ، فقالَ : «أَطلِقُوا ثُمَامَةَ» . فَانْطَلَقَ إِلَى نَخلٍ قَرِيبٍ مِنَ المَسْجِدِ ، فَاغْتَسَلَ ثُمَّ دَخَلَ المَسْجِدَ ، فَقالَ : أَشهَدُ أَنْ لا إِلٰهَ إِلاَّ اللَّهُ ، وَأَشهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ ، يا مُحَمَّدُ ، وَاللَّهِ ما كانَ عَلَى الأَرْضِ وَجهٌ أَبغَضَ إِلَيَّ مِن وَجهِكَ ، فَقَدْ أَصبَحَ وَجهُكَ أَحَبَّ الوُجُوهِ إِلَيَّ ، وَاللَّهِ ما كانَ مِن دِينٍ أَبغَضَ إِلَيَّ مِن دِينِكَ ، فَأَصبَحَ دِينُكَ أَحَبَّ الدِّينِ إِلَيَّ . وَاللَّهِ ما كانَ مِن بَلَدٍ أَبغَضَ إِلَيَّ مِن بَلَدِكَ ، فَأَصبَحَ بَلَدُكَ أَحَبَّ البِلادِ إِلَيَّ ، وَإِنَّ خَيلَكَ أَخَذَتْنِي ، وَأَنا أُرِيدُ العُمْرَةَ ، فَماذا تَرَى؟ فَبَشَّرَهُ رَسُولُ اللَّهِ ﷺ وَأَمَرَهُ أَنْ يَعْتَمِرَ ، فَلَمَّا قَدِمَ مَكَّةَ قالَ لَهُ قائِلٌ : صَبَوْتَ؟ قالَ : لا ، وَلٰكِن أَسلَمْتُ مَعَ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ ، وَلاَ وَاللَّهِ ، لا يَأْتِيكُمْ مِنَ اليَمامَةِ حَبَّةُ حِنْطَةٍ حَتَّى يَأْذَنَ فِيهَا النَّبِيُّ ﷺ.

[طرفه في: ٤٦٢].

٤٣٧٣ ـ حدّثنا أَبُو اليَمانِ : أَخبَرَنَا شُعَيبٌ ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حُسَينٍ : حَدَّثَنَا نَافِعُ بْنُ جُبَيرٍ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ : قَدِمَ مُسَيلِمَةُ الكَذَّابُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ ، فَجَعَلَ يَقُولُ : إِنْ جَعَلَ لِي مُحَمَّدٌ مِنْ بَعْدِهِ تَبِعْتُهُ ، وَقَدِمَها في بَشَرٍ كَثِيرٍ مِنْ قَوْمِهِ ، فَأَقْبَلَ إِلَيهِ رَسُولُ اللَّهِ ﷺ وَمَعَهُ ثابِتُ بْنُ قَيسِ بْنِ شَمَّاسٍ ، وَفِي يَدِ رَسُولِ اللَّهِ ﷺ قِطعَةُ جَرِيدٍ ، حَتَّى وَقَفَ عَلَى مُسَيلِمَةَ في أَصحَابِهِ ، فَقالَ : «لَوْ سَأَلْتَنِي هٰذِهِ القِطْعَةَ ما أَعْطَيتُكَهَا ، وَلَنْ تَعْدُوَ أَمْرَ اللَّهِ فِيكَ ،

٤٣٧٢ ـ قوله : (إلى نجل) أي إلى ماء مستنقع وفي نسخة إلى نخل بالخاء المعجمة.

ـ قوله : (صبوت) المعروف صبأت أي خرجت من دين الى دين ا هـ.

٤٣٧٣ ـ وللأصيلي وأبي ذرّ عن الكشميهني إن جعل لي محمد الأمر من بعده (شارح).

"Allah's blessing and peace be upon him" had a stick of a date-palm tree in his hand. When he (The Prophet) stopped near Musailama while the latter was amidst his companions, he said to him: "If you ask me for this piece (of stick), I will not give it to you, and you cannot avoid Allah's Order, (but you will be ruined). If you turn your back from this religion, then Allah will destroy you. I think you are the same person who was shown to me in my dream, and this is Thabit Ibn Qais who will answer your questions on my behalf." Then The Prophet "Allah's blessing and peace be upon him" went away from him.

4374- Ibn Abbas resumed: I asked about the statement of Allah's Apostle "Allah's blessing and peace be upon him": "You seem to be the same person who was shown to me in my dream". Abu'huraira informed me that Allah's Apostle "Allah's blessing and peace be upon him" said: "When I was sleeping, I saw (in a dream) two bangles of gold on my hands and that worried me. Then I was inspired Divinely in the dream that I should blow on them, so I blew on them and they flew away. I interpreted it that two liars (who would claim to be prophets) would appear after me. One of them has proved to be Al'ansi and the other is Musailama."

4375- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "While I was sleeping, I was given the treasures of the earth and two gold bangles were put in my hands, and I did not like that, but I received the inspiration that I should blow on them, and I did so, and both of them vanished. I interpreted it as referring to the two liars between whom I am present: the ruler of San'a and the Ruler of Yamama."

4376- Abu'raja Al'utaridi narrated: We used to worship stones. Whenever we found a better stone than the first one, we would throw the first and take the latter. But if we could not get a stone then we would collect some soil and bring a sheep to be milked over it. Then we would circumambulate it. Whenever the month of Rajab came, we used to call this month the iron remover, during which we would remove and throw away the iron parts of every spear and arrow.

4377- Abu'raja resumed: When The Prophet "Allah's blessing and peace be upon him" was sent with (Allah's) Message, I was a shepherd boy of my family camels. When we heard the news of the appearance of The Prophet "Allah's blessing and peace be upon him", we ran to the fire: to Musailama The Liar.

وَلَئِنْ أَدْبَرْتَ لَيَعْقِرَنَّكَ اللَّهُ، وَإِنِّي لأَرَاكَ الَّذِي أُرِيتُ فِيهِ ما رَأَيْتُ، وَهذا ثَابِتٌ يُجِيبُكَ عَنِّي». ثُمَّ انْصَرَفَ عَنْهُ.

[طرفه في: ٣٦٢٠].

٤٣٧٤ ـ قالَ ابْنُ عَبَّاسٍ: فَسَأَلْتُ عَنْ قَوْلِ رَسُولِ اللَّهِ ﷺ: «إِنَّكَ أَرَى الَّذِي أُرِيتُ فِيهِ ما أُرِيتُ». فَأَخْبَرَنِي أَبُو هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «بَيْنَا أَنَا نَائِمٌ، رَأَيْتُ فِي يَدَيَّ سِوَارَيْنِ مِنْ ذَهَبٍ، فَأَهَمَّنِي شَأْنُهُمَا، فَأُوحِيَ إِلَيَّ فِي المَنَامِ: أَنِ انْفُخْهُمَا، فَنَفَخْتُهُمَا فَطَارَا، فَأَوَّلْتُهُمَا كَذَّابَيْنِ يَخْرُجَانِ بَعْدِي». أَحَدُهُمَا العَنْسِيُّ، وَالآخَرُ مُسَيْلِمَةُ.

[طرفه في: ٣٦٢١].

٤٣٧٥ ـ حدّثنا إِسْحَاقُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عنه يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِخَزَائِنِ الأَرْضِ، فَوُضِعَ فِي كَفِّي سِوَارَانِ مِنْ ذَهَبٍ، فَكَبُرَا عَلَيَّ، فَأُوحِيَ إِلَيَّ أَنِ انْفُخْهُمَا، فَنَفَخْتُهُمَا فَذَهَبَا، فَأَوَّلْتُهُمَا الكَذَّابَيْنِ، اللَّذَيْنِ أَنَا بَيْنَهُمَا: صَاحِبَ صَنْعَاءَ، وَصَاحِبَ اليَمَامَةِ». [طرفه في: ٣٦٢١].

٤٣٧٦ ـ حدّثنا الصَّلْتُ بْنُ مُحَمَّدٍ، قالَ: سَمِعْتُ مَهْدِيَّ بْنَ مَيْمُونٍ قالَ: سَمِعْتُ أَبَا رَجَاءٍ العُطَارِدِيَّ يَقُولُ: كُنَّا نَعْبُدُ الحَجَرَ، فَإِذَا وَجَدْنَا حَجَراً هُوَ أَخْيَرُ مِنْهُ أَلْقَيْنَاهُ وَأَخَذْنَا الآخَرَ، فَإِذَا لَمْ نَجِدْ حَجَراً، جَمَعْنَا جُثْوَةً مِنْ تُرَابٍ ثُمَّ جِئْنَا بِالشَّاةِ فَحَلَبْنَاهُ عَلَيهِ ثُمَّ طُفْنَا بِهِ، فَإِذَا دَخَلَ شَهْرُ رَجَبٍ قُلْنَا: مُنَصِّلُ الأَسِنَّةِ، فَلاَ نَدَعُ رُمْحاً فِيهِ حَدِيدَةٌ، وَلاَ سَهْماً فِيهِ حَدِيدَةٌ، إِلاَّ نَزَعْنَاهُ وَأَلْقَيْنَاهُ شَهْرَ رَجَبٍ.

٤٣٧٧ ـ وَسَمِعْتُ أَبَا رَجَاءٍ يَقُولُ: كُنْتُ يَوْمَ بُعِثَ النَّبِيُّ ﷺ غُلاماً، أَرْعَى الإِبِلَ عَلَى أَهْلِي، فَلَمَّا سَمِعْنَا بِخُرُوجِهِ فَرَرْنَا إِلَى النَّارِ، إِلَى مُسَيْلِمَةَ الكَذَّابِ.

٧٣ ـ بابُ قِصَّةِ الأَسْوَدِ العَنْسِيِّ

٤٣٧٨ ـ حدّثنا سَعِيدُ بْنُ مُحَمَّدٍ الجَرْمِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ

= ـ قوله: (لأراك) بفتح الهمزة ولأبي ذر بضمها (شارح).

ـ قوله: (ليعقرنك الله) أي ليهلكنك (شارح).

٤٣٧٦ ـ قوله: (جثوة) أي قطعة.

ـ قوله: منصل الأسنة وروي: منصل بسكون النون وقد فسره في قوله: فلا ندع الخ. قاله الشارح القسطلاني وفي نسخة العيني تنصل الأسنة بصيغة المضارع بالوجهين يقال: أنصل السهم ونصله إذا جعل فيه نصلاً وأزاله عنه كلاهما ضد كما في القاموس ومثله في النهاية وفيه أنهم كانوا يسمون رجبا منصل الأسنة أي مخرج الأسنة من أماكنها كانوا إذا دخل رجب نزعوا أسنة الرماح ونصال السهام إبطالاً للقتال فيه قطعاً لأسباب الفتن لحرمته فلما كان سبباً لذلك سمي به اهـ وسها الشارح العيني في قصره معنى النزع على الإنصال دون التنصيل (مصحح).

[73] The story of Al'aswad Al'ansi

4378- Obaidullah Ibn Abdullah Ibn Utba narrated: We learnt that Musailama The Liar had arrived in Medina and stayed in the house of the daughter of Al'harith. The daughter of Al'harith Ibn Kuraiz was his wife and she was the mother of Abdullah Ibn Amer. The Messenger of Allah "Allah's blessing and peace be upon him", accompanied by Thabit Ibn Qais Ibn Shammas who was called the orator of Allah's Messenger, came to him. The Messenger of Allah "Allah's blessing and peace be upon him" had a stick in his hand then. The Prophet "Allah's blessing and peace be upon him" stopped before Musailama to whom he spoke. Musailama said to him: "If you wish, we would not interfere between you and the rule, provided that it will be ours after you." The Prophet "Allah's blessing and peace be upon him" said: "If you asked me for this stick, I would not give it to you. I think you are the same person who was shown to me in a dream. This is Thabit Ibn Qais who will answer you on my behalf." The Prophet "Allah's blessing and peace be upon him" then went away.

4379- Obaidullah Ibn Abdullah resumed: I asked Ibn Abbas about the dream of The Messenger of Allah "Allah's blessing and peace be upon him". Ibn Abbas said: I was told that The Prophet "Allah's blessing and peace be upon him" said: "When I was sleeping, I saw in a dream that two gold bangles were put in my hands, which frightened me and which I disliked. Then I was permitted to blow on them. When I blew on them, they flew. Then I interpreted them as two liars who would appear." Obaidullah said: One of them was Al'ansi who was killed by Fairuz in Yemen, and the other was Musailama The Liar.

[74] The story of Najran people

4380- Hudhaifa "Allah be pleased with him" reported: Al'aqib and As'saiyyid, the rulers of Najran, came to Allah's Apostle "Allah's blessing and peace be upon him" with the intention of cursing him. One of them said to the other: "Do not do this for, by Allah, if he is a Prophet and we do this with him, neither we, nor our offspring after us will be successful." Then both of them said (to The Prophet "Allah's blessing and peace be upon him"): "We will give what you ask but you should send a trustworthy man with us, and do not send with us but an honest one." The Prophet "Allah's blessing and peace be upon him" said: "I will send an honest man who is really trustworthy." Then every one of the companions of Allah's Apostle "Allah's blessing and peace be upon him" wished to be that one. Then The Prophet "Allah's blessing and peace be upon him" said: "Get up, O Abu'obaida Ibn Al'jarrah." When he got up, Allah's Apostle "Allah's blessing and peace be upon him" said: "This is the Trustworthy man of this (Muslim) nation."

4381- Hudhaifa "Allah be pleased with him" reported: People of Najran came to The Prophet "Allah's blessing and peace be upon him" to whom they said: "You should send a trustworthy man with us." The Prophet "Allah's blessing and peace be upon him" said: "I will send an honest man who is really trustworthy." Everybody of the companions (of Allah's Apostle) wished to be that one. Then The Prophet "Allah's blessing and peace be upon him" sent Abu'obaida Ibn Al'jarrah with them.

4382- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Every nation has a trustworthy man; and the trustworthy one of this nation is Abu'obaida."

صَالِحٍ، عَنِ ابْنِ عُبَيْدَةَ بْنِ نَشِيطٍ، وَكَانَ فِي مَوْضِعٍ آخَرَ اسْمُهُ عَبْدُ اللَّهِ: أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ قَالَ: بَلَغَنَا أَنَّ مُسَيلِمَةَ الكَذَّابَ قَدِمَ المَدِينَةَ، فَنَزَلَ فِي دَارِ بِنْتِ الحَارِثِ، وَكَانَ تَحْتَهُ بِنْتُ الحَارِثِ بنِ كُرَيزٍ، وهِيَ أُمُّ عَبدِ اللهِ بنِ عامِرٍ، فَأَتَاهُ رَسُولُ اللهِ ﷺ ومعه ثابتُ بنُ قيسِ بنِ شَمَّاسٍ، وَهُوَ الَّذِي يُقَالُ لَهُ: خَطِيبُ رَسُولِ اللَّهِ ﷺ، وفي يَدِ رَسُولِ اللهِ ﷺ قضيبٌ، فوقفَ عليه فكلَّمه، فقالَ له مُسيلمةُ: إن شئتَ خلَّيتَ بيننا وبينَ الأمرِ، ثمَّ جعلتَه لنا بعدَك، فقالَ النبيُّ ﷺ: «لو سألتني هذا القضيبَ ما أعطيتُكَهُ، وإنِّي لأراكَ الذي أُريتُ فيه ما أُريتُ، وهذا ثابتُ بنُ قيسٍ، وَسَيُجِيبُكَ عَنِّي». فانصرفَ النَّبيُّ ﷺ. [طرفه في: ٣٦٢٠]

٤٣٧٩ ـ قالَ عُبيدُ اللهِ بنُ عبدِ اللهِ: سألتُ عبدَ اللهِ بنَ عبَّاسٍ، عن رُؤيا رسولِ اللهِ ﷺ الَّتي ذَكَرَ، فقالَ ابنُ عبَّاسٍ: ذُكِرَ لي أنَّ رسولَ اللهِ ﷺ قالَ: «بينا أنا نائمٌ، أُريتُ أنَّه وُضِعَ في يديَّ سِوارانِ من ذهبٍ، فَفُظِعْتُهما وكرهتُهما، فأذِنَ لي فنفختُهما فطارا، فأوَّلتُهما كذَّابينِ يخرُجانِ». فقالَ عُبيدُ اللهِ: أحدُهما العَنْسيُّ الذي قتلَه فيروزُ باليمنِ، والآخرُ مسيلمةُ الكذَّابُ. [طرفه في: ٣٦٢١]

٧٤ ـ بابُ قِصَّةِ أَهْلِ نَجْرَانَ

٤٣٨٠ ـ حدَّثني عبَّاسُ بنُ الحُسَينِ: حَدَّثَنَا يَحيى بنُ آدَمَ، عَنْ إسْرَائيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيفَةَ قالَ: جاءَ العاقبُ والسَّيِّدُ، صاحِبا نَجرانَ، إلى رسولِ اللهِ ﷺ يُريدانِ أنْ يُلاعِناهُ، قالَ: فقالَ أحدُهما لصاحبِهِ: لا تفعلْ، فواللهِ لئنْ كانَ نبيّاً فلاعَنَّا لا نُفلحُ نحنُ ولا عقِبُنا من بعدِنا، قالا: إنَّا نُعطيكَ ما سألتَنا، وابعثْ معنا رجلاً أميناً، ولا تبعثْ معنا إلَّا أميناً، فقالَ: «لأبعثنَّ معكم رجلاً أميناً حقَّ أمينٍ». فاستشرفَ له أصحابُ رسولِ اللهِ ﷺ، فقالَ: «قُمْ يا أبا عُبيدةَ بنَ الجرَّاحِ». فلمَّا قامَ، قالَ رسولُ اللهِ ﷺ: «هذا أمينُ هذه الأمَّةِ». [طرفه في: ٣٧٤٥]

٤٣٨١ ـ حدَّثنا محمَّدُ بنُ بشَّارٍ: حدَّثنا محمَّدُ بنُ جعفرٍ: حدَّثنا شعبةُ قالَ: سمعتُ أبا إسحاقَ، عن صِلةَ بنِ زُفَرَ، عن حُذيفةَ رضيَ اللهُ عنه قالَ: جاءَ أهلُ نجرانَ إلى النَّبيِّ ﷺ فقالوا: ابعثْ لنا رجلاً أميناً، فقالَ: «لأبعثنَّ إليكم رجلاً أميناً حقَّ أمينٍ». فاستشرفَ له النَّاسُ، فبعثَ أبا عُبيدةَ بنَ الجرَّاحِ. [طرفه في: ٣٧٤٥]

٤٣٨٢ ـ حدَّثنا أبو الوليدِ: حدَّثنا شعبةُ، عن خالدٍ، عن أبي قِلابةَ، عن أنسٍ، عن النَّبيِّ ﷺ قالَ: «لكلِّ أمَّةٍ أمينٌ، وأمينُ هذه الأمَّةِ أبو عُبيدةَ بنُ الجرَّاحِ». [طرفه في: ٣٧٤٤]

٤٣٧٩ ـ قوله: (ففظعتهما) أي أكبرتهما وخفتهما قال المجد وفظع الأمر كفرح استعظمه ولم يثق بأن يطيقه ا هـ فلا حاجة إلى ما تكلفه الشراح. هذا وضبط القسطلاني الفاء بالضمة سهوا ا هـ مصححه.

٤٣٨٠ ـ قوله: (فلاعنا) بتشديد النون وللكشميهني فلاعننا بإظهار النون ا هـ شارح أي على أن يكون نا مفعولا.

[75] The story of Oman and Bahrain

4383- Jaber "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said (to me): "If the property of Bahrain had come to us, I would have given you so much and so much." But the Bahrain property did not come till The Prophet "Allah's blessing and peace be upon him" had died. When the Bahrain property came, Abu'bakr ordered somebody to announce: "Any person who has money claim on The Messenger of Allah "Allah's blessing and peace be upon him" or whom The Messenger of Allah "Allah's blessing and peace be upon him" had promised something, should come to us." So, I went to him and said: "The Messenger of Allah "Allah's blessing and peace be upon him" had promised to give me so much an so much thrice if the money of Bahrain came." Abu'bakr gave me."

(But, according to another narration), Jaber reported: Once I went to Abu'bakr and asked for the money but he did not give me. Then I went to him again, but he gave me nothing. I went to him for the third time but he did not give me. Then I said: "I asked you, but you did not give me; then I asked you (for the second time) and you gave me nothing. I asked you (for the third time) but you did not give me. You should either give me or allow yourself to be considered a miser regarding my case." Abu'bakr said: "You tell me that I am a miser as regards to you, though miserliness is the hardest illness. (He said it thrice) But really, whenever I rejected your request, I had the inclination to give you."

(In another narration) Jaber added: I came to Abu'bakr who (gave me money and) asked me to count it. It was five hundred. Abu'bakr told me to take twice that amount.

[76] The coming of Al'ash'arites and Yemenites

Abu'moosa narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "They are from me and I'm from them."

4384- Abu'moosa "Allah be pleased with him" narrated: My brother and I came from Yemen (to Medina) and thought for some time that Ibn Mas'ood and his mother belonged to the family of The Prophet "Allah's blessing and peace be upon him" for their frequent entrance upon, and being attached to him.

4385- Zahdam narrated: When Abu'moosa arrived (in Kufa as its governor) he honored this family of Jarm (by visiting them). I was sitting near to him when he was eating chicken as his lunch. There was a man sitting amongst the people whom Abu'moosa invited to the lunch, but he said: "I saw it (chicken) eating something dirty for which I consider it as unclean." Abu'moosa said: "Come on, I saw The Messenger of Allah "Allah's blessing and peace be upon him" eating it." The man said: "But I took an oath not to eat it." Abu'moosa said: "I will tell you about this matter. I went to The Prophet "Allah's blessing and peace be upon him" along with a group of The Ash'arites, asking him to provide us with means of transportation. He did not provide us with any means of conveyance. We asked him once again to provide us with the means of transportation. He took an oath not to provide us with any means of conveyance. Then some camels as booty were brought to The Messenger of Allah "Allah's blessing and peace be upon him" who ordered that we should be given five camels. When we set out we said: "We made the Messenger of Allah "Allah's blessing and peace be upon him" forget his oath. We then would never be successful."

٧٥ ـ بابُ قِصَّةُ عُمانَ وَالبَحْرَين

٤٣٨٣ ـ حدثنا قُتَيبَةُ بنُ سَعِيدٍ: حدثنا سُفيانُ: سَمِعَ ابنُ المُنكَدِرِ جابِرَ بنَ عَبدِ اللهِ رَضِيَ اللهُ عنهما يقولُ: قالَ لي رَسولُ اللهِ ﷺ: «لَو قَد جاءَ مالُ البَحرَينِ لَقَد أَعطَيتُكَ هكَذا وهكَذا». ثَلاثاً، فَلَمْ يَقْدَمْ مالُ البَحرَينِ حَتّى قُبِضَ رَسولُ اللهِ ﷺ، فَلَمّا قَدِمَ عَلى أَبِي بَكرٍ أَمَرَ مُنادِياً فَنادَى: مَنْ كانَ لَهُ عِندَ النَّبِيِّ ﷺ دَينٌ أَوْ عِدَةٌ فَليَأتِنِي، قالَ جابِرٌ: فَجِئتُ أَبا بَكرٍ فَأَخبَرتُهُ: أَنَّ النَّبِيَّ ﷺ قالَ: لَوْ جاءَ مالُ البَحرَينِ أَعطَيتُكَ هكَذا وهكَذا». ثَلاثاً، قالَ: فَأَعطانِي. قالَ جابِرٌ: فَلَقِيتُ أَبا بَكرٍ بَعدَ ذلِكَ فَسَأَلتُهُ فَلَمْ يُعطِنِي، ثُمَّ أَتَيتُهُ فَلَمْ يُعطِنِي، ثُمَّ أَتَيتُهُ الثّالِثَةَ فَلَمْ يُعطِنِي، فَقُلتُ لَهُ: قَد أَتَيتُكَ فَلَم تُعطِنِي، ثُمَّ أَتَيتُكَ فَلَم تُعطِنِي، ثُمَّ أَتَيتُكَ فَلَم تُعطِنِي، فَإِمّا أَنْ تُعطِيَنِي وَإِمّا أَنْ تَبخَلَ عَنِّي، فَقالَ: أَقُلتَ تَبخَلُ عَنِّي؟ وَأَيُّ داءٍ أَدوَأُ مِنَ البُخلِ، قالَها ثَلاثاً، ما مَنَعتُكَ مِن مَرَّةٍ إِلّا وَأَنا أُرِيدُ أَنْ أُعطِيَكَ.

وَعَن عَمرٍو، عَنْ مُحَمَّدِ بنِ عَلِيٍّ: سَمِعتُ جابِرَ بنَ عَبدِ اللهِ يَقُولُ: جِئتُهُ، فَقالَ لِي أَبو بَكرٍ: عُدَّها، فَعَدَدتُها فَوَجَدتُها خَمسَ مِئَةٍ، فَقالَ: خُذْ مِثلَها مَرَّتَينِ. [طرفه في: ٢٢٩٦]

٧٦ ـ بابُ قُدُومُ الأَشعَرِيِّينَ وَأَهلِ اليَمَنِ

وَقالَ أَبو مُوسى، عَنِ النَّبِيِّ ﷺ: «هُم مِنِّي وَأَنا مِنهُم».

٤٣٨٤ ـ حدثني عَبدُ اللهِ بنُ مُحَمَّدٍ وَإِسحاقُ بنُ نَصرٍ قالا: حَدَّثَنا يَحيى بنُ آدَمَ: حَدَّثَنا ابنُ أَبِي زائِدَةَ، عَن أَبِيهِ، عَن أَبِي إِسحاقَ، عَنِ الأَسوَدِ بنِ يَزِيدَ، عَن أَبِي مُوسى رَضِيَ اللهُ عَنهُ قالَ: قَدِمتُ أَنا وَأَخِي مِنَ اليَمَنِ، فَمَكَثنا حِيناً، ما نُرَى ابنَ مَسعُودٍ وَأُمَّهُ إِلّا مِن أَهلِ البَيتِ، مِن كَثرَةِ دُخُولِهِمْ وَلُزُومِهِمْ لَهُ. [طرفه في: ٣٧٦٣]

٤٣٨٥ ـ حدثنا أَبو نُعَيمٍ: حَدَّثَنا عَبدُ السَّلامِ، عَن أَيُّوبَ، عَن أَبِي قِلابَةَ، عَن زَهدَمٍ قالَ: لَمّا قَدِمَ أَبو مُوسى أَكرَمَ هذا الحَيَّ مِن جَرمٍ، وَإِنّا لَجُلُوسٌ عِندَهُ، وَهُوَ يَتَغَدَّى دَجاجاً، وَفِي القَومِ رَجُلٌ جالِسٌ، فَدَعاهُ إِلَى الغَداءِ، فَقالَ: إِنِّي رَأَيتُهُ يَأكُلُ شَيئاً فَقَذِرتُهُ، فَقالَ: هَلُمَّ فَإِنِّي رَأَيتُ النَّبِيَّ ﷺ يَأكُلُهُ، فَقالَ إِنِّي حَلَفتُ لا آكُلُهُ فَقالَ: هَلُمَّ أُخبِرْكَ عَن يَمِينِكَ، إِنّا أَتَينا النَّبِيَّ ﷺ نَفَرٌ مِنَ الأَشعَرِيِّينَ فَاستَحمَلناهُ، فَأَبَى أَنْ يَحمِلَنا، فَاستَحمَلناهُ فَحَلَفَ أَنْ لا يَحمِلَنا، ثُمَّ لَمْ يَلبَثِ النَّبِيُّ ﷺ أَنْ أُتِيَ بِنَهبِ إِبِلٍ، فَأَمَرَ لَنا بِخَمسِ ذَودٍ، فَلَمّا قَبَضناها قُلنا: تَغَفَّلنا النَّبِيَّ ﷺ يَمِينَهُ، لا نُفلِحُ

باب ٧٥ ـ عمان كغراب بلد باليمن يصرف ولا يصرف كما في تاج العروس.

٤٣٨٤ ـ (ما نرى): ما نظن.

٤٣٨٥ ـ قوله: (لما قدم أبو موسى) أي إلى الكوفة أميراً عليها في زمن عثمان.

ـ قوله: (إني رأيته) أي الدجاج (يأكل شيئاً) من النجاسة (فقذرته) أي كرهته واستقذرته ا هـ قسطلاني.

ـ قوله: (تغفلنا النبيّ) أي استغفلناه واغتنمنا غفلته ا هـ عيني

So, I returned to The Prophet "Allah's blessing and peace be upon him" and said: "We asked you to provide us with means of conveyance, but you took an oath that you would not provide us with any means of conveyance." He replied: "Yes. However, if I take an oath to do something, and later on I find out that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath."

4386- Imran Ibn Husain "Allah be pleased with both" reported: Some people from Banu'tamim came to The Prophet "Allah's blessing and peace be upon him" to whom he said: "O Banu'tamim! Rejoice with glad tidings." They said: "You have given us glad tidings, now give us something." On hearing that the colour of his face changed. Then the people of Yemen came to him and he said: "O people of Yemen! Accept the good tidings, as Banu'tamim refused them." The Yemenites said: "We accept them O Messenger of Allah."

4387- Abu'mas'ood narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "True Belief is here, (and he pointed with his hand towards Yemen) but sternness and mercilessness are the characteristics of those who are busy with their camels, where the two sides of the head of Satan will appear, i.e. Rabie'a and Mudar."

4388- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The people of Yemen came to you and they are more gentle and soft-hearted. Belief is Yemenite and Wisdom is Yemenite, while pride and haughtiness are the qualities of the owners of camels (Bedouins). Calmness and solemnity are the characters of the owners of sheep."

4389- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Belief is Yemenite while afflictions come from there (the east) from where the side of the head of Satan appear."

4390- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The people of Yemen came to you and they are more gentle and soft-hearted. The faculty of understanding religion is Yemenite; and Wisdom is Yemenite."

4391- Alqama narrated: We were sitting with Ibn Mas'ood when Khabbab came and said: "O Abu Abdur'rahman! Can these young men recite Qur'an as you do?" Ibn Mas'ood said: "If you wish I can order one of them to recite for you." Khabbab replied: "Yes." Ibn Mas'ood said: "Recite O Alqama!" On that,

بَعْدَهَا أَبَداً، فَأَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ حَلَفْتَ أَنْ لا تَحْمِلَنَا وَقَدْ حَمَلْتَنَا؟ قال: «أَجَل، وَلكِنْ لا أَحْلِفُ عَلى يَمِينٍ، فَأَرَى غَيْرَهَا خَيْراً مِنْهَا، إِلا أَتَيْتُ الَّذِي هُوَ خَيْرٌ مِنْهَا وَتَحَلَّلْتُهَا». [طرفه في: ٣١٣٣]

٤٣٨٦ ـ حدثني عَمْرو بنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو صَخْرَةَ جَامِعُ ابنُ شَدَّادٍ: حَدَّثَنَا صَفْوَانُ بْنُ مُحْرِزٍ المَازِنِيُّ: حَدَّثَنَا عِمْرَانُ بْنُ حُصَيْنٍ قالَ: جَاءَتْ بَنُو تَمِيمٍ إِلى رَسُولِ اللَّهِ ﷺ، فَقَالَ: «أَبْشِرُوا يَا بَنِي تَمِيمٍ». قالُوا: أَمَّا إِذْ بَشَّرْتَنَا فَأَعْطِنَا، فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ، فَجَاءَ نَاسٌ مِنْ أَهْلِ اليَمَنِ، فَقَالَ النَّبِيُّ ﷺ: «اقْبَلُوا البُشْرَى إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ» قالوا: قَدْ قَبِلْنَا يَا رَسُولَ اللَّهِ. [طرفه في: ٣١٩٠].

٤٣٨٧ ـ حدثني عَبْدُ اللهِ بْنُ مُحَمَّدٍ الجُعْفِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ قالَ: «الإِيمَانُ هَا هُنَا ـ وَأَشَارَ بِيَدِهِ إِلى اليَمَنِ. وَالجَفَاءُ وَغِلَظُ القُلُوبِ فِي الفَدَّادِينَ. عِنْدَ أُصُولِ أَذْنَابِ الإِبِلِ، مِنْ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ. رَبِيعَةَ وَمُضَرَ». [طرفه في: ٣٣٠٢].

٤٣٨٨ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: «أَتَاكُمْ أَهْلُ اليَمَنِ، هُمْ أَرَقُّ أَفْئِدَةً وَأَلْيَنُ قُلُوباً، الإِيمَانُ يَمَانٍ وَالحِكْمَةُ يَمَانِيَةٌ، وَالفَخْرُ وَالخُيَلاءُ فِي أَصْحَابِ الإِبِلِ، وَالسَّكِينَةُ وَالوَقَارُ فِي أَهْلِ الغَنَمِ» وَقالَ غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ: سَمِعْتُ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. [طرفه في: ٣٣٠١].

٤٣٨٩ ـ حدثنا إِسْمَاعِيلُ قالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الغَيْثِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قالَ: «الإِيمَانُ يَمَانٍ، وَالفِتْنَةُ هَا هُنَا، هَا هُنَا يَطْلُعُ قَرْنُ الشَّيْطَانِ». [طرفه في: ٣٣٠١].

٤٣٩٠ ـ حدثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «أَتَاكُمْ أَهْلُ اليَمَنِ، أَضْعَفُ قُلُوباً، وَأَرَقُّ أَفْئِدَةً، الفِقْهُ يَمَانٍ وَالحِكْمَةُ يَمَانِيَةٌ». [طرفه في: ٣٣٠١].

٤٣٩١ ـ حدثنا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قالَ: كُنَّا جُلُوساً مَعَ ابْنِ مَسْعُودٍ، فَجَاءَ خَبَّابٌ، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمٰنِ، أَيَسْتَطِيعُ هٰؤُلاءِ الشَّبَابُ أَنْ يَقْرَؤُوا

٤٣٨٦ ـ قوله: (أما إذا بشرتنا) وفي بعض النسخ أما إذ بشرتنا.

٤٣٨٧ ـ قوله: أبو مسعود عقبة بن عمرو البدري الأنصاري رضي الله تعالى عنه.

ـ (الفدّاد): الشديد الصوت.

٤٣٩١ ـ قوله: (أمرت) بناء الخطاب أو التكلم (شارح).

Zaid Ibn Hudair, the brother of Ziyad Ibn Hudair said: "Why did you order Alqama to recite though he does not recite better than us?" Ibn Mas'ood said: "If you like, I will tell you what The Prophet "Allah's blessing and peace be upon him" said about your nation and his nation." (That is because the Prophet praised Alqama's nation and satirized this of Zaid) So I recited fifty Verses from The Sura of Mary (Maryam). Abdullah said to Khabbab: "How do you regard (his recitation)?" Khabbab said: "He recited well." Abdullah said: " Alqama recites whatever I recite." Then Abdullah turned towards Khabbab and saw him wearing a gold ring, whereupon he said: "Hasn't the time for its throwing away come yet?" Khabbab said: "You will never see me wearing it since now." He threw it away.

[77] The story of Daws and Tufail Ibn Amr Ad'dawsi

4392- Abu'huraira "Allah be pleased with him" reported: Tufail Ibn Amr Ad'dawsi and his companions came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The tribe of Daws is ruined. (The people of the tribe of) Daws disobeyed and refused to follow you; so invoke Allah against them." The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Give guidance to the people of Daws, and let them embrace Islam."

4393- Abu'huraira "Allah be pleased with him" narrated: When I came to The Messenger of Allah "Allah's blessing and peace be upon him" (in order to embrace Islam) I was reciting on the way: "What a long tedious tiresome night it was! Nevertheless, it has rescued us from the land of disbelief." I had a slave who ran away from me on the way. When I went to The Prophet "Allah's blessing and peace be upon him" and gave the pledge of allegiance for embracing Islam, the slave appeared while I was still with The Prophet "Allah's blessing and peace be upon him" who said: "O Abu'huraira! Here is your slave!" I said: "I manumit him for Allah's Sake." So I freed him.

[78] The story of Tai delegation and Adi Ibn Hatim's talk

4394- Adi Ibn Hatim narrated: We came to Omar in a delegation (while he was Caliph). He started calling men one by one, each by his name. (Because I was not called early) I said to him: "Don't you know me, O Commander of The Believers?" He said: "Yes, (I know you). You embraced Islam when they (your people) disbelieved; you came (to the straight path) when they ran away; you fulfilled your promises when they broke theirs; and you recognized it (Islam) when they denied it." On that, Adi said: "I therefore don't care."

[79] The last pilgrimage, the greater (Hajj) of The Prophet

4395- A'isha "Allah be pleased with her" narrated: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" in The Last Hajj, assuming Ihram for Umra. Then The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "Whoever has got the sacrifice with him should assume Ihram for both of Hajj and Umra and should not finish his Ihram before

كما تقرأُ؟ قال: أَمَا إنَّكَ لَو شِئتَ أَمَرتَ بعضَهُم يقرأُ عَلَيكَ؟ قالَ: أَجل، قالَ: اقرأْ يا علقمةُ، فقالَ زيدُ بنُ حُديرٍ، أخو زيادِ بنِ حُديرٍ، أتأمُرُ علقمةَ أنْ يقرأَ وليسَ بأقرَئِنا؟ قالَ: أَمَا إنَّكَ إنْ شِئتَ أخبَرتُكَ بما قالَ النبيُّ ﷺ في قومِكَ وقومِهِ؟ فقرأتُ خمسينَ آيةً من سورةِ مريمَ، فقالَ عبدُ الله: كيفَ ترَى؟ قالَ: قد أحسنَ، قالَ عبدُ اللهِ: ما أقرأُ شيئاً إلا وهوَ يقرؤُهُ، ثمَّ التفتَ إلى خبَّابٍ وعليهِ خاتمٌ من ذهبٍ، فقالَ: ألَم يأنِ لهذا الخاتمِ أنْ يُلقَى، قالَ: أَمَا إنَّكَ لن تراهُ عليَّ بعدَ اليومِ، فألقاهُ رَواهُ غُندَرٌ، عن شُعبَةَ.

٧٧ ـ بابُ قصَّةِ دَوْسٍ والطُفيلِ بنِ عَمرٍو الدَّوْسيِّ

٤٣٩٢ ـ حدثنا أبو نُعيمٍ: حدَّثنا سُفيانُ، عنِ ابنِ ذكوانَ، عن عبدِ الرَّحمنِ الأعرجِ، عن أبي هُريرةَ رَضيَ اللَّهُ عنهُ قالَ: جاءَ الطُّفيلُ بنُ عَمرٍو إلى النَّبيِّ ﷺ فقالَ: إنَّ دَوْساً قد هَلَكتْ، عَصَتْ وأبَتْ، فادعُ اللَّهَ عليهِم. فقالَ: «اللَّهُمَّ اهدِ دَوْساً، وأْتِ بهِم».

[طرفه في: ٢٩٣٧].

٤٣٩٣ ـ حدثني مُحمَّدُ بنُ العلاءِ: حدَّثنا أبو أُسامةَ: حدَّثنا إسماعيلُ، عن قيسٍ، عن أبي هريرةَ قالَ: لمَّا قدِمتُ على النَّبيِّ ﷺ قلتُ في الطَّريقِ:

يا ليلةً من طولِها وعَنائِها ... على أنَّها من دارةِ الكُفرِ نجَّتِ

وأبَقَ غلامٌ لي في الطَّريقِ، فلمَّا قدِمتُ على النَّبيِّ ﷺ فبايعتُهُ، فبينا أنا عندَهُ إذ طلعَ الغلامُ، فقالَ لي النَّبيُّ ﷺ: «يا أبا هُريرةَ هذا غُلامُكَ». فقلتُ: هوَ لوجهِ اللَّهِ، فأعتَقتُهُ.

[طرفه في: ٢٥٣٠].

٧٨ ـ بابُ قصَّةِ وفدِ طيِّءٍ، وحديثُ عديِّ بنِ حاتمٍ

٤٣٩٤ ـ حدثنا موسى بنُ إسماعيلَ: حدَّثنا أبو عَوانةَ: حدَّثنا عبدُ المَلِكِ، عن عمرِو بنِ حُريثٍ، عن عديِّ بنِ حاتمٍ قالَ: أتينا عمرَ في وفدٍ، فجعلَ يدعو رجلاً رجلاً ويسمِّيهم، فقلتُ: أمَا تعرِفُني يا أميرَ المؤمنينَ؟ قالَ: بلى، أسلمتَ إذ كفروا، وأقبلتَ إذ أدبَروا، ووفَيتَ إذ غدَروا، وعرَفتَ إذ أنكَروا. فقالَ عديٌّ فلا أُبالي إذاً.

٧٩ ـ بابُ حَجَّةِ الوَداعِ

٤٣٩٥ ـ حدثنا إسماعيلُ بنُ عبدِ اللَّهِ: حدَّثنا مالكٌ، عنِ ابنِ شهابٍ، عن عُروةَ بنِ الزُّبيرِ، عن عائشةَ رَضيَ اللَّهُ عنها قالت: خرَجنا معَ رسولِ اللَّهِ ﷺ في حَجَّةِ الوَداعِ، فأهلَلنا بعُمرةٍ، ثمَّ قالَ رسولُ اللَّهِ: «مَن كانَ معهُ هَديٌ فليُهِلَّ بالحجِّ معَ العُمرةِ، ثمَّ لا يحِلَّ حتى يحِلَّ منهُما

= قوله: (في قومك وقومه) يشير بهذا إلى ثناء النبيّ ﷺ على النخع لأن علقمة نخعيّ وإلى ذمّ بني أسد وزيد بن حدير أسديّ ا هـ من العيني.

٤٣٩٥ ـ قوله: ثمّ لا يحلّ بالرفع في الفرع والنصب في غيره (شارح)

performing both." I reached Mecca along with him while I was menstruating, so I did not circumambulate Ka'ba nor compass between Safa and Marwa. I informed The Messenger of Allah "Allah's blessing and peace be upon him" who said: "Undo your braids, comb your hair, and then assume Ihram for Hajj and leave the Umra." I did so, and when we performed and finished Hajj, The Messenger of Allah "Allah's blessing and peace be upon him" sent me to At'tan'im along with (my brother) Abdur'rahman Ibn Abu'bakr As'siddiq, to perform the Umra. The Prophet "Allah's blessing and peace be upon him" said: "This Umra is in lieu of your missed one." Those who had assumed Ihram for Umra, circumambulated Ka'ba and compassed between Safa and Marwa. Then they finished their Ihram. On their return from Mina, they offered another circumambulation (of Ka'ba and between Safa and Marwa). But as for those who combined their Hajj and Umra, they performed one circumambulation (of Ka'ba and between Safa and Marwa for both).

4396- Ibn Juraij narrated: Ata said: Ibn Abbas said: "If one (intending to perform Umra) circumambulated Ka'ba, his Ihram would be considered to have finished." I said: "What proof does Ibn Abbas have regarding this saying?" Ata said: "It is from Allah's saying: " In the end their place Of Sacrifice is near The Ancient House." (The Pilgrimage "Al'hajj" 33) and from the order of The Prophet "Allah's blessing and peace be upon him" to his companions to finish their Ihram during The Last Hajj." I said : "That (finishing Ihram) was after coming from Arafat." Ata said: "Ibn Abbas considered it before going to Arafat (after finishing Umra) and after coming from it (after performing Hajj)."

4397- Abu'moosa Al'ash'ari narrated: I came to The Prophet "Allah's blessing and peace be upon him" when he was at Al'batha. The Prophet "Allah's blessing and peace be upon him" said: "Did you assume Ihram for Hajj?" I said: "Yes." He said: "With what intention did you assume Ihram?" I said: "I assumed Ihram with the same intention as that of The Messenger of Allah "Allah's blessing and peace be upon him"." The Prophet "Allah's blessing and peace be upon him" said: "Circumambulate Ka'ba and compass between Safa and Marwa, and then finish your Ihram." Indeed, I circumambulated Ka'ba and compassed between Safa and Marwa. Then I came to a woman from the tribe of Qais who looked for the lice in my head.

4398- Nafi narrated that Ibn Omar "Allah be pleased with both" had told him that Hafsa, the wife of The Prophet "Allah's blessing and peace be upon him" had narrated to him that The Prophet "Allah's blessing and peace be upon him" ordered all his wives to finish their Ihram in The Last Pilgrimage. (Hafsa said): On that, I asked The Prophet "Allah's blessing and peace be upon him": "What prevents you from finishing your Ihram?" He said: "I matted my hair and garlanded my sacrifice. So I will not finish my Ihram before slaughtering my sacrifice."

4399- Ibn Abbas "Allah be pleased with both" narrated: A woman from the tribe of Khath'am asked for the opinion of The Messenger of Allah "Allah's blessing and peace be upon him" during The Last Pilgrimage while Al'fadl Ibn

جَميعاً». فقدِمتُ معهُ مكةَ وأنا حائضٌ، ولَمْ أطُفْ بالبيتِ ولا بينَ الصَّفا والمَروةِ، فشكَوتُ إلى رَسُولِ اللهِ ﷺ فَقالَ: «انْقُضِي رَأسَكِ وامْتَشِطِي، وأهِلِّي بِالحَجِّ، ودَعِي العُمرَةَ». ففعَلتُ. فلَمَّا قَضينا الحجَّ أرسلَني رسولُ اللهِ ﷺ مَعَ عَبدِ الرَّحمٰنِ بنِ أبي بَكرٍ الصِّدِّيقِ إلى التَّنعِيمِ فاعْتَمَرْتُ، فَقالَ: «هذهِ مكانُ عُمرَتِكِ». قالَتْ: فطافَ الذينَ أهَلُّوا بالعُمرَةِ بالبيتِ وبينَ الصَّفا والمَروةِ، ثُمَّ حَلُّوا، ثُمَّ طَافُوا طَوافاً آخَرَ بَعدَ أنْ رَجعُوا مِن مِنًى، وأمَّا الَّذينَ جَمَعُوا الحجَّ والعُمرةَ، فإنَّما طافُوا طَوافاً واحِداً.

[طرفه في: ٢٩٤]

٤٣٩٦ ـ حدثني عمرُو بنُ عليٍّ: حدَّثنا يَحيى بْنُ سَعيدٍ: حَدَّثنا ابْنُ جُرَيجٍ قالَ: حدَّثني عطاءٌ، عَنِ ابنِ عبَّاسٍ: إذا طافَ بالبيتِ فقدْ حلَّ، فقُلتُ: مِنْ أينَ قالَ هذا ابنُ عبَّاسٍ؟ قالَ: مِن قولِ اللهِ تعالَى: ﴿ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ﴾ [الحج: ٣٣]. ومِنْ أمرِ النَّبيِّ ﷺ أصحابَهُ أنْ يَحِلُّوا في حَجَّةِ الوَداعِ. قُلتُ: إنَّما كانَ ذلكَ بعدَ المُعرَّفِ، قالَ: كانَ ابْنُ عبَّاسٍ يَراهُ قَبلُ وبَعدُ.

٤٣٩٧ ـ حدثني بَيانٌ: حدَّثَنا النَّضرُ: أخبَرَنا شُعبةُ، عَن قَيسٍ قالَ: سَمِعتُ طَارِقاً عَنْ أبي مُوسى الأشعَرِيِّ رَضِيَ اللهُ عَنهُ قالَ: قَدِمتُ على النَّبيِّ ﷺ بالبَطحاءِ، فقالَ: «أحَجَجتَ؟». قُلتُ: نَعَمْ، قالَ: «كَيفَ أهْلَلْتَ؟». قُلتُ: لَبَّيكَ بإهلالٍ كإهْلالِ رَسُولِ اللهِ ﷺ، قالَ: «طُفْ بالبَيتِ، وبالصَّفا والمروةِ، ثُمَّ حِلَّ». فطُفتُ بالبيتِ وبالصَّفا والمروةِ، وأتَيتُ امرَأةً مِن قَيسٍ، فَفَلَتْ رأسي. [طرفه في: ١٥٥٩]

٤٣٩٨ ـ حدثني إبْراهيمُ بنُ المُنذِرِ: أخبرَنا أنَسُ بنُ عِياضٍ: حَدَّثَنا مُوسى بنُ عُقْبَةَ، عَن نافعٍ: أنَّ ابنَ عُمَرَ أخبَرَهُ: أنَّ حَفصةَ رَضِيَ اللهُ عَنها، زَوجَ النَّبيِّ ﷺ أخبَرَتْهُ: أنَّ النَّبيَّ ﷺ أمَرَ أزواجَهُ أنْ يَحْلِلْنَ عامَ حَجَّةِ الوَداعِ، فقالَتْ حَفصةُ: فما يَمنَعُكَ؟ فقالَ: «لَبَّدْتُ رأسي، وقَلَّدْتُ هَدْيِي فَلَسْتُ أحِلُّ حَتَّى أنْحَرَ هَدْيِي». [طرفه في: ١٥٦٦]

٤٣٩٩ ـ حدثنا أبُو اليَمانِ قالَ: حَدَّثَنِي شُعَيبٌ، عَنِ الزُّهرِيِّ. وقالَ مُحَمَّدُ بنُ يُوسُفَ: حَدَّثَنا الأوزاعِيُّ قالَ: أخبرَنِي ابنُ شِهابٍ، عَن سُليمانَ بنِ يَسارٍ، عَن ابنِ عبَّاسٍ رَضِيَ اللهُ عَنهُما: أنَّ امْرَأةً مِن خَثْعَمَ استَفتَتْ رَسُولَ اللهِ ﷺ في حَجَّةِ الوَداعِ، والفَضْلُ بنُ عبَّاسٍ رَدِيفُ

ـ قوله: هذه أي العمرة مكان بالرفع خبر هذه أو عوضها أو بالنصب على الظرفية (شارح).

٤٣٩٦ ـ قوله: (بعد المعرف) أي الوقوف بعرفة (شارح).

٤٣٩٧ ـ قوله: (فلي الرأس): بحثه عن القمل.

٤٣٩٨ ـ قوله: (التلبيد): أن يجعل المحرم في رأسه شيئاً من صمغ ليصير شعره كاللبد لئلا يشعث ولا يدخل فيه قمل.

ـ (تقليد الهدي): هو أن يعلق في عنقه شيء ليعلم أنه هدي ا هـ.

Abbas was riding behind Allah's Apostle. She asked: "The obligation (of Hajj) enjoined by Allah on His slaves has become due on my old father who cannot sit firm on the riding animal. Will it be sufficient if I perform the Hajj on his behalf?" He said: "Yes."

4400- Ibn Omar “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” reached (Mecca) in the year of its Conquest while Usama was riding behind him on Al’qaswa. Bilal and Othman Ibn Talha were in his company. When he made his she-camel kneel down near Ka’ba, he said to Othman: "bring to us the key (of Ka’ba)." The key was brought to him and the gate (of Ka’ba) was opened for him. The Prophet “Allah’s blessing and peace be upon him”, Usama, Bilal and Othman entered the Ka’ba and closed the gate behind them. The Prophet “Allah’s blessing and peace be upon him” stayed there for a long time before coming out. The people rushed to come in, but I proceeded them and found Bilal standing behind the gate, to whom I said: "Where did The Prophet “Allah’s blessing and peace be upon him” pray?" He said: "He prayed between those two front pillars." However, Ka’ba was built on six pillars, arranged in two rows. He (The Prophet) prayed between the two pillars of the front row, leaving the gate of the Ka’ba at his back and facing the wall, which faces one when he enters Ka’ba. Between him and that wall (there was a distance of nearly three cubits). But I forgot to ask Bilal about the number of Rak’as The Prophet “Allah’s blessing and peace be upon him” had prayed. At the place where he (The Prophet) had offered the prayer, there was a red piece of marble.

4401- A’isha “Allah be pleased with her” narrated: Safiyya Bint Huyai the wife of the Prophet got her menses during The Last Hajj. Being informed of that, The Prophet “Allah’s blessing and peace be upon him” said: "Would she delay us?" I said: "She has already performed the Ifada circumambulation O Messenger of Allah." He said: "Then she could depart.”

4402- Ibn Omar “Allah be pleased with both” narrated: We were talking about The Farewell Hajj, while The Prophet “Allah’s blessing and peace be upon him” was amongst us. We did not know what The Farewell Hajj meant. The Prophet “Allah’s blessing and peace be upon him” praised Allah and then mentioned Ad’dajjal describing him extensively, saying: "Allah did not send any prophet but that he warned his nation of Ad’dajjal. Noah and The Prophets after him warned (their nations) of him. He will appear amongst you; and if it happens that some of his characteristics may be hidden from you, but your Lord's State is clear to you and not hidden from you. (The Prophet “Allah’s blessing and peace be upon him” said it thrice). Verily, your Lord is not blind in one eye, while he (Ad’dajjal) is blind in the right eye which looks like a bulging out grape.”

4403- He resumed: “Really Allah has made your blood and your properties sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours." The Prophet “Allah’s blessing and peace be upon him” further said: Really, haven't I reported Allah's Message to you? " They replied: "Yes." The Prophet “Allah’s blessing and peace be upon him” said thrice: "O Allah! Be witness for it." The Prophet “Allah’s blessing and peace be upon him” further said: "Woe to you! Do not become unbelievers after me by cutting the necks of one another."

رَسُولَ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخاً كَبِيراً، لاَ يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ، فَهَلْ يَقْضِي أَنْ أَحُجَّ عَنْهُ؟ قَالَ: «نَعَمْ». [طرفه في: ١٥١٣].

٤٤٠٠ ـ حدّثني مُحَمَّدٌ: حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ: حَدَّثَنَا فُلَيْحٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَقْبَلَ النَّبِيُّ ﷺ عَامَ الفَتْحِ، وَهُوَ مُرْدِفٌ أُسَامَةَ عَلَى القَصْوَاءِ، وَمَعَهُ بِلاَلٌ وَعُثْمَانُ بْنُ طَلْحَةَ، حَتَّى أَنَاخَ عِنْدَ البَيْتِ، ثُمَّ قَالَ لِعُثْمَانَ: «ائْتِنَا بِالمِفْتَاحِ». فَجَاءَهُ بِالمِفْتَاحِ فَفَتَحَ لَهُ البَابَ، فَدَخَلَ النَّبِيُّ ﷺ وَأُسَامَةُ وَبِلاَلٌ وَعُثْمَانُ، ثُمَّ أَغْلَقُوا عَلَيْهِمُ البَابَ، فَمَكَثَ نَهَاراً طَوِيلاً، ثُمَّ خَرَجَ وَابْتَدَرَ النَّاسُ الدُّخُولَ، فَسَبَقْتُهُمْ، فَوَجَدْتُ بِلاَلاً قَائِماً مِنْ وَرَاءِ البَابِ، فَقُلْتُ لَهُ: أَيْنَ صَلَّى رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: صَلَّى بَيْنَ ذَيْنِكَ العَمُودَيْنِ المُقَدَّمَيْنِ، وَكَانَ البَيْتُ عَلَى سِتَّةِ أَعْمِدَةٍ سَطْرَيْنِ، صَلَّى بَيْنَ العَمُودَيْنِ مِنَ السَّطْرِ المُقَدَّمِ، وَجَعَلَ بَابَ البَيْتِ خَلْفَ ظَهْرِهِ، وَاسْتَقْبَلَ بِوَجْهِهِ الَّذِي يَسْتَقْبِلُكَ، حِينَ تَلِجُ البَيْتَ، بَيْنَهُ وَبَيْنَ الجِدَارِ، وَقَالَ: وَنَسِيتُ أَنْ أَسْأَلَهُ كَمْ صَلَّى، وَعِنْدَ المَكَانِ الَّذِي صَلَّى فِيهِ مَرْمَرَةٌ حَمْرَاءُ. [طرفه في: ٣٩٧].

٤٤٠١ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُمَا: أَنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ، زَوْجَ النَّبِيِّ ﷺ، حَاضَتْ فِي حَجَّةِ الوَدَاعِ، فَقَالَ النَّبِيُّ ﷺ: «أَحَابِسَتُنَا هِيَ؟» فَقُلْتُ: إِنَّهَا قَدْ أَفَاضَتْ يَا رَسُولَ اللَّهِ وَطَافَتْ بِالبَيْتِ، فَقَالَ النَّبِيُّ ﷺ: «فَلْتَنْفِرْ». [طرفه في: ٢٩٤].

٤٤٠٢ ـ حدّثنا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ: أَنَّ أَبَاهُ حَدَّثَهُ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا نَتَحَدَّثُ بِحَجَّةِ الوَدَاعِ، وَالنَّبِيُّ ﷺ بَيْنَ أَظْهُرِنَا، وَلاَ نَدْرِي مَا حَجَّةُ الوَدَاعِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ ذَكَرَ المَسِيحَ الدَّجَّالَ فَأَطْنَبَ فِي ذِكْرِهِ، وَقَالَ «مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلاَّ أَنْذَرَ أُمَّتَهُ، أَنْذَرَهُ نُوحٌ وَالنَّبِيُّونَ مِنْ بَعْدِهِ، وَإِنَّهُ يَخْرُجُ فِيكُمْ، فَمَا خَفِيَ عَلَيْكُمْ مِنْ شَأْنِهِ فَلَيْسَ يَخْفَى عَلَيْكُمْ: أَنَّ رَبَّكُمْ لَيْسَ عَلَى مَا يَخْفَى عَلَيْكُمْ ـ ثَلاَثاً ـ إِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ، وَإِنَّهُ أَعْوَرُ عَيْنِ اليُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ».

[طرفه في: ٣٠٥٧]

٤٤٠٣ ـ أَلاَ إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ، كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، أَلاَ هَلْ بَلَّغْتُ»؟ قَالُوا: نَعَمْ، قَالَ: «اللَّهُمَّ اشْهَدْ ـ ثَلاَثاً ـ وَيْلَكُمْ، أَوْ وَيْحَكُمْ، انْظُرُوا، لاَ تَرْجِعُوا بَعْدِي كُفَّاراً، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ». [طرفه في: ١٧٤٢].

٤٤٠٠ ـ قوله: (فمكث) كذا بضم الكاف خلاف ما تقدم في باب قدوم الأشعريين من فتحها.

ـ قوله: (سطرين) ولأبي ذرّ شطرين بالشين المعجمة هذا وقد استشكل دخول هذا الحديث في باب حجة الوداع للتصريح فيه بأنه كان في الفتح قاله الشارح.

٤٤٠٢ ـ قوله: (فما) شرطية أي (إن خفي عليكم من شأنه) أي بعض شأنه ١ هـ شارح.

ـ عين اليمنى ولأبي ذر العين اليمنى.

4404- Zaid Ibn Arqam "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" led (Muslims in) nineteen holy battles, and offered one greater pilgrimage (Hajj) following migration, after which he did offer none. It was the Farewell Hajj.

4405- Jarir narrated that The Messenger of Allah “Allah’s blessing and peace be upon him” said to him in The Farewell Hajj: “Ask the people to listen to me.” Then he said: “Do not become unbelievers after me by cutting the necks of one another."

4406- Abu'bakra "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Time has taken its original shape which it had when Allah created the Heavens and the Earth. The year is of twelve months, four of which are sacred, and out of these (four) three are in succession: Dhul’qa’da, Dhul’hijja and Muharram, and the fourth is Rajab of the Mudar (tribe), between Jumada The Other and Sha’ban." Then The Prophet "Allah's blessing and peace be upon him" asked: "Which is this month?" We said: "Allah and His Apostle know better." On that The Prophet "Allah's blessing and peace be upon him" kept quiet so long that we thought that he might name it with another name. Then The Prophet "Allah's blessing and peace be upon him" said: "Isn't it the month of Dhul’hijja?" We replied: "Yes." Then he said: "Which town is this?" We replied: "Allah and His Apostle know better." On that he kept quiet so long that we thought that he might name it with another name. Then he said: "Isn't it the town of Mecca?" We replied: "Yes. " Then he said: "Which day is today?" We replied: "Allah and His Apostle know better." He kept quiet so long that we thought that he might name it with another name. Then he said: "Isn't it the day of slaughtering one's sacrifice?" We replied: "Yes." He said: "So your blood, your properties, And your honour Are as sacred to one another as this day of yours, in this city of yours, in this month of yours; and surely, you will meet your Lord, who will ask you about your deeds. Beware! Do not become infidels after me, cutting the throats of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed will understand it better than those who have actually heard it.” Then, he (The Prophet) asked twice: “Haven't I conveyed (Allah's Message) to you?"

4407- Tariq Ibn Shehab narrated: A Jew said (to Omar): " had this verse (Repast 3) been revealed to us, we would have taken that day (on which it was revealed) as a day of celebration." Omar asked: "What is that verse?" The Jew replied: "This day I have perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion." (The Repast “Al’ma’ida” 3) Omar replied: "No doubt, I know when and where this verse was revealed to The Prophet. It was when The Prophet was standing at Arafat (That is the Day of Hajj)."

٤٤٠٤ ـ حدّثنا عَمْرو بْنُ خالِدٍ: حَدَّثَنا زُهَيرٌ: حَدَّثَنا أَبُو إِسْحاقَ قالَ: حَدَّثَنِي زَيدُ بْنُ أَرْقَم: أَنَّ النَّبِيَّ ﷺ غَزا تِسْعَ عَشْرَةَ غَزْوَةً، وَأَنَّهُ حَجَّ بَعْدَ ما هاجَرَ حَجَّةً واحِدَةً لَمْ يَحُجَّ بَعْدَها، حَجَّةَ الوَداعِ. قالَ أَبُو إِسْحاقَ: وَبِمَكَّةَ أُخْرى.

[طرفه في: ٣٩٤٩].

٤٤٠٥ ـ حدّثنا حَفْصُ بْنُ عُمَرَ: حدّثنا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ جَرِيرٍ: أَنَّ النَّبِيَّ ﷺ قالَ في حَجَّةِ الوَداعِ لِجَرِيرٍ: «اسْتَنْصِتِ النَّاسَ». فَقالَ: «لاَ تَرْجِعُوا بَعْدِي كُفَّاراً، يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ».

[طرفه في: ١٢١].

٤٤٠٦ ـ حدّثني مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا عَبْدُ الوَهَّابِ: حَدَّثَنا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنِ ابْنِ أَبِي بَكْرَةَ عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «الزَّمانُ قَدِ اسْتَدارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ السَّماواتِ وَالأَرْضَ، السَّنَةُ اثْنا عَشَرَ شَهْراً مِنْها أَرْبَعَةٌ حُرُمٌ: ثَلاثَةٌ مُتَوالِياتٌ: ذُو القَعْدَةِ وَذُو الحِجَّةِ وَالمحَرَّمُ، وَرَجَبُ مُضَرَ، الَّذِي بَيْنَ جُمادى وَشَعْبانَ. أَيُّ شَهْرٍ هذا؟» قُلْنا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قالَ: «أَلَيسَ ذُو الحِجَّةِ؟» قُلْنا: بَلى، قالَ: «فَأَيُّ بَلَدٍ هذا؟» قُلْنا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قالَ: «أَلَيسَ البَلْدَةَ؟» قُلْنا: بَلى، قالَ: «فَأَيُّ يَوْمٍ هذا؟» قُلْنا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قالَ: «أَلَيسَ يَوْمَ النَّحْرِ؟» قُلْنا: بَلى، قالَ: «فَإِنَّ دِماءَكُمْ وَأَمْوالَكُمْ. قالَ مُحَمَّدٌ: وَأَحْسِبُهُ قالَ. وَأَعْراضَكُمْ عَلَيْكُمْ حَرامٌ، كَحُرْمَةِ يَوْمِكُمْ هذا، في بَلَدِكُمْ هذا، في شَهْرِكُمْ هذا، وَسَتَلْقَوْنَ رَبَّكُمْ، فَسَيَسْأَلُكُمْ عَنْ أَعْمالِكُمْ، أَلا فَلاَ تَرْجِعُوا بَعْدِي ضُلاَّلاً، يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ، أَلاَ لِيُبَلِّغِ الشَّاهِدُ الغائِبَ، فَلَعَلَّ بَعْضَ مَنْ يُبَلَّغُهُ أَنْ يَكُونَ أَوْعى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ» فَكانَ مُحَمَّدٌ إِذا ذَكَرَهُ يَقُولُ: صَدَقَ مُحَمَّدٌ ﷺ، ثُمَّ قالَ: «أَلاَ هَلْ بَلَّغْتُ». مَرَّتَيْنِ.

[طرفه في: ٦٧].

٤٤٠٧ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنا سُفْيانُ الثَّوْرِيُّ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طارِقِ ابْنِ شِهابٍ: أَنَّ أُناساً مِنَ اليَهُودِ قالُوا: لَوْ نَزَلَتْ هذهِ الآيَةُ فِينا لاَتَّخَذْنا ذلِكَ اليَوْمَ عِيداً، فَقالَ عُمَرُ: أَيَّةُ آيَةٍ؟ فَقالُوا: ﴿اليَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي﴾ [المائدة: ٣]. فَقالَ عُمَرُ: إِنِّي لأَعْلَمُ أَيَّ مَكانٍ أُنْزِلَتْ، أُنْزِلَتْ وَرَسُولُ اللَّهِ ﷺ واقِفٌ بِعَرَفَةَ.

[طرفه في: ٤٥].

٤٤٠٦ ـ قوله: كهيئة كذا في اليونينية وغيرها وفي الفرع كهيئته بهاء بعد فوقية أي مثل حالته (شارح).

ـ قوله: ثلاثة متواليات الخ أي وواحد فرد وهو رجب قال الشارح وأضافه إلى مضر لأنها كانت تحافظ على تحريمه أشد من محافظة سائر العرب ولم يكن يستحله أحد من العرب ا هـ.

4408- A'isha "Allah be pleased with her" narrated: We set out with Allah's Messenger "Allah's blessing and peace be upon him", and some of us assumed Ihram for Umra, some for Hajj, and some for both Hajj and Umra. The Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram for Hajj. Those who assumed Ihram for Hajj or for both Hajj and Umra, did not finish their Ihram till the day of slaughtering sacrifices.

4409- Sa'd Ibn Abu'waqqas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" visited me In the year of the last Hajj because I became seriously ill and was about to die. I told him: "I am reduced to this state because of illness and I am wealthy and have no inheritors except a daughter. Should I give two-thirds of my property in charity?" He said: "No." I asked: "Half?" He said: "No." Then I asked: "One-third?" he said: "One-third, and even one-third is much. You'd better leave your inheritors wealthy rather than leave them poor, begging others. You will get a reward for whatever you spend for Allah's sake, even for what you put in your wife's mouth." I said: "O Allah's Apostle! Will I be left alone after my companions going?" He said: "If you are left behind, whatever good deeds you do will upgrade and raise you high. Perhaps you will have a long life so that some people might be benefited by you while others might be harmed by you. O Allah! Complete the emigration of my companions and do not turn them renegades. But Allah's Apostle felt sorry for poor Sa'd Ibn Khawla as he died in Mecca."

4410- Nafi narrated that Ibn Omar "Allah be pleased with both" told them that The Messenger of Allah "Allah's blessing and peace be upon him" had got his head shaved in The Farewell Hajj.

4411- Ibn Omar "Allah be pleased with both" reported: In The Last greater Pilgrimage The Prophet "Allah's blessing and peace be upon him" and some of his companions got their heads shaved while some of his companions got their head-hair cut short.

٤٤٠٨ ـ حدثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ عَنْ أَبِي الأَسْوَدِ مَحمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ ابنِ نوفل، عَنْ عُروةَ، عَنْ عائِشَةَ رَضيَ اللَّهُ عنها قالتْ: خَرَجْنا مَعَ رسولِ اللَّه ﷺ، فَمِنّا مَنْ أَهَلَّ بِعُمْرَةٍ ومِنّا مَنْ أَهَلَّ بِحَجَّةٍ، ومِنّا مَنْ أَهَلَّ بِحَجٍ وعُمْرَةٍ، وأَهَلَّ رَسُولُ اللَّهِ ﷺ بالحَجِ، فَأَمّا مَنْ أَهَلَّ بِالحَجِّ، أَوْ جَمَعَ الحجَّ والعُمْرة، فَلَمْ يَحِلُّوا حَتَّى يَومِ النَّحْرِ.

حدثنا عَبْدُ اللهِ بنُ يوسُف: أخبرنا مالكٌ وقال: مع رسولِ اللهِ ﷺ في حَجةِ الوداع.

حدثنا إسماعيل: حَدَّثَنَا مالكٌ: مِثْلَهُ.

[طرفه في: ٢٩٤].

٤٤٠٩ ـ حدثنا أحمدُ بن يونس: حَدَّثَنا إبراهيم، هُوَ ابنُ سعد: حَدَّثَنا ابْنُ شهاب، عَنْ عامِرِ بن سَعْدٍ، عَنْ أَبِيهِ قالَ: عادَنِي النَّبِيُّ ﷺ في حَجَّةِ الوَداعِ، مِنْ وَجَعٍ أَشْفَيتُ مِنْهُ عَلَى المَوْتِ، فَقُلتُ: يَا رَسُولَ اللَّهِ، بَلَغَ بِي مِنَ الوَجَعِ ما تَرى، وَأَنا ذُو مالٍ، وَلا يَرِثُني إلاَّ ابْنَةٌ لِي وَاحِدَةٌ، أَفَأَتَصدَّقُ بِثُلُثَي مالِي؟ قالَ: «لاَ». قُلتُ: أَفأَتَصدَّقُ بِشَطرِه؟ قالَ: «لاَ». قلتُ: فَالثُّلُث؟ قالَ: «والثُّلثُ كَثِيرٌ، إِنَّكَ أَنْ تَذرَ ورثَتَكَ أَغْنِياءَ خَيرٌ مِنْ أَنْ تَذَرَهُمْ عالَةً يَتَكَفَّفُونَ النَّاسَ، ولَسْتَ تُنْفِقُ نَفَقَةً تَبْتَغِي بِها وَجْهَ اللَّهِ إلاَّ أُجِرْتَ بِها، حَتَّى اللُّقْمَةَ تَجْعَلُها في فِي امْرَأَتِكَ». قُلتُ: يا رَسُولَ اللَّهِ، آأُخَلَّفُ بَعْدَ أَصْحابِي؟ قالَ: «إِنَّكَ لَنْ تُخَلَّفَ، فَتَعمَلَ عَمَلاً تَبْتَغِي بِهِ وَجهَ اللَّهِ، إلاَّ ازْدَدْتَ بِهِ دَرَجَةً ورِفْعةً، ولَعَلَّكَ تُخَلَّفُ حَتَّى يَنْتَفِعَ بِكَ أَقْوامٌ ويُضَرَّ بِكَ آخَرُونَ اللَّهُمَّ أَمْضِ لأَصْحابِي هِجْرَتَهُمْ، وَلا تَرُدَّهُمْ عَلَى أَعْقابِهِمْ، لكِنِ البائِسُ سَعْدُ بْنُ خَوْلَةَ». رَثى لَهُ رَسُولُ اللَّهِ ﷺ أَنْ تُوُفِّي بِمَكَّةَ.

[طرفه في: ٥٦].

٤٤١٠ ـ حدثني إبراهيمُ بن المُنذِرِ: حَدَّثَنا أَبو ضَمْرَةَ: حَدَّثَنا موسى بنُ عُقْبَة، عَنْ نافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُما أَخبَرَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ حلَقَ رَأْسَهُ فِي حَجَّةِ الوَداعِ. [طرفه في: ١٧٢٦].

٤٤١١ ـ حدثنا عُبَيدُ اللَّهِ بنُ سَعيدٍ: حَدَّثَنا مُحمدُ بنُ بَكرٍ: حَدَّثَنا ابْنُ جُرَيجٍ: أَخبرَني مُوسى بنُ عُقْبَةَ، عَنْ نافِعٍ أَخبَرَهُ ابْنُ عُمَرَ: أَنَّ النَّبِيَّ ﷺ حَلَقَ في حَجَّةِ الوَداعِ، وَأُناسٌ مِنْ أَصْحابِهِ، وقَصَّرَ بَعْضُهُمْ.

[طرفه في: ١٧٢٦].

٤٤١٢ ـ حدثنا يَحيى بنُ قَزَعَةَ: حَدَّثَنا مالِكٌ، عَنِ ابْنِ شِهابٍ. وَقالَ اللَّيثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهابٍ، حَدَّثَنِي عُبَيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما

٤٤٠٩ ـ قوله (أشفيت) أشرفت.

ـ قوله: (آأخلف) كذا بالمد في ضبط الشارح لا وجه له.

ـ (أمض) أي أتمم.

4412- Abdullah Ibn Abbas “Allah be pleased with both” narrated that he came riding a donkey while The Messenger of Allah “Allah’s blessing and peace be upon him” was standing at Mina during The Farewell Hajj, leading the people in prayer. The donkey passed in front of a part of the row (of the praying people), from which he dismounted and stood in the row with the people.

4413- Hesham's father narrated: I was present when Usama was asked about the speed of The Prophet “Allah’s blessing and peace be upon him” during his Hajj. He replied: "It was moderate easy speed, which he would increase if he encountered an open space."

4414- Abdullah Ibn Yazid Al’khatmi narrated that Abu’aiyub told him that he prayed both the Maghrib and Isha together with The Prophet “Allah’s blessing and peace be upon him” during The Farewell Hajj.

[80] The holy battle of Tabuk (or of Difficulty)

4415- Abu'moosa "Allah be pleased with him" reported: My Companions sent me to Allah's Apostle "Allah's blessing and peace be upon him" to ask him for some mounts to ride on as they were accompanying him in the army of difficulty, and that was the holy battle of Tabuk. I said: "O Allah's Prophet! My companions sent me to you to provide them with means of transportation." He said: "By Allah! I will not make you ride anything." It happened that when I reached him, he was in an angry mood, and I didn't notice it. So I returned sadly because of the refusal of The Prophet "Allah's blessing and peace be upon him" and for fear that The Prophet "Allah's blessing and peace be upon him" might have become angry with me. So I returned to my companions and informed them of what The Prophet "Allah's blessing and peace be upon him" had said. Only a short while had passed when I heard Bilal calling: "O Abdullah Ibn Qais!" I replied to his call. Bilal said: "Respond to Allah's Apostle "Allah's blessing and peace be upon him" who is calling you." When I went to him, he said: "Take these two camels tied together and also these two camels tied together," referring to six camels he had bought from Sa’d at that time. The Prophet "Allah's blessing and peace be upon him" added: "Take them to your companions and say: Allah (or Allah's Apostle) allows you to ride on these, so ride on them." So I took those camels to them and said: "The Prophet "Allah's blessing and peace be upon him" allows you to ride on these (camels) but by Allah, I will not leave you till some of you proceed with me to somebody who heard the statement of Allah's Apostle. Do not think that I narrate to you a thing which Allah's Apostle "Allah's blessing and peace be upon him" did not say." They said to me: "We consider you as true, and we will do what you like." So Abu'moosa proceeded along with some of them till they came to those who heard the statement of Allah's Apostle "Allah's blessing and peace be upon him" according to which he denied them (some animals to ride on) and later (his statement) according to which he gave them the same. So these people told them the same information as Abu'moosa had told them.

أَخبرَهُ: أنَّهُ أقبلَ يسيرُ على حِمارٍ، ورسولُ اللَّهِ ﷺ قائمٌ بِمِنًى في حجَّةِ الوَداعِ يُصلِّي بالنَّاسِ، فَسارَ الحِمارُ بينَ يَدَيْ بعضِ الصَّفِّ، ثُمَّ نزَلَ عَنْهُ، فَصَفَّ معَ النَّاسِ. [طرفه في: ٧٦].

٤٤١٣ ـ حدثنا مُسَدَّدٌ: حَدَّثنا يَحيى، عَنْ هِشامٍ قالَ: حَدَّثَني أبي قالَ: سُئِلَ أُسامَةُ، وأَنا شاهِدٌ، عَنْ سيرِ النَّبيِّ ﷺ في حَجَّتِهِ؟ فَقالَ: العَنَقَ، فإِذا وَجدَ فَجْوَةً نَصَّ.

[طرفه في: ١٦٦٦].

٤٤١٤ ـ حدثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ يَحيى بنِ سعيدٍ، عَنْ عديِّ بنِ ثابتٍ، عَنْ عبدِ اللَّهِ بنِ يزيدَ الخطميِّ: أنَّ أبا أيُّوبَ أخبَرَهُ: أنَّهُ صلَّى مَعَ رَسولِ اللَّهِ ﷺ في حَجَّةِ الوَداعِ المَغرِبَ والعِشاءَ جَميعاً.

[طرفه في: ١٦٧٤].

٨٠ ـ بابٌ غَزْوَةُ تَبوكَ، وَهيَ غَزْوَةُ العُسْرَةِ

٤٤١٥ ـ حدثني مُحَمَّدُ بْنُ العَلاءِ: حَدَّثنا أَبو أُسامَةَ عَنْ بُرَيدِ بْنِ عَبْدِ اللَّهِ بنِ أَبي بُرْدَةَ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي موسى رَضيَ اللَّهُ عنهُ قالَ: أرسلَني أصحابي إلى رسولِ اللَّهِ ﷺ أَسأَلُهُ الحُمْلانَ لَهُمْ، إذْ هُمْ مَعَهُ في جَيشِ العُسْرَةِ، وَهيَ غَزْوَةُ تَبوكَ، فَقُلْتُ: يا نَبيَّ اللَّهِ، إنَّ أَصحابي أرسلوني إليكَ لِتَحمِلَهُمْ، فقالَ: «واللَّهِ لا أَحملُكُمْ على شيءٍ» ووافقتُه وهو غضبانُ ولا أشعرُ، ورجعتُ حَزيناً مِن منعِ النَّبيِّ ﷺ، وَمِنْ مَخافَةِ أنْ يَكونَ النَّبيُّ ﷺ وَجَدَ في نَفسِهِ عَلَيَّ، فَرَجَعْتُ إلى أَصْحابي، فَأَخْبَرْتُهُمُ الَّذي قالَ النَّبيُّ ﷺ، فَلَمْ أَلْبَثْ إلاَّ سُوَيعَةً إذْ سَمِعْتُ بلالاً يُنادي: أَيْ عَبْدَ اللَّهِ بْنَ قيسٍ، فأجبتُه، فقالَ: أَجِبْ رَسولَ اللَّهِ ﷺ يَدعوكَ، فلمَّا أتيتُه قالَ: «خُذْ هاذَينِ القَرينَينِ، وهاذَينِ القَرينَينِ ـ لِسِتَّةِ أَبْعِرَةٍ ابْتاعَهُنَّ حينَئِذٍ مِنْ سَعْدٍ ـ فانْطَلِقْ بِهِنَّ إلى أَصْحابِكَ، فَقُلْ: إنَّ اللَّهَ ـ، أَوْ قالَ: إنَّ رَسولَ اللَّهِ ﷺ ـ يَحْمِلُكُمْ على هؤُلاءِ فارْكَبوهُنَّ». فانطلقْتُ إليهِمْ بهِنَّ، فَقُلْتُ: إنَّ النَّبيَّ ﷺ يَحْمِلُكُمْ على هؤلاءِ، ولكنِّي واللَّهِ لا أدعُكُمْ حتَّى يَنْطَلِقَ معي بعضُكُمْ إلى مَنْ سَمِعَ مَقالَةَ رَسولِ اللَّهِ ﷺ، لا تَظُنُّوا أنِّي حَدَّثْتُكُمْ شَيئاً لَمْ يَقُلْهُ رَسولُ اللَّهِ ﷺ. فَقالوا لي: إنَّكَ عِندَنا لَمُصَدَّقٌ، ولَنَفْعَلَنَّ ما أحببتَ، فانطلقَ أبو موسى بنفرٍ منهُم، حتَّى أتوا الذينَ سَمِعوا قَولَ رَسولِ اللَّهِ ﷺ منعَهُ إيَّاهُمْ، ثُمَّ إعطاءَهُمْ بَعْدُ، فَحَدَّثوهُمْ بِمِثْلِ ما حدثهُمْ به أبو موسى. [طرفه في: ٣١٣٣].

٤٤١٣ ـ (العنق) ضرب من السير متوسط (والنصّ) السير الشديد و(الفجوة) الفرجة ا هـ.

٤٤١٤ ـ قوله (جميعاً) أي بالجمع بينهما في وقت واحد (عيني).

٤٤١٥ ـ قوله: (الحملان لهم) أي ما يركبون عليه ويحملهم (قسطلاني).

ـ (وافقته): صادفته.

ـ قوله: (لستة أبعرة) لعله قال هذين القرينين ثلاثا فذكر الراوي مرتين اختصارا (شارح).

4416- Sa'd Ibn Abu'waqqas "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" set out for Tabuk, appointing Ali as his deputy (in Medina). Ali said: "Do you want to leave me with the children and women?" The Prophet "Allah's blessing and peace be upon him" said: "Will you not be pleased that you will be to me like Aaron to Moses? But there will be no Prophet after me."

4417- Ata narrated from Safwan Ibn Ya'li Ibn Omaiyya that his father said: "I participated in the difficulty holy battle (of Tabuk) with The Prophet "Allah's blessing and peace be upon him"." Ya'li further said: "This holy battle was the best of my deeds to me." Ya'li said: "I had a laborer who quarreled with somebody, and one of the two bit the hand of the other (Ata said: "Safwan told me who bit the other, but I forgot it"). He who was bitten pulled his hand out of the mouth of the biter, with the result that one of the incisors of the biter was broken. So we came to The Prophet "Allah's blessing and peace be upon him" who judged that there was no compensation for the biter's broken incisor. (Ata said that he thought that) The Prophet "Allah's blessing and peace be upon him" said: "Should he leave his hand in your mouth so that you might snap it as if it were in the mouth of a male camel to snap it?"

[81] The story of Ka'b Ibn Malik; and Allah's saying: "(He turned in mercy also) to the three who were left behind; (they left guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them- and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them, that they might repent: for Allah is Oft-Returning, Most Merciful." (The Repentance "At'tawba" 118)

4418- Abdullah Ibn Ka'b Ibn Malik Who, from amongst Ka'b's sons, was the guide of Ka'b when he became blind narrated: I heard Ka'b Ibn Malik narrating the story of (The Holy Battle of) Tabuk in which he did not participate. Ka'b said: "I did not remain behind Allah's Apostle "Allah's blessing and peace be upon him" in any holy battle that he fought except the holy battle of Tabuk, and I failed to take part in the holy battle of Badr, but Allah did not admonish anyone who had not participated in it, for in fact, Allah's Apostle "Allah's blessing and peace be upon him" had gone out in search of the caravan of Quraish till Allah made them (Muslims) and their enemy meet without any appointment. I witnessed the night of Al Aqaba (pledge) with Allah's Apostle "Allah's blessing and peace be upon him" when we pledged for Islam, and I would not exchange it for the Badr battle although the Badr battle is more popular amongst the people than it (Al'aqaba's pledge). As for my news (in this battle of Tabuk), I had never been stronger or wealthier than I was when I remained behind The Prophet "Allah's blessing and peace be upon him" in that holy battle.

By Allah, never had I two she-camels before, but I had then at the time of this Holy battle. Whenever Allah's Apostle "Allah's blessing and peace be upon him" wanted to make a holy battle, he used to hide his intention by apparently referring to different Holy battle till it was the time of that Holy battle (of Tabuk) which Allah's Apostle "Allah's blessing and peace be upon him" fought in severe heat, facing a long journey, desert, and the great number of enemy.

٤٤١٦ ـ حدّثنا مُسَدَّدٌ: حدَّثَنَا يحْيى، عَنْ شُعْبَةَ عَنِ الحَكَمِ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى تَبُوكَ، وَاسْتَخْلَفَ عَلِيًّا، فَقالَ: أَتُخَلِّفُنِي فِي الصِّبْيَانِ وَالنِّساءِ؟ قالَ: «أَلا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هارُونَ مِنْ مُوسَى؟ إِلَّا أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي». وَقالَ أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، عَنِ الحَكَمِ: سَمِعْتُ مُصْعَباً.

[طرفه في: ٣٧٠٦].

٤٤١٧ ـ حدّثنا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنا ابْنُ جُرَيْجٍ قالَ: سَمِعْتُ عَطاءً يُخْبِرُ قالَ: أَخْبَرَنِي صَفْوانُ بْنُ يَعْلَى بْنِ أُمَيَّةَ، عَنْ أَبِيهِ قالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ العُسْرَةَ، قالَ: كانَ يَعْلَى يَقُولُ: تِلْكَ الغَزْوَةُ أَوْثَقُ أَعْمالِي عِنْدِي. قالَ عَطاءٌ: فَقالَ صَفْوانُ: قالَ يَعْلَى: فَكانَ لِي أَجِيرٌ فَقاتَلَ إِنْساناً فَعَضَّ أَحَدُهُما يَدَ الآخَرِ، قالَ عَطاءٌ: فَلَقَدْ أَخْبَرَنِي صَفْوانُ: أَيُّهُما عَضَّ الآخَرَ فَنَسِيتُهُ، قالَ: فانْتَزَعَ المَعْضُوضُ يَدَهُ مِنْ فِي العاضِّ، فانْتَزَعَ إِحْدَى ثَنِيَّتَيْهِ، فَأَتَيا النَّبِيَّ ﷺ فَأَهْدَرَ ثَنِيَّتَهُ. قالَ عَطاءٌ: وَحَسِبْتُ أَنَّهُ قالَ: قالَ النَّبِيُّ ﷺ: «أَفَيَدَعُ يَدَهُ فِي فِيكَ تَقْضَمُها، كَأَنَّها فِي فِي فَحْلٍ يَقْضَمُها».

[طرفه في: ١٨٤٨].

٨١ ـ باب حَدِيثُ كَعْبِ بْنِ مالِكٍ، وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ:

﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا﴾

٤٤١٨ ـ حدّثنا يَحْيَى بْنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مالِكٍ: أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبِ بْنِ مالِكٍ، وَكانَ قائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ، قالَ: سَمِعْتُ كَعْبَ بْنَ مالِكٍ يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ قِصَّةِ تَبُوكَ، قالَ كَعْبٌ: لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ غَزَاها إِلَّا فِي غَزْوَةِ تَبُوكَ، غَيْرَ أَنِّي كُنْتُ تَخَلَّفْتُ فِي غَزْوَةِ بَدْرٍ، وَلَمْ يُعاتِبْ أَحَداً تَخَلَّفَ عَنْها، إِنَّما خَرَجَ رَسُولُ اللَّهِ ﷺ يُرِيدُ عِيرَ قُرَيْشٍ، حَتَّى جَمَعَ اللَّهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ مِيعادٍ، وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ العَقَبَةِ، حِينَ تَوَاثَقْنا عَلَى الإِسْلامِ، وَما أُحِبُّ أَنَّ لِي بِها مَشْهَدَ بَدْرٍ، وَإِنْ كانَتْ بَدْرٌ أَذْكَرَ فِي النَّاسِ مِنْها، كانَ مِنْ خَبَرِي: أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَى وَلا أَيْسَرَ حِينَ تَخَلَّفْتُ عَنْهُ فِي تِلْكَ الغَزَاةِ، وَاللَّهِ ما اجْتَمَعَتْ عِنْدِي قَبْلَهُ راحِلَتانِ قَطُّ، حَتَّى جَمَعْتُهُما فِي تِلْكَ الغَزْوَةِ، وَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يُرِيدُ غَزْوَةً إِلَّا وَرَّى بِغَيْرِها، حَتَّى كانَتْ تِلْكَ الغَزْوَةُ، غَزَاها رَسُولُ اللَّهِ ﷺ فِي حَرٍّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَراً

٤٤١٧ ـ أي من فم الذي عضها.

ـ القضم الأكل بأطراف الأسنان والخضم الأكل بأقصى الأضراس أو الأول خاص بالشيء اليابس والثاني بالشيء الرطب وكلاهما من الباب الرابع كما في القاموس.

٤٤١٨ ـ قوله: أقوى ولا أيسر زاد مسلم لفظ مني (عيني).

For this reason, The Prophet "Allah's blessing and peace be upon him" announced to the Muslims clearly (their destination) so that they might get prepared for their Holy battle. So he informed them clearly of the destination he was going to. Allah's Apostle "Allah's blessing and peace be upon him" was accompanied by a large number of Muslims who could not be listed in a book, namely a register."

Ka'b added: "Any man who intended to be absent would think that the matter would remain hidden unless Allah revealed it through Divine Revelation. So Allah's Apostle "Allah's blessing and peace be upon him" fought that Holy battle at the time when the fruits had ripened and the shade looked pleasant. Allah's Apostle "Allah's blessing and peace be upon him" and his companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself: "I could do that." So I kept on delaying it every now and then till the people got ready and Allah's Apostle "Allah's blessing and peace be upon him" and the Muslims along with him departed, and I had not prepared anything for my departure, and I said: "I will prepare myself (for departure) one or two days later, and then join them." In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything.

Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to catch them. I wish I had done so! But I was unfortunate. So, after the departure of Allah's Apostle, whenever I went out and walked amongst the people (who remained behind), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allah had excused. Allah's Apostle "Allah's blessing and peace be upon him" did not remember me till he reached Tabuk.

So while he was sitting amongst the people in Tabuk, he said: "What did Ka'b do?" A man from Banu'salama said: "O Allah's Apostle! He has been stopped by his two garments and his looking at his own flanks with pride." Then Mu'adh Ibn Jabal said: "What a bad thing you have said! By Allah! O Allah's Apostle! We know nothing about him but well." Allah's Apostle "Allah's blessing and peace be upon him" kept silent."

Ka'b Ibn Malik added: "When I heard that he (The Prophet) was on his way back to Medina, I got dipped in my concern, and began to think of false excuses, saying to myself: "How can I avoid his anger tomorrow?" I took the advice of wise member of my family in this matter.

When it was said that Allah's Apostle had come near, all the evil false excuses went away from my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So Allah's Apostle "Allah's blessing and peace be upon him" arrived in the morning, and whenever he returned from a journey, he used to visit the Mosque first of all and offer a two-Rak'a prayer therein and then sit for the people. So when he had done all that, those who had failed to join the battle (of Tabuk) came and started offering (false) excuses and taking oaths before him. They were over eighty men. Allah's Apostle "Allah's blessing and peace be upon him" accepted the excuses they had expressed, took their pledge of allegiance, asked for Allah's Forgiveness for them, and left the secrets of their hearts for Allah to judge.

Then I came to him, and when I greeted him, he gave a smile of an angry person and then said: "Come on." So I came walking till I sat before him. He said to me: "What stopped you from joining us. Had you not purchased an animal for carrying you?" I answered: "Yes, O Allah's Apostle! But by Allah, if I had sat before any person from among the people of the world other than you, I would have avoided his anger with an excuse.

By Allah, I have been bestowed with the power of speaking fluently and eloquently, but by Allah, I knew well that if today I tell you a lie to seek your favour, Allah would surely

بعيداً، ومفازاً وعدواً كثيراً، فجلّى للمسلمين أمرهم ليتأهَّبوا أُهبة غزوهم، فأخبرهم بوجهه الذي يريد، والمسلمون مع رسول الله ﷺ كثير ولا يجمعهم كتاب حافظ، يريد الديوان، قال كعب: فما رجل يريد أن يتغيَّب إلا ظنَّ أن سيخفى له، ما لم ينزل فيه وحي الله، وغزا رسول الله ﷺ تلك الغزوة حين طابت الثمار والظلال، وتجهَّز رسول الله ﷺ والمسلمون معه، فطفقت أغدو لكي أتجهَّز معهم، فأرجع ولم أقض شيئاً، فأقول في نفسي: أنا قادر عليه، فلم يزل يتمادى بي حتى اشتد بالناس الجد، فأصبح رسول الله ﷺ والمسلمون معه، ولم أقض من جهازي شيئاً، فقلت أتجهز بعده بيوم أو يومين ثم ألحقهم، فغدوت بعد أن فصلوا لأتجهز، فرجعت ولم أقض شيئاً، ثم غدوت، ثم رجعت ولم أقض شيئاً، فلم يزل بي حتى أسرعوا وتفارط الغزو، وهممت أن أرتحل فأدركهم، وليتني فعلت، فلم يقدر لي ذلك، فكنت إذا خرجت في الناس بعد خروج رسول الله ﷺ فطفت فيهم، أحزنني أني لا أرى إلا رجلاً مغموصاً عليه النفاق، أو رجلاً ممن عذر الله من الضعفاء، ولم يذكرني رسول الله ﷺ حتى بلغ تبوك، فقال، وهو جالس في القوم بتبوك: «ما فعل كعب». فقال رجل من بني سلمة: يا رسول الله، حبسه برداه، ونظره في عطفه. فقال معاذ بن جبل: بئس ما قلت، والله يا رسول الله ما علمنا عليه إلا خيراً. فسكت رسول الله ﷺ. قال كعب بن مالك: فلما بلغني أنه توجه قافلاً حضرني همي، وطفقت أتذكر الكذب وأقول: بماذا أخرج من سخطه غداً، واستعنت على ذلك بكل ذي رأي من أهلي، فلما قيل إن رسول الله ﷺ قد أظل قادماً زاح عني الباطل، وعرفت أني لن أخرج منه أبداً بشيء فيه كذب، فأجمعت صدقه، وأصبح رسول الله ﷺ قادماً، وكان إذا قدم من سفر بدأ بالمسجد فيركع فيه ركعتين، ثم جلس للناس، فلما فعل ذلك جاءه المخلفون، فطفقوا يعتذرون إليه ويحلفون له، وكانوا بضعة وثمانين رجلاً فقبل منهم رسول الله ﷺ علانيتهم، وبايعهم واستغفر لهم، ووكل سرائرهم إلى الله، فجئته، فلما سلمت عليه تبسم تبسم المغضب، ثم قال: «تعال». فجئت أمشي حتى جلست بين يديه، فقال لي: «ما خلفك، ألم تكن قد ابتعت ظهرك؟». فقلت: بلى، - إني والله - لو جلست عند غيرك من أهل الدنيا، لرأيت أن سأخرج من سخطه بعذر، ولقد أعطيت جدلاً، ولكني والله، لقد علمت لئن حدثتك اليوم حديث كذب =

ـ قوله: كتاب حافظ بالتنوين فيهما وفي رواية مسلم بالإضافة (عيني).

قوله: (أن سيخفى) أي لا يظهر تغيبه لكثرة الجيش.

ـ أنه سيخفى نخ.

ـ قوله: (وتفارط الغزو) أي فات وسبق.

ـ قوله: (مغموصاً عليه النفاق) أي متهماً به مطعوناً عليه في دينه.

ـ قوله: (حبسه برداه) أي لباساه (ونظره) أي وحبسه نظره (في عطفه) أي في جانبيه وهو إشارة إلى إعجابه بنفسه ولباسه ا هـ من شرح العيني.

ـ (زاح): زال.

make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I would hope for Allah's Forgiveness. Really, by Allah, there was no excuse for me. By Allah, I had never been stronger or wealthier than I was when I remained behind you." Then Allah's Apostle "Allah's blessing and peace be upon him" said: "As regards this man, he has surely told the truth. So get up till Allah decides your case." I got up, and many men of Banu'salama followed me and said to me: "By Allah, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allah's Apostle "Allah's blessing and peace be upon him" as the others who did not join him, have offered. The supplication of Allah's Apostle "Allah's blessing and peace be upon him" to Allah to forgive you would have been sufficient for you." By Allah, they continued blaming me so much that I intended to return (to The Prophet) and accuse myself of having told a lie, but I said to them: "Is there anybody else who has received the same fate as I have?" They replied: "Yes, there are two men who have said the same thing as you have, and both of them were given the same order as given to you." I said: "Who are they?" They replied: "Murara Ibn Ar'rabie Al'amri and Hilal Ibn Omaiyya Al'waqifi." By that they mentioned to me two pious men who had attended the holy battle of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allah's Apostle "Allah's blessing and peace be upon him" forbade all the Muslims to talk to us, the three abovementioned persons out of all those who had remained behind in that Holy battle. So we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it.

We remained in that condition for fifty nights. As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest and the firmest of them, so I used to go out and witness the prayers along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allah's Apostle "Allah's blessing and peace be upon him" and greet him while he was sitting In his gathering after the prayer, and I would wonder whether The Prophet "Allah's blessing and peace be upon him" did move his lips in return to my greetings or not. Then I would offer my prayer near to him and look at him stealthily. When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abu'quatada who was my cousin and dearest person to me, and I offered my greetings to him. By Allah, he did not return my greetings. I said: "O Abu'quatada! I beseech you by Allah! Do you know that I love Allah and His Apostle?" He kept quiet. I asked him again, beseeching him by Allah, but he remained silent. Then I asked him again in the Name of Allah. He said: "Allah and His Apostle know it better." Thereupon my eyes flowed with tears and I returned and jumped over the wall."

Ka'b added: "While I was walking in the market of Medina, suddenly I saw a Christian farmer from Sham who came to sell his grains in Medina, saying: "Who will lead me to Ka'b Ibn Malik?" The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassan in which the following was written:

"To proceed, I have been informed that your friend (The Prophet) has treated you harshly. Anyhow, Allah does not let you live at a place where you feel inferior and your right is lost. So join us, and we will console you."

When I read it, I said to myself: "This is also a sort of test." Then I took the

تَرضى به عَنِّي، لَيُوشِكَنَّ اللَّهُ أَنْ يُسخِطَكَ عَلَيَّ، وَلَئِنْ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيه، إِنِّي لأَرجو فيه عَفوَ اللَّهِ، لا وَاللَّه، ما كانَ لي مِنْ عُذْرٍ، وَاللَّهِ ما كُنْتُ قَطُّ أَقْوى وَلا أَيسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنكَ. فَقالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا هذا فَقَدْ صَدَقَ، فَقُمْ حَتَّى يَقْضِيَ اللَّهُ فِيكَ». فَقُمْتُ، وَثارَ رِجالٌ مِنْ بَني سَلِمَةَ فاتَّبَعُوني، فَقالُوا لِي: وَاللَّهِ ما عَلِمْنَاكَ كُنْتَ أَذْنَبْتَ ذَنْباً قَبلَ هذا، وَلَقَدْ عَجَزْتَ أَنْ لاَ تَكُونَ اعْتَذَرْتَ إِلَى رَسُولِ اللَّهِ ﷺ بِمَا اعْتَذَرَ إِلَيه المُتَخَلِّفُونَ، قَدْ كانَ كافِيَكَ ذَنْبَكَ اسْتِغفارُ رَسُولِ اللَّهِ ﷺ لَكَ. فَوَاللَّهِ ما زالُوا يُؤَنِّبُونِي حَتَّى أَرَدْتُ أَنْ أَرْجِعَ فَأُكَذِّبَ نَفسي، ثُمَّ قُلتُ لَهُمْ: هَل لَقِيَ هذا مَعِي أَحَدٌ؟ قالُوا: نَعَمْ، رَجُلانِ قالاَ مِثْلَ ما قُلتَ، فَقِيلَ لَهُمَا مِثْلُ ما قِيلَ لَكَ، فَقُلتُ: مَنْ هُمَا؟ قالُوا: مُرارَةُ بْنُ الرَّبِيعِ العَمْرِيُّ، وَهِلاَلُ بْنُ أُمَيَّةَ الوَاقِفِيُّ، فَذَكَرُوا لِي رَجُلَينِ صالِحَينِ، قَدْ شَهِدَا بَدْراً، فِيهِمَا أُسْوَةٌ، فَمَضَيْتُ حِينَ ذَكَرُوهُمَا لِي، وَنَهى رَسُولُ اللَّهِ ﷺ المُسْلِمِينَ عَنْ كَلامِنَا أَيُّهَا الثَّلاثَةُ مِنْ بَينِ مَنْ تَخَلَّفَ عَنْهُ، فاجْتَنَبَنا النَّاسُ وَتَغَيَّرُوا لَنا، حَتَّى تَنَكَّرَتْ فِي نَفسِي الأَرْضُ فَما هِيَ الَّتِي أَعْرِفُ، فَلَبِثْنا عَلى ذلِكَ خَمسِينَ لَيلَةً، فَأَمَّا صاحِبايَ فاسْتَكانا وَقَعَدا في بُيُوتِهِمَا يَبْكِيانِ، وَأَمَّا أَنا فَكُنْتُ أَشَبَّ القَوْمِ وَأَجْلَدَهُمْ، فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلاَةَ مَعَ المُسْلِمِينَ، وَأَطُوفُ فِي الأَسْواقِ وَلا يُكَلِّمُنِي أَحَدٌ، وَآتِي رَسُولَ اللَّهِ ﷺ فَأُسَلِّمُ عَلَيهِ وَهُوَ في مَجْلِسِهِ بَعْدَ الصَّلاةِ، فَأَقُولُ في نَفْسِي: هَل حَرَّكَ شَفَتَيهِ بِرَدِّ السَّلاَمِ عَلَيَّ أَمْ لاَ؟ ثُمَّ أُصَلِّي قَرِيباً مِنْهُ، فَأُسارِقُهُ النَّظَرَ، فَإِذَا أَقْبَلْتُ عَلى صَلاتِي أَقْبَلَ إِلَيَّ، وَإِذَا التَفَتُّ نَحْوَهُ أَعْرَضَ عَنِّي، حَتَّى إِذَا طالَ عَلَيَّ ذلِكَ مِنْ جَفْوَةِ النَّاسِ، مَشَيتُ حَتَّى تَسَوَّرْتُ جِدارَ حائِطِ أَبِي قَتادَةَ، وَهْوَ ابْنُ عَمِّي وَأَحَبُّ النَّاسِ إِلَيَّ، فَسَلَّمْتُ عَلَيهِ، فَوَاللَّهِ ما رَدَّ عَلَيَّ السَّلاَمَ، فَقُلتُ: يا أَبا قَتادَةَ، أَنْشُدُكَ بِاللَّهِ هَل تَعْلَمُنِي أُحِبُّ اللَّهَ وَرَسُولَهُ؟ فَسَكَتَ، فَعُدْتُ لَهُ فَنَشَدْتُهُ فَسَكَتَ، فَعُدْتُ لَهُ فَنَشَدْتُهُ، فَقالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَفاضَتْ عَينايَ وَتَوَلَّيتُ حَتَّى تَسَوَّرْتُ الجِدارَ.

قالَ: فَبَينَا أَنا أَمْشِي بِسُوقِ المَدِينَةِ، إِذَا نَبَطِيٌّ مِنْ أَنْباطِ أَهْلِ الشَّأْمِ، مِمَّنْ قَدِمَ بِالطَّعامِ يَبِيعُهُ بِالمَدِينَةِ، يَقُولُ: مَنْ يَدُلُّ عَلى كَعْبِ بْنِ مالِكٍ، فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ، حَتَّى إِذَا جاءَنِي دَفَعَ إِلَيَّ كِتاباً مِنْ مَلِكِ غَسَّانَ، فَإِذَا فِيهِ: أَمَّا بَعْدُ، فَإِنَّهُ قَدْ بَلَغَنِي أَنَّ صاحِبَكَ قَدْ جَفاكَ، وَلَمْ يَجْعَلكَ اللَّهُ بِدارِ هَوَانٍ وَلا مَضْيَعَةٍ، فَالحَقْ بِنا نُواسِكَ. فَقُلتُ لَمَّا قَرَأْتُها: وَهذا أَيضاً مِنَ البَلاءِ، فَتَيَمَّمْتُ بِها

= قوله: (يؤنبوني) التأنيب اللوم العنيف.

ـ قوله: (الثلاثة) بالرفع وهو في موضع نصب على الاختصاص أي مخصصين بذلك دون بقية الناس (عيني).

ـ قوله: (تسورت) الخ أي دخلت بستان أبي قتادة بالتسور أي بالصعود على سوره.

ـ قوله: (حتى تسورت الجدار) أي علوته للخروج من الحائط.

ـ (النبطي) الفلاح

ـ قوله: (بدار هوان ولا مضيعة) أي بدار صغار وضياع و(مضيعة) كمرحلة وكمعيشة لغتان وقوله: نواسك مضارع مجزوم من المواساة.

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letter to the oven therein I made a fire by burning it. When forty out of the fifty nights elapsed, behold! There came to me the messenger of Allah's Apostle "Allah's blessing and peace be upon him" and said: “Allah's Apostle "Allah's blessing and peace be upon him" orders you to keep away from your wife.” I said: “Should I divorce her; or else! What should I do?” He said: “No, only keep aloof from her and do not live together with her.” The Prophet "Allah's blessing and peace be upon him" sent the same message to my two fellows. Then I said to my wife: “Go to your parents and remain with them till Allah gives His Verdict in this matter.”"

Ka'b added: "The wife of Hilal Ibn Omaiyya came to The Apostle "Allah's blessing and peace be upon him" and said: “O Allah's Apostle! Hilal Ibn Omaiyya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?” He said: “No (you can) but he should not come near you.” She said: “By Allah, he has no desire for anything. By Allah, he has never ceased weeping since his case began up till this day.”

On that, some of my family members said to me: “Will you also ask Allah's Apostle "Allah's blessing and peace be upon him" to permit your wife (to serve you) as he has permitted the wife of Hilal Ibn Omaiyya to serve him?” I said: “By Allah, I will not ask the permission of Allah's Apostle "Allah's blessing and peace be upon him" regarding her, for I do not know What Allah's Apostle "Allah's blessing and peace be upon him" would say if I asked him to permit her (to serve me) while I am a young man.” Then I remained in that state for ten more nights till the period of fifty nights was completed starting from the time when Allah's Apostle "Allah's blessing and peace be upon him" prohibited the people from talking to us. I offered the Fajr prayer on the fiftieth morning on the roof of one of our houses and I was sitting in the condition which Allah described (in the Qur'an): My very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, when I heard the voice of one who had ascended the mountain of Sala calling with his loudest voice: “O Ka'b Ibn Malik! Be happy (by receiving good tidings).” I fell down in prostration before Allah, realizing that relief has come. Allah's Apostle "Allah's blessing and peace be upon him" had announced the acceptance of our repentance by Allah when he had offered the Fajr prayer. The people then went out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banu’aslam came running and ascended the mountain and his voice was swifter than the horse. When he (The man) whose voice I had heard, came to me conveying the good tidings, I took off my garments with which I dressed him; and by Allah, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allah's Apostle.

The people started receiving me in batches, congratulating me on Allah's Acceptance of my repentance, saying: “We congratulate you on Allah's Acceptance of your repentance.”"

Ka'b further said: "When I entered the Mosque, I saw Allah's Apostle "Allah's blessing and peace be upon him" sitting with the people around him. Talha Ibn Obaidullah swiftly came to me, shook hands with me and congratulated me. By Allah, none of the Emigrants (Muhajirs) got up for me except him, and I will never forget this for Talha." Ka'b added: "When I greeted Allah's Apostle "Allah's blessing and peace be upon him" he, with his face being joyfully bright, said: "Be happy with the best day that you have got ever since your mother delivered you."" Ka'b added: "I said to The Prophet "Allah's blessing and peace be upon him": “Is this forgiveness from you or from Allah?” He said: “No, it is from Allah.” Whenever Allah's Apostle "Allah's blessing and peace be upon him" became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said: “O Allah's Apostle! Because of the acceptance of my repentance I will give up all my wealth as charity for the Sake of Allah and His Apostle.” Allah's Apostle "Allah's blessing and peace be upon him" said: “Keep some of your wealth, as it will be better for you.” I said: “So I will keep my share from Khaibar with me. I added: “O Allah's Apostle! Allah has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive.” By Allah, I do not know anyone of the Muslims whom Allah has helped foretelling the truth more than me.

التَّنُّور فسجرتُه بها، حتَّى إذا مضتْ أربعونَ ليلةً من الخمسين، إذا رسُولُ رسولِ اللَّهِ ﷺ يأتيني فقال: إنَّ رسولَ اللَّهِ ﷺ يأمُرُك أن تعتزِلَ امرأتَك، فقُلتُ: أطلِّقُها أمْ ماذا أفعلُ؟ قال: لا، بل اعتَزِلْها ولا تقربْها. وأرسل إلى صاحبيَّ مثل ذلك، فقلتُ لامْرأتي: الحقي بأهلِك، فتكوني عندهم حتَّى يقضيَ اللَّهُ في هذا الأمر.

قال كعبٌ: فجاءتِ امرأةُ هلالِ بن أميَّةَ رسولَ اللَّهِ ﷺ فقالَتْ: يا رسُولَ اللَّهِ، إنَّ هلالَ بنَ أُميَّةَ شيخٌ ضائعٌ ليس له خادمٌ، فهل تكرَهُ أن أخْدُمَهُ؟ قال: «لا، ولكنْ لا يقربْكِ». قالَتْ: إنَّهُ واللَّهِ ما به حركةٌ إلى شيءٍ، واللَّهِ ما زالَ يبكي مُنذُ كانَ منْ أمْرِه ما كانَ إلى يومِه هذا. فقالَ لي بعضُ أهلي: لو استأذنتَ رسُولَ اللَّهِ ﷺ في امرأتك، كما أذن لامرأةِ هلالِ بن أُميَّةَ أن تخدمَهُ؟ فقلتُ: واللَّهِ لا أستأذنُ فيها رسولَ اللَّهِ ﷺ، وما يُدريني ما يقولُ رسولُ اللَّهِ ﷺ إذا استأذنْتُهُ فيها، وأنا رجلٌ شابٌّ؟ فلبثتُ بعدَ ذلك عشرَ ليالٍ، حتَّى كملَتْ لنا خمسُونَ ليلةً من حينَ نهى رسُولُ اللَّهِ ﷺ عنْ كلامنا، فلمَّا صلَّيتُ صلاةَ الفجرِ صُبحَ خمسينَ ليلةً، وأنا على ظهرِ بيتٍ من بيوتِنا، فبينا أنا جالسٌ على الحالِ التي ذكرَ اللَّهُ، قد ضاقتْ عليَّ نفسي، وضاقتْ عليَّ الأرضُ بما رحُبتْ، سمعْتُ صوتَ صارخٍ، أوفى على جبلِ سلعٍ، بأعلى صوته: يا كعبُ بنَ مالكٍ أبشِرْ، قال: فخررْتُ ساجداً، وعرفتُ أن قد جاءَ فرجٌ، وآذنَ رسولُ اللَّهِ ﷺ بتوبة اللَّهِ علينا حين صلَّى صلاةَ الفجرِ، فذهبَ النَّاسُ يُبشِّرُوننا، وذهبَ قبلَ صاحبيَّ مُبشِّرونَ، وركضَ إليَّ رجلٌ فرساً، وسعى ساعٍ من أسلمَ، فأوفى على الجبلِ، وكانَ الصَّوتُ أسرعَ من الفرسِ، فلمَّا جاءني الَّذي سمعْتُ صوتَهُ يبشِّرني نزعتُ له ثوبيَّ، فكسوتُهُ إيَّاهما ببُشراه، واللَّهِ ما أملكُ غيرَهُما يومئذٍ، واستعرْتُ ثوبينِ فلبستُهُما، وانطلقتُ إلى رسُولِ اللَّهِ ﷺ، فيتلقَّاني النَّاسُ فوجاً فوجاً، يُهنُّوني بالتَّوبةِ يقولُونَ: لتَهنِكَ توبةُ اللَّهِ عليكَ، قال كعبٌ: حتَّى دخلتُ المسجدَ، فإذا رسُولُ اللَّهِ ﷺ جالسٌ حولَهُ النَّاسُ، فقامَ إليَّ طلحةُ بنُ عُبيدِ اللَّهِ يُهروِلُ حتَّى صافحني وهنَّاني، واللَّهِ ما قامَ إليَّ رجلٌ من المُهاجرينَ غيرُهُ، ولا أنساها لطلحةَ، قال كعبٌ: فلمَّا سلَّمتُ على رسُولِ اللَّهِ ﷺ، قال رسولُ اللَّهِ ﷺ، وهو يبرُقُ وجهُهُ من السُّرورِ «أبشِرْ بخيرِ يومٍ مرَّ عليكَ منذُ ولدَتْكَ أمُّك». قال: قلتُ: أمِنْ عندِكَ يا رسُولَ اللَّهِ، أمْ منْ عندِ اللَّهِ؟ قال: «لا، بل منْ عندِ اللَّهِ». وكانَ رسُولُ اللَّهِ ﷺ إذا سُرَّ استنارَ وجهُهُ حتَّى كأنَّهُ قطعةُ قمرٍ، وكنَّا نعرفُ ذلكَ منهُ. فلمَّا جلسْتُ بينَ يديهِ قلتُ: يا رسُولَ اللَّهِ، إنَّ منْ توبتي أنْ أنخلعَ منْ مالي صدقةً إلى اللَّهِ وإلى رسُولِ اللَّهِ، قالَ رسُولُ اللَّهِ ﷺ: «أمسِكْ عليكَ بعضَ مالِكَ فهوَ خيرٌ لكَ». قُلتُ: فإنِّي أُمسِكُ سهْمي الَّذي بخيبرَ، فقُلتُ: يا رسُولَ اللَّهِ، إنَّ اللَّهَ إنَّما نجَّاني بالصِّدقِ، وإنَّ منْ توبتي أنْ لا أُحدِّثَ إلاَّ صدقاً ما بقيتُ. فواللَّهِ ما أعلمُ أحداً من المسلمين أبلاهُ اللَّهُ في صدقِ الحديثِ منذُ =

ـ (أوفى) أي أشرف

ـ قوله (أبلاه الله) أي أنعم عليه (شارح)

Since I mentioned that truth to Allah's Apostle "Allah's blessing and peace be upon him" till today, I have never intended to tell a lie. I hope that Allah will also save me (from telling lies) during the rest of my life. So Allah revealed to His Apostle "Allah's blessing and peace be upon him" the Verses: "(He turned in mercy also) to the three who were left behind; (they left guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them- and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them, that they might repent: for Allah is Oft-Returning, Most Merciful. O ye who believe! Fear Allah and be with those who are true (in word and deed)." (Repentance 118:119).

By Allah, Allah has never bestowed upon me, apart from His guiding me to Islam, a Greater blessing than the fact that I did not tell a lie to Allah's Apostle "Allah's blessing and peace be upon him" which would have caused me to perish as those who have told a lie perished, for Allah described those who told lies with the worst description He has ever attributed to anybody else. Allah said: "They will swear to you by Allah, when ye return to them, that ye may leave them alone. So leave them alone: for they are an abomination, and Hell is their dwelling place, a fitting recompense for the (evil) that they did. They will swear unto you, that ye may be pleased with them. But if ye are pleased with them, Allah is not pleased with those who disobey." (Repentance 95:96).

Ka'b added: "We, the three persons, differed from those whose excuses Allah's Apostle "Allah's blessing and peace be upon him" accepted when they swore to him. He took their pledge of allegiance and asked Allah to forgive them, but Allah's Apostle "Allah's blessing and peace be upon him" left our case pending till Allah gave His Judgment about it. As for that, Allah said: “"(He turned in mercy also) to the three who were left behind…” (The Repentance 118) What Allah said (in this Verse) does not indicate our failure to take part in the holy battle, but it refers to the deferment of making a decision by The Prophet "Allah's blessing and peace be upon him" about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses.

[82] The Messenger of Allah’s passing by Al’hijr

4419- Ibn Omar “Allah be pleased with both” narrated: When The Prophet “Allah’s blessing and peace be upon him” passed by Al’hijr, he said: "Do not enter the dwelling places of those people who were unjust to themselves unless in a weeping state for fear that a similar calamity to theirs might befall you." Then he covered his head and made his pace faster till he crossed the valley.

4420- Ibn Omar “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said to his companions who passed (with him) by Al’hijr: "Do not enter upon these people who are being tortured , but in a weeping state, for fear that a similar calamity to theirs might befall you."

[83]

4421- Al'mogheera Ibn Sho'ba "Allah be pleased with him" told: Allah's Apostle "Allah's blessing and peace be upon him" went out to answer the call of nature. (having finished), I got up to pour water for him. (He was thought, according to the sub-narrator, to have said that this was during The Holy Battle of Tabuk) The Prophet “Allah’s blessing and peace be upon him” washed his face, and when he wanted to wash his forearms, the sleeves of his cloak became

ذَكَرْتُ ذلكَ لِرَسُولِ اللَّهِ ﷺ أَحسَنَ مِمَّا أَبْلانِي، ما تَعَمَّدْتُ مُنْذُ ذَكَرْتُ ذلكَ لِرَسُولِ اللَّهِ ﷺ إِلَى يَوْمِي هذا كَذِبًا، وَإِنِّي لأَرْجو أَنْ يَحفَظَنِي اللَّهُ فِيما بَقِيتُ. وَأَنْزَلَ اللَّهُ عَلى رَسُولِهِ ﷺ: ﴿لَقَدْ تابَ اللَّهُ عَلى النَّبِيِّ وَالمُهاجِرِينَ ـ إِلَى قَوْلِهِ ـ وَكُونُوا مَعَ الصَّادِقِينَ﴾ [التوبة: ١١٧، ١١٩]. فَوَاللَّهِ ما أَنْعَمَ اللَّهُ عَلَيَّ مِنْ نِعْمَةٍ قَطُّ، بَعْدَ أَنْ هَدَانِي لِلإِسْلامِ، أَعْظَمَ في نَفسِي مِنْ صِدْقِي لِرَسُولِ اللَّهِ ﷺ، أَنْ لا أَكُونَ كَذَبْتُهُ فَأَهْلِكَ كَما هَلَكَ الَّذِينَ كَذَبُوا، فَإِنَّ اللَّهَ قالَ لِلَّذِينَ كَذَبُوا ـ حِينَ أَنْزَلَ الوَحْيَ ـ شَرَّ ما قالَ لأَحَدٍ، فَقالَ تَبارَكَ وَتَعالَى: ﴿سَيَحلِفُونَ بِاللَّهِ لَكُمْ إِذا انْقَلَبْتُمْ ـ إِلَى قَوْلِهِ ـ فَإِنَّ اللَّه لا يَرْضى عَنِ القَوْمِ الفَاسِقِينَ﴾ [التوبة: ٩٥ ـ ٩٦]. قالَ كَعْبٌ: وَكُنَّا تَخَلَّفنَا أَيُّهَا الثَّلاثَةُ عَنْ أَمْرِ أُولئكَ الَّذِينَ قَبِلَ مِنْهُمْ رَسُولُ اللَّهِ ﷺ حِينَ حَلَفوا لَهُ، فَبايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ، وَأَرْجأَ رَسُولُ اللَّهِ ﷺ أَمرَنا حَتَّى قَضى اللَّهُ فِيهِ، فَبِذلِكَ قالَ اللَّهُ: ﴿وَعَلى الثَّلاثَةِ الَّذِينَ خُلِّفُوا﴾ [التوبة: ١١٨]. وَلَيسَ الَّذِي ذَكَرَ اللَّهُ مِمَّا خُلِّفنَا عَنِ الغَزْوِ، إِنَّما هُوَ تَخلِيفُهُ إِيَّانا، وَإِرْجاؤُهُ أَمْرَنا، عَمَّنْ حَلَفَ لَهُ وَاعْتَذَرَ إِلَيهِ فَقَبِلَ مِنْهُ. [طرفه في: ٢٧٥٧].

٨٢ ـ باب نُزُولُ النَّبيِّ ﷺ الحِجْرَ

٤٤١٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الجُعْفِيُّ: حَدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا قالَ: لَمَّا مَرَّ النَّبِيُّ ﷺ بِالحِجْرِ قالَ: «لا تَدْخُلوا مَساكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ، أَنْ يُصِيبَكُمْ ما أَصابَهُمْ، إِلاَّ أَنْ تَكُونُوا باكِينَ». ثُمَّ قَنَّعَ رَأْسَهُ، وَأَسْرَعَ السَّيرَ، حَتَّى أَجازَ الوَادِيَ.

[طرفه في: ٤٣٣].

٤٤٢٠ ـ حدّثنا يَحْيى بْنُ بُكَيرٍ: حَدَّثَنا مالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عنهما قالَ: قالَ رَسُولُ اللَّهِ ﷺ لأَصْحابِ الحِجْرِ: «لا تَدْخُلُوا عَلى هؤُلاءِ المُعَذَّبِينَ إِلاَّ أَنْ تَكُونُوا باكِينَ، أَنْ يُصِيبَكُمْ مِثْلُ ما أَصابَهُمْ».

[طرفه في: ٤٣٣].

٨٣ ـ باب

٤٤٢١ ـ حدّثنا يَحْيى بْنُ بُكَيرٍ، عَنِ اللَّيثِ، عَنْ عَبْدِ العَزِيزِ بْنِ أَبِي سَلَمَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نَافِعِ بْنِ جُبَيرٍ، عَنْ عُرْوَةَ بْنِ المُغِيرَةِ، عَنْ أَبِيهِ المُغِيرَةِ بْنِ شُعْبَةَ قالَ: ذَهَبَ النَّبِيُّ ﷺ لِبَعْضِ حاجَتِهِ، فَقُمْتُ أَسْكُبُ عَلَيهِ المَاءَ لا أَعْلَمُهُ إِلاَّ قالَ: في غَزْوَةِ تَبُوكَ ـ فَغَسَلَ وَجْهَهُ،

ـ قوله: (أن لا أكون) أي أن أكون فلا زائدة وقوله: فأهلك عطف عليه أي فأن أهلك.

ـ قوله: (شرّ ما قال لأحد) أي شرّ القول الكائن لأحد من الناس ا هـ (شارح).

ـ (أرجأ) أخر.

باب ٨٢ ـ قوله: (الحجر) ديار ثمود بين المدينة والشام.

tight over them, so he took them out from underneath the cloak and then washed them (his forearms) and passed wet hands over his socks (made from thick fabric or leather).

4422- Abu'humaid narrated: We returned with The Prophet "Allah's blessing and peace be upon him" from The Holy Battle of Tabuk. when we looked upon Medina, The Prophet "Allah's blessing and peace be upon him" said: "This is Taba, and this is Ohud, a mountain which loves us as well as is loved by us."

4423- Anas Ibn Malik "Allah be pleased with him" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" returned from The Holy Battle of Tabuk, and approached Medina, he said: "There are some people in Medina who were with you all the time. No distance You traveled nor a valley you crossed, but they were with you." They (people) said: "O Allah's Apostle! Even though they were at Medina?" He said: "Yes, because they were detained by a genuine excuse."

[84] The Prophet's letters to both of Caesar and Khosrau

4424- Abdullah Ibn Abbas "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" sent a book to Khosrau with Abdullah Ibn Hudhafa As'sahmi, ordering him to deliver it to the chief of Bahrain. The latter gave it to Khosrau who tore it to pieces. I (the sub narrator) thought that Ibn Al'musaiyyab had said: The Messenger of Allah invoked Allah against him: "O Allah! Tear them to pieces and disperse them totally."

4425- Abu'bakra "Allah be pleased with him" reported: During the days (of the battle) of The Camel, Allah benefited me with a word I had heard from Allah's Apostle "Allah's blessing and peace be upon him" after I had been about to join the Companions of The Camel and fight along with them. When Allah's Apostle "Allah's blessing and peace be upon him" was informed that the Persians had crowned the daughter of Khosrau as their ruler, he said: "Such people as ruled by a lady will never be successful."

4426- As'sa'ib Ibn Yazid narrated: I remember that I went out with the boys (or with the young men) to Thaniyyat Al'wada to receive The Messenger of Allah "Allah's blessing and peace be upon him".

4427- As'sa'ib narrated: I remember I went out with the boys to Thaniyyat Al'wada to receive The Prophet "Allah's blessing and peace be upon him" when he returned from The Holy Battle of Tabuk.

[85] The Prophet's illness and death

And Allah's saying: "Truly thou wilt die (one day), and truly they (too) will die (one day). In the End will ye (all), on the Day of Judgment, settle your disputes in the presence of your Lord." (The Crowds "Az'zumar" 30:31)

وَذَهَبَ يَغْسِلُ ذِرَاعَيهِ، فَضَاقَ عَلَيه كُمُ الجُبَّةِ، فَأَخْرَجَهُما مِن تَحتِ جُبَّتِهِ فَغَسَلَهُما، ثُمَّ مَسَحَ عَلَى خُفَّيهِ.

[طرفه في: ١٨٢].

٤٤٢٢ ـ حدّثنا خالِدُ بنُ مَخلَدٍ: حَدَّثَنا سُلَيمانُ قالَ: حَدَّثَني عَمرُو بنُ يَحيى، عَن عَبَّاسِ ابن سَهلِ بنِ سَعدٍ، عَن أَبي حُمَيدٍ قالَ: أَقبَلنا مَعَ النَّبِيِّ ﷺ مِن غَزوَةِ تَبُوكَ، حَتَّى إِذا أَشرَفنا عَلَى المَدِينَةِ قالَ: «هذهِ طَابَةُ، وَهذا أُحُدٌ، جَبَلٌ يُحِبُّنا وَنُحِبُّهُ».

[طرفه في: ١٤٨١].

٤٤٢٣ ـ حدّثنا أَحمَدُ بنُ مُحَمَّدٍ: أَخبَرنا عَبدُ اللَّهِ: أخبرنا حُمَيدٌ الطَّوِيلُ، عَن أَنسِ بنِ مالِكٍ رَضِيَ اللهُ عَنهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَجَعَ مِن غَزوَةِ تَبُوكَ، فَدَنا مِنَ المَدِينَةِ، فَقَالَ: «إِنَّ بِالمَدِينَةِ أَقواماً، ما سِرتُم مَسِيراً، وَلاَ قَطَعتُم وَادِياً إِلاَّ كانُوا مَعَكُم». قالُوا: يَا رَسُولَ اللَّهِ، وَهُم بِالمَدِينَةِ؟ قالَ: «وَهُم بِالمَدِينَةِ، حَبَسَهُمُ العُذرُ».

[طرفه في: ٢٨٣٨].

٨٤ ـ باب كِتابُ النَّبِيِّ ﷺ إِلَى كِسرَى وَقَيصَرَ

٤٤٢٤ ـ حدّثنا إِسحاقُ: حَدَّثَنا يَعقُوبُ بنُ إِبراهِيمَ: حَدَّثَنا أَبي، عَن صَالِحٍ، عَن ابنِ شِهابٍ قالَ: أَخبَرَني عُبَيدُ اللَّهِ بنُ عَبدِ اللَّهِ: أَنَّ ابنَ عَبَّاسٍ أَخبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بِكِتابِهِ إِلَى كِسرَى، مَعَ عَبدِ اللَّهِ بنِ حُذافَةَ السَّهمِيِّ، فَأَمَرَهُ أَن يَدفَعَهُ إِلَى عَظِيمِ البَحرَينِ، فَدَفَعَهُ عَظِيمُ البَحرَينِ إِلَى كِسرَى، فَلَمَّا قَرَأَهُ مَزَّقَهُ، فَحَسِبتُ أَنَّ ابنَ المُسَيَّبِ قالَ: فَدَعا عَلَيهِم رَسُولُ اللَّهِ ﷺ: أَن يُمَزَّقُوا كُلَّ مُمَزَّقٍ.

[طرفه في: ٦٤].

٤٤٢٥ ـ حدّثنا عُثمانُ بنُ الهَيثَمِ: حَدَّثَنا عَوفٌ، عَنِ الحَسَنِ، عَن أَبي بَكرَةَ قالَ: لَقَد نَفَعَني اللَّهُ بِكَلِمَةٍ سَمِعتُها مِن رَسُولِ اللَّهِ ﷺ أَيَّامَ الجَمَلِ، بَعدَ ما كِدتُ أَن أَلحَقَ بِأَصحابِ الجَمَلِ فَأُقاتِلَ مَعَهُم، قالَ: لَمَّا بَلَغَ رَسُولَ اللَّهِ ﷺ أَنَّ أَهلَ فارِسَ قَد مَلَّكُوا عَلَيهِم بِنتَ كِسرَى، قالَ: «لَن يُفلِحَ قَومٌ وَلَّوا أَمرَهُم امرَأَةً».

[الحديث ٤٤٢٥ طرفه في ٧٠٩٩].

٤٤٢٦ ـ حدّثنا عَلِيُّ بنُ عَبدِ اللَّهِ: حَدَّثَنا سُفيانُ قالَ: سَمِعتُ الزُّهرِيَّ، عَنِ السَّائِبِ بنِ يَزِيدَ يَقُولُ: أَذكُرُ أَنِّي خَرَجتُ مَعَ الغِلمانِ إِلَى ثَنِيَّةِ الوَداعِ، نَتَلَقَّى رَسُولَ اللَّهِ ﷺ. وَقالَ سُفيانُ مَرَّةً: مَعَ الصِّبيانِ.

[طرفه في: ٣٠٨٣].

٤٤٢٧ ـ حدثنا عَبدُ اللَّهِ بنُ مُحَمَّدٍ: حَدَّثَنا سُفيانُ، عَنِ الزُّهرِيِّ، عَنِ السَّائِبِ: أَذكُرُ أَنِّي

4428- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him", during his illness in which he died, used to say: "O A'isha! I still feel the pain of the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut as a result of that poison."

4429- Ibn Abbas "Allah be pleased with both" narrated: I heard Ommul'fadl Bint Al'harith saying: "I heard The Messenger of Allah "Allah's blessing and peace be upon him" reciting The Sura of Al'mursalat while leading The Maghrib Prayer, after which he did not lead the prayer till he died."

4430- Sa'eed Ibn Jubair narrated from Ibn Abbas: Omar Ibn Al'khattab used to treat Ibn Abbas very favourably. Abdur'rahman Ibn Awf said to him: "We also have sons that are equal to him." Omar said: "It is because of his knowledge (or relationship to The Prophet)." Then Omar asked Ibn Abbas about the interpretation of the Verse: "When come the Help of Allah and the victory." (The Help "An'nasr" 1) Ibn Abbas said: "It portended the death of Allah's Apostle, which Allah had informed him of." Omar said: "I do not know from this Verse but what you know."

4431- Sa'eed Ibn Jubair narrated that he heard Ibn Abbas "Allah be pleased with both" saying: "Thursday! And what will get you know what Thursday is? On it, the condition of The Messenger of Allah "Allah's blessing and peace be upon him" became worse. He said: "Bring me something , so that I may write a book for you after which you will never go astray." The people differed in their opinions although it was improper to differ in front of a prophet. They said: "What is wrong with him? Do you think he is feverish? Ask him (to understand)." The Prophet "Allah's blessing and peace be upon him" replied: "Leave me for I am in a better state than what you are asking me to do." Then The Prophet "Allah's blessing and peace be upon him" ordered them to do three things saying: "Drive out all the pagans from the Arabian Peninsula; show respect to all foreign delegates by giving them gifts as I used to do." He kept silent from mentioning the third thing, or perhaps he said it which I forgot.

خَرَجْتُ مَعَ الصِّبْيانِ نَتَلَقَّى النَّبِيَّ ﷺ إِلَى ثَنِيَّةِ الوَداعِ، مَقْدَمَهُ مِنْ غَزْوَةِ تَبُوكَ.

[طرفه في: ٣٠٨٣].

٨٥ ـ باب مَرَضِ النَّبِيِّ ﷺ وَوَفاتِهِ

وَقَوْلِ اللَّهِ تَعالَى: ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ * ثُمَّ إِنَّكُمْ يَوْمَ القِيامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ﴾ [الزمر: ٣٠ ـ ٣١].

٤٤٢٨ ـ وقالَ يُونُسُ، عَنِ الزُّهْرِيِّ: قالَ عُرْوَةُ: قالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْها: كانَ النَّبِيُّ ﷺ يَقُولُ في مَرَضِهِ الَّذِي ماتَ فِيهِ: «يَا عائِشَةُ، ما أَزالُ أَجِدُ أَلَمَ الطَّعامِ الَّذِي أَكَلْتُ بِخَيْبَرَ، فَهذا أَوانُ وَجَدْتُ انْقِطاعَ أَبْهَرِي مِنْ ذلكَ السُّمِّ».

٤٤٢٩ ـ حدّثنا يَحْيى بْنُ بُكَيرٍ: حَدَّثَنا اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما، عَنْ أُمِّ الفَضْلِ بِنْتِ الحارِثِ قالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ في المَغْرِبِ بِالمُرْسَلاتِ عُرْفاً، ثُمَّ ما صَلَّى لَنا بَعْدَها حَتَّى قَبَضَهُ اللَّهُ.

[طرفه في: ٧٦٣].

٤٤٣٠ ـ حدّثنا مُحَمَّدُ بْنُ عَرْعَرَةَ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: كانَ عُمَرُ بْنُ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يُدْنِي ابْنَ عَبَّاسٍ، فَقالَ لَهُ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ: إِنَّ لَنا أَبْناءً مِثْلَهُ، فَقالَ: إِنَّهُ مِنْ حَيْثُ تَعْلَمُ، فَسَأَلَ عُمَرُ ابْنَ عَبَّاسٍ عَنْ هذهِ الآيَةِ: ﴿إِذا جاءَ نَصْرُ اللَّهِ وَالفَتْحُ﴾. فَقالَ: أَجَلُ رَسُولِ اللَّهِ ﷺ أَعْلَمَهُ إِيَّاهُ، فَقالَ: ما أَعْلَمُ مِنْها إِلَّا ما تَعْلَمُ.

[طرفه في: ٣٦٢٧].

٤٤٣١ ـ حدّثنا قُتَيْبَةُ: حَدَّثَنا سُفْيانُ، عَنْ سُلَيْمانَ الأَحْوَلِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ قالَ: قالَ ابْنُ عَبَّاسٍ: يَوْمُ الخَمِيسِ، وَما يَوْمُ الخَمِيسِ؟ اشْتَدَّ بِرَسُولِ اللَّهِ ﷺ وَجَعُهُ، فَقالَ: «ائْتُونِي أَكْتُبْ لَكُمْ كِتاباً لَنْ تَضِلُّوا بَعْدَهُ أَبَداً». فَتَنازَعُوا، وَلا يَنْبَغِي عِنْدَ نَبِيٍّ تَنازُعٌ، فَقالُوا: ما شَأْنُهُ، أَهَجَرَ، اسْتَفْهِمُوهُ؟ فَذَهَبُوا يَرُدُّونَ عَلَيْهِ، فَقالَ: «دَعُونِي، فَالَّذِي أَنا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ». وَأَوْصاهُمْ بِثَلاثٍ، قالَ: «أَخْرِجُوا المُشْرِكِينَ مِنْ جَزِيرَةِ العَرَبِ، وَأَجِيزُوا الوَفْدَ بِنَحْوِ ما كُنْتُ أُجِيزُهُمْ»، وَسَكَتَ عَنِ الثَّالِثَةِ، أَوْ قالَ: فَنَسِيتُها. [طرفه في: ١١٤].

٤٤٢٨ ـ قوله: (أوان وجدت) بإضافة أوان إلى ما بعده بني على الفتح لإضافته إلى الماضي وهو في موضع رفع خبر المبتدأ وروي بالرفع على الخبرية كما في الشارحين العينيّ والقسطلانيّ والأبهر الظهر وعرق فيه ووريد العنق كما في القاموس والسم فيه الفتح والضم.

٤٤٣٠ ـ قوله: (من حيث تعلم) من جهة قرابته أو من جهة زيادة معرفته.

٤٤٣١ ـ قوله: (يردون عليه) أي يعيدون عليه مقالته ويستثبتونه فيها ا هـ.

ـ قوله: (مما تدعوني) ولأبي ذرّ مما تدعونني ا هـ.

4432- Obaidullah Ibn Abdullah narrated: Ibn Abbas “Allah be pleased with both” said: "When The Messenger of Allah “Allah’s blessing and peace be upon him” was on his deathbed and there were some men in the house, he said: “Come near, I will write for you something after which you will not go astray.” Some said: “The Messenger of Allah “Allah’s blessing and peace be upon him” is seriously ill and you have the Holy Qur'an. Allah's Book is sufficient for us.” In this way, the people in the house differed and started disputing. Some of them said: “Give him writing material so that he may write for you something after which you will not go astray.” But others said something different. So when their talk and differences increased, The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Get up." Ibn Abbas used to say (commenting): "What a great disaster it was that The Messenger of Allah “Allah’s blessing and peace be upon him” was prevented from writing for them that book because of their differences and noise."

4433- A’isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" called Fatima during his fatal illness and told her something secretly for which she wept. Then he called her again and told her something secretly because of which she started laughing. When we asked her about that, she said: "The Prophet "Allah's blessing and peace be upon him" first told me secretly that he would expire in that disease in which he died, so I wept; then he told me secretly that I would be the first of his family to follow him, so I laughed.”

4434- The same previous narration.

4435- A’isha "Allah be pleased with her" narrated that she Used to hear (from The Prophet) that no Prophet dies till he is given the option to select either the worldly life or the life of the Hereafter. I heard The Prophet "Allah's blessing and peace be upon him" in his fatal disease, with his voice becoming hoarse, saying: " All who obey Allah and the Messenger are in the Company of those on whom is the Grace of Allah, of the Prophets (who teach), the Sincere (lovers of Truth), the Witnesses (who testify), and the Righteous (who do good): ah! What a beautiful Fellowship!” (Women 69) Thereupon I thought that The Prophet "Allah's blessing and peace be upon him" had been given the option.

4436- A’isha “Allah be pleased with her” narrated: When The Messenger of Allah “Allah’s blessing and peace be upon him” was in his fatal illness in which he died, he used to say: “(Let me go to) the company (of Prophets in) the highest (place in Paradise).”

4437- A’isha "Allah be pleased with her" reported: When Allah's Apostle "Allah's blessing and peace be upon him" was in good health, he used to say: "Never does a Prophet die unless he is shown his place in Paradise (before his death), and then he is made alive or given option." When The Prophet "Allah's blessing and peace be upon him" became ill and his last moments came while his head was on my thigh, he became unconscious, and when he came to his senses, he looked towards the roof of the house and then said: "O Allah! (Please let me be) in the company (of Prophets in) the highest (part of Paradise)." Thereupon I said: "Hence he is not going to stay with us."

٤٤٣٢ ـ حدثنا عليُّ بن عبد اللَّه: حدَّثنا عبد الرَّزَّاق: أخبرنا معمرٌ، عَنِ الزُّهريِّ، عن عُبَيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: لَمَّا حُضِرَ رَسُولُ اللَّهِ ﷺ وَفي البَيتِ رِجالٌ، فَقالَ النَّبِيُّ ﷺ: «هَلُمُّوا أَكْتُبْ لَكُمْ كِتَاباً لا تَضِلُّوا بَعْدَهُ». فَقالَ بَعْضُهُمْ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ غَلَبَهُ الوَجَعُ، وَعِنْدَكُمُ القُرْآنُ، حَسْبُنَا كِتَابُ اللَّهِ. فَاخْتَلَفَ أَهْلُ البَيتِ وَاخْتَصَمُوا، فَمِنْهُمْ مَنْ يَقُولُ: قَرِّبُوا يَكْتُبْ لَكُمْ كِتاباً لا تَضِلُّوا بَعْدَهُ، وَمِنْهُمْ مَنْ يَقُولُ غَيرَ ذلِكَ، فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالاخْتِلافَ، قالَ رَسُولُ اللَّهِ ﷺ: «قُومُوا». قالَ عُبَيدُ اللَّهِ: فَكانَ يَقُولُ ابْنُ عَبَّاسٍ: إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ، ما حالَ بَينَ رَسُولِ اللَّهِ ﷺ وَبَينَ أَنْ يَكْتُبَ لَهُمْ ذلِكَ الكِتابَ، لِاخْتِلافِهِمْ وَلَغَطِهِمْ. [طرفه في: ١١٤].

٤٤٣٣، ٤٤٣٤ ـ حدثنا يَسَرَةُ بْنُ صَفْوَانَ بْنِ جَمِيلٍ اللَّخْمِيُّ: حَدَّثَنا إِبْراهِيمُ بْنُ سَعْدٍ، عَن أَبِيهِ، عَن عُرْوَةَ، عَن عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: دَعا النَّبِيُّ ﷺ فاطِمَةَ عَلَيها السَّلامُ في شَكْواهُ الَّذِي قُبِضَ فِيهِ، فَسارَّها بِشَيءٍ فَبَكَتْ، ثُمَّ دَعاها فَسارَّها بِشَيءٍ فَضَحِكَتْ، فَسَأَلْنا عَنْ ذلِكَ، فَقالَتْ: سارَّنِي النَّبِيُّ ﷺ أَنَّهُ يُقْبَضُ في وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ، فَبَكَيتُ، ثُمَّ سارَّنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِهِ يَتْبَعُهُ، فَضَحِكْتُ.

[طرفه في: ٣٦٢٣، ٣٦٢٤].

٤٤٣٥ ـ حدثني محمَّدُ بْنُ بشارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شعبةُ، عَنْ سَعْدٍ، عَنْ عُرْوَةَ، عَنْ عائشةَ قالَتْ: كُنْتُ أَسْمَعُ أَنَّهُ لا يَمُوتُ نَبِيٌّ حَتَّى يُخَيَّرَ بَينَ الدُّنْيا والآخِرَةِ، فَسَمِعْتُ النَّبِيَّ ﷺ يَقُولُ في مَرَضِهِ الَّذِي ماتَ فيه، وأَخَذَتْهُ بُحَّةٌ، يَقُولُ: ﴿مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ﴾ [النساء: ٦٩] الآيَةَ، فَظَنَنْتُ أَنَّهُ خُيِّرَ.

[الحديث ٤٤٣٥ ـ أطرافه في: ٤٤٣٦، ٤٤٣٧، ٤٤٦٣، ٤٥٨٦، ٦٣٤٨، ٦٥٠٩].

٤٤٣٦ ـ حدثنا مُسْلِمٌ: حَدَّثَنا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: لَمَّا مَرِضَ النَّبِيُّ ﷺ المَرَضَ الذي ماتَ فيه، جَعَلَ يَقُولُ: «في الرَّفِيقِ الأَعْلَى».

[طرفه في: ٤٤٣٥].

٤٤٣٧ ـ حدثنا أبو اليَمان: أخبَرَنا شعَيبٌ، عَنِ الزُّهْرِيِّ: قالَ عُرْوَةُ بْنُ الزُّبَيرِ: إِنَّ عائِشَةَ قالَتْ: كانَ رَسُولُ اللَّهِ ﷺ وَهْوَ صَحِيحٌ يَقُولُ: «إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الجَنَّةِ، ثُمَّ يُحَيَّا، أَوْ يُخَيَّرَ»، فَلَمَّا اشْتَكَى وَحَضَرَهُ القَبْضُ، وَرَأْسُهُ عَلَى فَخِذِ عائِشَةَ غُشِيَ عَلَيهِ، فَلَمَّا أَفاقَ شَخَصَ بَصَرُهُ نَحْوَ سَقْفِ البَيتِ ثُمَّ قالَ: «اللَّهُمَّ في الرَّفِيقِ الأَعْلَى». فَقُلْتُ: إِذاً لا

٤٤٣٢ ـ قوله: (لما حضر) الخ بالبناء للمفعول أي دنا موته (شارح).

٤٤٣٥ ـ قوله: (بحة) وهي شيء يعترض في مجاري النفس فيتغير به الصوت فيغلظ (عيني).

٤٤٣٦ قوله (في الرفيق الأعلى) أي الجماعة من الأنبياء الذين يسكنون أعلى عليين ويحتمل أن يراد به حظيرة القدس.

Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health.

4438- A'isha "Allah be pleased with her" narrated: Abdur'rahman Ibn Abu'bakr entered upon The Prophet "Allah's blessing and peace be upon him" whom I was supporting on my chest. Abdur'rahman had a fresh teeth cleanser (Siwak) with which he was cleaning his teeth. The Messenger of Allah "Allah's blessing and peace be upon him" looked at it. I took, cut (by chewing), shook, and made it soft. Then I gave it to The Prophet "Allah's blessing and peace be upon him" with which he cleaned his teeth. I had never seen The Messenger of Allah "Allah's blessing and peace be upon him" cleaning his teeth better than that. brushed his teeth, he lifted his hand or his finger and said thrice: "O Allah! Let me be with the highest companions." Then he died. A'isha used to say: "He died while his head was resting between my chest and chin."

4439- A'isha "Allah be pleased with her" reported: Whenever Allah's Apostle "Allah's blessing and peace be upon him" became ill, he used to recite the last two Suras of The Holy Qur'an and blow his breath over himself (after their recitation) and rub his hands over his body. So when he was afflicted with his fatal illness, I started reciting them and blowing my breath over him as he used to blow and made the hand of The Prophet "Allah's blessing and peace be upon him" pass over his body.

4440- A'isha "Allah be pleased with her" reported: I listened to The Prophet "Allah's blessing and peace be upon him" a while before his death. He was supporting his back on me. He said: "O Allah! Excuse me, bestow your mercy upon me, and let me join to the highest companions (in The Hereafter)."

4441- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said during his fatal illness: "Allah cursed the Jews because they took the graves of their prophets as places of worship." A'isha further said: "Had it not been for that, his grave would have been made visible. But he was afraid that it might be taken as a place of worship."

يُجاوِرُنَا، فَعَرفتُ أَنَّهُ حَديثُهُ الَّذِي كان يُحَدِّثُنَا وَهُوَ صَحِيحٌ.

[طرفه في: ٤٤٣٥].

٤٤٣٨ ـ حدثنا مُحَمَّدٌ: حَدَّثَنَا عَفَّانُ، عَنْ صَخْرِ بْنِ جُوَيرِيَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عائشةَ: دَخَلَ عَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرٍ عَلَى النَّبِيِّ ﷺ وَأَنَا مُسْنِدَتُهُ إِلَى صَدْرِي، وَمَعَ عَبْدِ الرَّحْمٰنِ سِوَاكٌ رَطْبٌ يَسْتَنُّ بِهِ، فَأَبَدَّهُ رَسُولُ اللَّهِ ﷺ بصره، فَأَخَذْتُ السِّوَاكَ فَقَصَمْتُهُ، وَنَفَضْتُهُ وطَيَّبْتُه، ثُمَّ دفعتُهُ إلى النبي ﷺ فاستَنَّ بِهِ، فما رأيتُ رسولَ اللَّهِ ﷺ اسْتَنَّ اسْتِنَاناً قَطُّ أَحسنَ منهُ، فما عدا أَنْ فَرَغَ رَسُولُ اللَّهِ ﷺ رَفَعَ يَدَهُ أَوْ إِصْبَعَهُ ثُمَّ قال: «في الرَّفِيقِ الأَعْلَى». ثَلاثاً، ثُمَّ قَضَى، وَكانَتْ تَقُولُ: ماتَ بَيْنَ حاقِنَتِي وَذَاقِنَتِي.

[طرفه في: ٨٩٠].

٤٤٣٩ ـ حدثني حِبَّانُ: أَخبرنا عبدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ قال: أَخْبَرَنِي عُرْوَةُ: أَنَّ عائشةَ رَضِيَ اللَّهُ عنها أَخبرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كان إِذا اشتكى نَفَثَ على نفسه بالمعَوِّذَاتِ، وَمَسَحَ عَنْهُ بِيَدِه، فَلَمَّا اشْتَكَى وَجَعَهُ الَّذِي تُوُفِّيَ فيه، طَفِقْتُ أَنْفِثُ عَلَى نَفْسِهِ بِالمُعَوِّذَاتِ الَّتِي كانَ يَنْفِثُ، وَأَمْسَحُ بِيَدِ النَّبِيِّ ﷺ عنهُ. [الحديث ٤٤٣٩ ـ أطرافه في: ٥٠١٦، ٥٧٣٥، ٥٧٥١]. [مسلم: كتاب السلام، باب رقية المريض بالمعوذات والنفث، رقم: ٢١٩٢].

٤٤٤٠ ـ حدثنا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ مُخْتَارٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: أَنَّ عائِشَةَ أَخْبَرَتْهُ: أَنَّها سَمِعَتِ النَّبِيَّ ﷺ، وَأَصْغَتْ إِلَيْهِ قَبْلَ أَنْ يَمُوتَ، وَهُوَ مُسْنِدٌ إِلَيَّ ظَهْرَهُ يَقُولُ: «اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ».

[الحديث ٤٤٤٠ ـ طرفه في: ٥٦٧٤].

٤٤٤١ ـ حدثنا الصَّلْتُ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ هِلالٍ الوَزَّانِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: قالَ النَّبِيُّ ﷺ في مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ: «لَعَنَ اللَّهُ اليَهُودَ، اتَّخَذُوا قُبُورَ أَنْبِيائِهِمْ مَساجِدَ». قالَتْ عائِشَةُ: لَوْلا ذٰلِكَ لأُبْرِزَ قَبْرُه، خَشِيَ أَنْ يُتَّخَذَ مَسْجِداً.

٤٤٣٧ ـ (شخص) ارتفع.

ـ قوله: (لا يجاورنا) في الدنيا ولأبي ذرّ: يختارنا (شارح).

٤٤٣٨ ـ قوله: (فأبدّه بصره) أي مدّ نظره إليه وروي فأمدّه كما في الشارح.

ـ قوله: (فقصمته) أي قطعته لإزالة المكان الذي تسوّك به عبد الرحمن وفي نسخة العيني فقصمته بكسر الصاد المعجمة كما في الرواية الآتية (حديث ٤٤٥٠) أي مضغته بأطراف أسناني. ونفضته أي لينته. وقوله: وطيبته تأكيد لما قبله وأما قول الشراح أي بالماء فلا يلايم ما يأتي في الحديث ٤٤٤٩ من قول سيدتنا عائشة وأنّ الله جمع بين ريقي وريقه في الحديث ٤٤٥٠ وخالط ريقه وريقي فجمع الله بين ريقي وريقه.

ـ الحاقنة: ما دون الترقوة والذاقنة: ما يناله الذقن من الصدر.

4442- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him") narrated: "When the illness of The Messenger of Allah "Allah's blessing and peace be upon him" became aggravated, he requested his wives to permit him to be nursed in my house, and they permitted him. He came out (to my house), walking between two men with his feet dragging on the earth, between Abbas Ibn Abdul'muttalib and another man." Obaidullah (the sub-narrator) said: "I told Abdullah (Ibn Abbas) of what A'isha had said. Abdullah Ibn Abbas asked me: "Do you know who is the other man whom A'isha did not name?" I said: "No." Ibn Abbas said: "He was Ali Ibn Abu'talib." A'isha, the wife of The Prophet "Allah's blessing and peace be upon him" narrated: "When The Messenger of Allah "Allah's blessing and peace be upon him" entered my house and his illness became aggravated, he said: " Pour on me the water of seven water skins, the mouths of which have not been untied, so that I may advise to people." So we let him sit in a big basin belonging to Hafsa, the wife of The Prophet "Allah's blessing and peace be upon him". Then we started pouring water on him from these water skins till he pointed to us with his hands that "You have done your job."" A'isha further said: "Then he went out to people whom he led in prayer and preached."

4443- Both of A'isha and Abdullah Ibn Abbas "Allah be pleased with them" told: When The Messenger of Allah "Allah's blessing and peace be upon him" got seriously ill, he started covering his face with his woolen sheet which he removed it from his face When he felt short of breath, and said: "That is so! Allah's curse be on the Jews and the Christians, since they took the graves of their prophets as places of worship." In this way, he wanted to warn (Muslims) of what they had done.

4444- The same previous narration.

4445- A'isha "Allah be pleased with her" further said: "I argued with The Messenger of Allah "Allah's blessing and peace be upon him" repeatedly about that matter (of his desire that Abu'bakr would lead the people in prayer in his place during his illness). However, what made me argue so much, was, that it never occurred to my mind that after The Prophet "Allah's blessing and peace be upon him", people would ever love a man who had taken his place. Moreover, I felt that anybody standing in his place would be a bad omen to people. So I wanted The Messenger of Allah "Allah's blessing and peace be upon him" to give up the idea of choosing Abu'bakr (to lead the prayer)."

4446- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" died while he was between my chest and chin, so I never dislike the death agony for anyone after The Prophet.

٤٤٤٢ ـ حدَّثنا سَعيدُ بنُ عُفَير قال: حَدَّثَني اللَّيثُ قال: حَدَّثَني عُقَيلٌ، عَن ابنِ شِهاب قال: أخبَرَني عُبَيدُ اللهِ بن عَبدِ اللهِ بن عُتبَةَ بن مَسعودٍ: أنَّ عائشَةَ زَوجَ النَّبيِّ ﷺ قالت: لمَّا ثَقُلَ رَسُولُ اللَّهِ ﷺ واشتَدَّ بِهِ وَجعُهُ، استَأذَنَ أزواجَهُ أن يُمَرَّضَ في بَيتي، فَأذِنَّ لَهُ، فَخرَجَ وَهوَ بَينَ الرَّجُلَين تَخطُّ رِجلاهُ في الأرضِ، بَينَ عَبَّاسِ بنِ عَبدِ المُطلبِ وبينَ رَجُلٍ آخَرَ.

قالَ عُبَيدُ اللهِ: فَأخبَرتُ عَبدَ اللهِ بالَّذي قالَتْ عائشَةُ، فَقالَ لي عَبدُ اللهِ بنُ عَبَّاسٍ: هَل تَدري مَنِ الرَّجُلُ الآخَرُ الَّذي لَم تُسَمِّ عائشَةُ؟ قالَ: قُلتُ: لاَ، قالَ ابنُ عَبَّاسٍ: هُوَ عَلِيٌّ وَكانَتْ عائشَةُ زَوجُ النَّبيِّ ﷺ تُحدِّثُ: أنَّ رَسُولَ اللَّهِ ﷺ لَمَّا دَخلَ بَيتي وَاشتَدَّ بِهِ وَجَعُهُ قالَ: «هَريقُوا عَلَيَّ مِن سَبعِ قِرَبٍ، لَم تُحلَل أوكِيَتُهُنَّ، لَعَلِّي أعهَدُ إلى النَّاسِ». فَأجلَسناهُ في مِخضَبٍ لِحَفصَةَ زَوجِ النَّبيِّ ﷺ، ثُمَّ طَفِقنا نَصُبُّ عَلَيهِ مِن تِلكَ القِرَبِ، حَتَّى طَفِقَ يُشيرُ إلَينا بِيَدِهِ: «أن قَد فَعَلتُنَّ». قالَتْ: ثُمَّ خَرَجَ إلى النَّاسِ فَصَلَّى لَهُم وَخَطَبَهُم.

[طرفه في: ١٩٨].

٤٤٤٣، ٤٤٤٤ ـ وَأخبَرَني عُبَيدُ اللَّهِ بنُ عَبدِ اللَّهِ بنِ عُتبَةَ: أنَّ عائشَةَ وَعَبدَ اللَّهِ بنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُم قالاَ: لَمَّا نَزَلَ بِرَسُولِ اللَّهِ ﷺ، طَفِقَ يَطرَحُ خَميصَةً لَهُ عَلَى وَجهِهِ، فَإذا اغتَمَّ كَشَفَها عَن وَجهِهِ، وَهوَ كَذلكَ يَقولُ: «لَعنَةُ اللَّهِ عَلَى اليَهُودِ وَالنَّصارَى، اتَّخذوا قُبورَ أنبِيائِهِم مَساجِدَ». يُحَذِّرُ ما صَنَعُوا. [طرفه في: ٤٣٥، ٤٣٦].

٤٤٤٥ ـ أخبَرَني عُبَيدُ اللَّهِ: أنَّ عائشَةَ قالَت: لَقَد راجَعتُ رَسُولَ اللَّهِ ﷺ في ذلِكَ، وما حَمَلَني عَلى كَثرَةِ مُراجَعَتِهِ إلاَّ أنَّهُ لَم يَقَع في قَلبي: أن يُحبَّ النَّاسُ بَعدَهُ رَجُلاً قامَ مَقامَهُ أبَداً، وَلاَ كُنتُ أرَى أنَّهُ لَن يَقُومَ أحَدٌ مَقامَهُ إلاَّ تَشاءَمَ النَّاسُ بِهِ، فَأرَدتُ أن يَعدِلَ ذلِكَ رَسُولُ اللَّهِ ﷺ عَن أبي بَكرٍ.

رواهُ ابنُ عُمَرَ وَأبو مُوسى وَابنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُم، عَنِ النَّبيِّ ﷺ. [طرفه في: ١٩٨].

٤٤٤٦ ـ حدّثنا عَبدُ اللَّهِ بنُ يُوسُفَ: حَدَّثَنا اللَّيثُ قالَ: حَدَّثَني ابنُ الهادِ، عَن عَبدِ الرَّحمٰنِ بنِ القاسِمِ، عَن أبيهِ، عَن عائشَةَ قالَت: ماتَ النَّبيُّ ﷺ وَإنَّهُ لَبَينَ حاقِنَتي وَذاقِنَتي، فَلا أكرَهُ شِدَّةَ المَوتِ لأحَدٍ أبَداً بَعدَ النَّبيِّ ﷺ. [طرفه في: ٨٩٠].

٤٤٤٢ ـ قوله: (هريقوا) أي أريقوا وصبوا.

ـ قوله: (أوكيتهن) جمع وكاء بكسر الواو وهو رباط القربة.

ـ قوله: (أعهد) أي أوصي.

٤٤٤٣، ٤٤٤٤ ـ قوله: (خميصة) وهي ثوب خز أو صوف معلم اهـ من شرح العيني.

٤٤٤٥ ـ قوله: (ولا كنت أرى) الخ الظاهر أنّ لا زائدة وفي بعض النسخ والآن كنت أرى وهذا صحيح اهـ من السندي.

ـ رواه أي الأمر بصلاة أبي بكر بالناس اهـ قسطلاني.

4447- Abdullah Ibn Ka'b Ibn Malik, whose father was among the three Muslims whom Allah Almighty forgave (because of their genuine excuses for being detained from going with The Messenger of Allah to The Holy Battle of Tabuk) narrated: Abdullah Ibn Abbas "Allah be pleased with both" told him: Ali Ibn Abu'talib came out of the house of Allah's Apostle "Allah's blessing and peace be upon him" during his fatal illness. The people asked: "O Abul'hasan (Ali's title)! How is the health of Allah's Apostle "Allah's blessing and peace be upon him" this morning?" Ali replied: "He has recovered with the Grace of Allah." Abbas Ibn Abdul'muttalib held him by the hand and said to him: "In three days you, by Allah, will be ruled (by somebody else), And by Allah, I feel that Allah's Apostle "Allah's blessing and peace be upon him" will die from this ailment, for I know how the faces of the offspring of Abdul'muttalib look at the time of their death. So let us go to Allah's Apostle "Allah's blessing and peace be upon him" and ask him who will take over the Caliphate. If it is given to us we will know as to it, and if it is given to somebody else, we will ask him (The Prophet) to tell him (the new Caliph) to take care of us." Ali said: "By Allah, if we asked Allah's Apostle "Allah's blessing and peace be upon him" for it and he denied it us, the people would never give it to us after that. By Allah, I will not ask Allah's Apostle "Allah's blessing and peace be upon him" for it."

4448- Anas Ibn Malik "Allah be pleased with him" told: While the Muslims were performing The Morning prayer on Monday with Abu'bakr leading them, suddenly The Messenger of Allah "Allah's blessing and peace be upon him" lifted the curtain of A'isha's dwelling and looked at them while they were aligning for the prayer and smiled. Abu'bakr retreated to join the row, thinking that The Messenger of Allah "Allah's blessing and peace be upon him" wanted to come out for the prayer. The Muslims were about to be put to trial in their prayer because of their joy at seeing The Messenger of Allah "Allah's blessing and peace be upon him". But The Messenger of Allah "Allah's blessing and peace be upon him" beckoned them with his hand to complete their prayer and then entered the dwelling letting the curtain fall.

4449- A'isha "Allah be pleased with her" reported: It was one of the favours of Allah towards me that Allah's Apostle "Allah's blessing and peace be upon him" expired in my house on the day of my turn while he was leaning against my chest. Furthermore, Allah made my saliva mix with his saliva at his death. Abdur'rahman entered upon me with a Siwak in his hand and I was supporting (the back of) Allah's Apostle "Allah's blessing and peace be upon him" (against my chest). I saw The Prophet "Allah's blessing and peace be upon him" looking at it (Siwak) and I knew that he loved the Siwak, so I said (to him): "Shall I take it for you? " He nodded in agreement. I took it and it was too stiff for him to use, so I said: "Shall I soften it for you?" He nodded his approval. So I softened it with which he cleaned his teeth. In front of him there was a jug containing water. He started dipping his hand in the water, rubbing his face with it, and saying: "There is no God (to be worshipped) but Allah. Death has its agonies." He then lifted his hands (towards the sky) and started saying: "With the highest companions" till he expired and his hand dropped down.

٤٤٤٧ ـ حدّثني إسحاق: أَخْبَرَنَا بِشْرُ بْنُ شُعَيبِ بْنِ أَبِي حَمْزَةَ قالَ: حَدَّثَنِي أَبِي عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبِ بْنِ مالِكٍ الأَنْصارِيُّ، وَكانَ كَعْبُ بْنُ مالِكٍ أَحَدَ الثَّلاثَةِ الَّذِينَ تِيبَ عَلَيهِم: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ خَرَجَ مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ فِي وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ، فَقالَ النَّاسُ: يَا أَبَا حَسَنٍ، كَيفَ أَصْبَحَ رَسُولُ اللَّهِ ﷺ؟ فَقالَ: أَصْبَحَ بِحَمْدِ اللَّهِ بَارِئاً، فَأَخَذَ بِيَدِهِ عَبَّاسُ بْنُ عَبْدِ المُطَّلِبِ فَقالَ لَهُ: أَنْتَ وَاللَّهِ بَعْدَ ثَلاثٍ عَبْدُ العَصَا، وَإِنِّي وَاللَّهِ لأَرَى رَسُولَ اللَّهِ ﷺ سَوْفَ يُتَوَفَّى مِنْ وَجَعِهِ هذا، إِنِّي لأَعْرِفُ وُجُوهَ بَنِي عَبْدِ المُطَّلِبِ عِنْدَ المَوْتِ، اذْهَبْ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ فَلْنَسْأَلْهُ فِيمَنْ هذا الأَمْرُ، إِنْ كانَ فِينَا عَلِمْنَا ذلِكَ، وَإِنْ كانَ فِي غَيرِنَا عَلِمْنَاهُ، فَأَوْصَى بِنَا. فَقالَ عَلِيٌّ: إِنَّا وَاللَّهِ لَئِنْ سَأَلْنَاهَا رَسُولَ اللَّهِ ﷺ فَمَنَعَنَاهَا لا يُعْطِينَاهَا النَّاسُ بَعْدَهُ، وَإِنِّي وَاللَّهِ لا أَسْأَلُهَا رَسُولَ اللَّهِ ﷺ. [الحديث ٤٤٤٧- طرفه في: ٦٢٦٦].

٤٤٤٨ ـ حدّثنا سَعِيدُ بْنُ عُفَيرٍ قالَ: حَدَّثَنِي اللَّيثُ قالَ: حَدَّثَنِي عُقَيلٌ، عَنِ ابْنِ شِهَابٍ قالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ المُسْلِمِينَ بَينَا هُمْ فِي صَلاةِ الفَجْرِ مِنْ يَوْمِ الاثْنَينِ، وَأَبُو بَكْرٍ يُصَلِّي لَهُمْ، لَمْ يَفْجَأْهُمْ إِلاَّ رَسُولُ اللَّهِ ﷺ قَدْ كَشَفَ سِتْرَ حُجْرَةِ عائِشَةَ، فَنَظَرَ إِلَيهِمْ وَهُمْ فِي صُفُوفِ الصَّلاةِ، ثُمَّ تَبَسَّمَ يَضْحَكُ، فَنَكَصَ أَبُو بَكْرٍ عَلَى عَقِبَيهِ لِيَصِلَ الصَّفَّ، وَظَنَّ أَنَّ رَسُولَ اللَّهِ ﷺ يُرِيدُ أَنْ يَخْرُجَ إِلَى الصَّلاةِ. فَقالَ أَنَسٌ: وَهَمَّ المُسْلِمُونَ أَنْ يَفْتَتِنُوا فِي صَلاتِهِمْ، فَرَحاً بِرَسُولِ اللَّهِ ﷺ، فَأَشارَ إِلَيهِمْ بِيَدِهِ رَسُولُ اللَّهِ ﷺ: «أَنْ أَتِمُّوا صَلاتَكُمْ» ثُمَّ دَخَلَ الحُجْرَةَ، وَأَرْخَى السِّتْرَ. [طرفه في: ٦٨٠].

٤٤٤٩ ـ حدّثني مُحَمَّدُ بْنُ عُبَيدٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعِيدٍ قالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيكَةَ: أَنَّ أَبَا عَمْرٍو، ذَكْوَانَ، مَوْلَى عائِشَةَ أَخْبَرَهُ: أَنَّ عائِشَةَ كانَتْ تَقُولُ: إِنَّ مِنْ نِعَمِ اللَّهِ عَلَيَّ: أَنَّ رَسُولَ اللَّهِ ﷺ تُوُفِّيَ فِي بَيتِي، وَفِي يَوْمِي، وَبَينَ سَحْرِي وَنَحْرِي، وَأَنَّ اللَّهَ جَمَعَ بَينَ رِيقِي وَرِيقِهِ عِنْدَ مَوْتِهِ: دَخَلَ عَلَيَّ عَبْدُ الرَّحْمنِ، وَبِيَدِهِ السِّوَاكُ، وَأَنَا مُسْنِدَةٌ رَسُولَ اللَّهِ ﷺ، فَرَأَيتُهُ يَنْظُرُ إِلَيهِ، وَعَرَفْتُ أَنَّهُ يُحِبُّ السِّوَاكَ، فَقُلْتُ: آخُذُهُ لَكَ؟ فَأَشارَ بِرَأْسِهِ: «أَنْ نَعَمْ». فَتَنَاوَلْتُهُ، فَاشْتَدَّ عَلَيهِ، وَقُلْتُ: أُلَيِّنُهُ لَكَ؟ فَأَشارَ بِرَأْسِهِ: «أَنْ نَعَمْ». فَلَيَّنْتُهُ، وَبَينَ يَدَيهِ رَكْوَةٌ أَوْ عُلْبَةٌ ـ يَشُكُّ عُمَرُ ـ فِيهَا ماءٌ، فَجَعَلَ يُدْخِلُ يَدَيهِ فِي المَاءِ فَيَمْسَحُ بِهِمَا وَجْهَهُ، يَقُولُ: «لاَ إِلهَ إِلاَّ اللَّهُ، إِنَّ لِلْمَوْتِ سَكَرَاتٍ». ثُمَّ نَصَبَ يَدَهُ، فَجَعَلَ يَقُولُ: «فِي الرَّفِيقِ الأَعْلَى». حَتَّى قُبِضَ وَمَالَتْ يَدُهُ. [طرفه في: ٨٩٠].

٤٤٤٧ ـ قوله: لأرى أي لأظن.

ـ قوله: (سوف يتوفى من وجعه هذا) وهذا قاله عباس مستنداً إلى التجربة لأن جرّب ذلك في وجوه الذين ماتوا من بني عبد المطلب ا هـ عيني.

٤٤٤٩ ـ (السحر) بين الثديين. و(النحر) موضع القلادة من الصدر.

ـ (الركوة) إناء للماء من جلد خاصة والعلبة من الخشب.

4450- Urwa narrated: A'isha "Allah be pleased with her" said: "The Messenger of Allah "Allah's blessing and peace be upon him", during his fatal illness, used to ask: "Where will I be tomorrow? Where will I be tomorrow?" (He did so) seeking for A'isha's turn. His wives permitted him to stay wherever he wanted. So he stayed at A'isha's house till he expired while he was with her." A'isha further said: "The Prophet "Allah's blessing and peace be upon him" expired on the day of my turn in my house. He was taken unto Allah while his head was against my chest and his saliva mixed with my saliva." A'isha further said: "Abdur'rahman Ibn Abu'bakr came in, having a teeth cleanser (Siwak) with which he was cleaning his teeth. The Messenger of Allah "Allah's blessing and peace be upon him" looked at it and I said to him: "O Abdur'rahman! Give me this teeth cleanser." He gave it to me, which I cut, chewed, and gave to The Messenger of Allah "Allah's blessing and peace be upon him" who cleaned his teeth with, while he was resting against my chest."

4451- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" expired in my house and on the day of my turn, leaning against my chest. One of us (his wives) used to recite an invocation, asking Allah to protect him from all evils when he became ill. So I recited an invocation, asking Allah to protect him from all evils. He raised his head towards the sky and said: "With the highest companions, with the highest companions!" Abdur'rahman Ibn Abu'bakr passed having a fresh leaf stalk of a date-palm at which The Prophet "Allah's blessing and peace be upon him" looked. I thought that The Prophet "Allah's blessing and peace be upon him" was in need of it (for cleaning his teeth). So I took it, chewed its head, shook it, and gave it to The Prophet "Allah's blessing and peace be upon him" with which he cleaned his teeth, in the best way he had ever done. Then he gave it to me when suddenly his hand dropped down or it fell from his hand (he expired). So Allah made my saliva mix with his saliva on his last day on earth and his first day in the Hereafter.

4452- A'isha "Allah be pleased with her" narrated: Abu'bakr came riding his horse from his dwelling place in As'sunh. He got down from it, entered the Mosque and did not speak with anybody till he came to me and went direct to the Prophet, who was covered with a marked blanket. Abu'bakr uncovered his face. He knelt down and kissed him and then started weeping and said: "My father and my mother be sacrificed for you, O Allah's Prophet! Allah will not combine two deaths on you. You died that which was written for you."

4453- The same previous narration.

٤٤٥٠ ـ حدثنا إسماعيلُ قالَ: حَدَّثَني سُليمانُ بْنُ بِلالٍ: حَدَّثَنا هِشَامُ بْنُ عُرْوَةَ: أَخْبَرَنِي أَبي، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يَسْأَلُ في مَرَضِهِ الَّذِي ماتَ فِيهِ، يَقُولُ: «أينَ أنا غداً، أينَ أنا غداً». يُريدُ يومَ عائِشَة، فأذِنَ له أزواجُه يكونُ حيثُ شاءَ، فكانَ في بيتِ عائِشَةَ حَتَّى ماتَ عِندَها قالتْ عائِشَةُ: فَماتَ في اليَومِ الَّذِي كانَ يَدُورُ عَلَيَّ فِيهِ في بَيْتي، فَقَبَضَهُ اللَّهُ وَإِنَّ رَأْسَهُ لَبَيْنَ نَحْرِي وَسَحْرِي، وَخَالَطَ رِيقُهُ رِيقي. ثُمَّ قالَتْ: دَخَلَ عَبْدُ الرَّحْمنِ بْنُ أَبي بَكْرٍ، وَمَعَهُ سِواكٌ يَسْتَنُّ بِهِ، فَنَظَرَ إِلَيهِ رَسُولُ اللَّهِ ﷺ، فَقُلتُ لَهُ: أَعْطِنِي هذا السِّوَاكَ يا عَبْدَ الرَّحْمنِ، فَأَعْطانِيهِ، فَقَضِمْتُهُ، ثُمَّ مَضَغْتُهُ، فَأَعْطَيْتُهُ رَسُولَ اللَّهِ ﷺ فاسْتَنَّ بِهِ، وَهُوَ مُسْتَنِدٌ إِلى صَدْرِي.

٤٤٥١ ـ حدثنا سُليمانُ بْنُ حَرْبٍ: حَدَّثَنا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبي مُلَيكَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: تُوُفِّيَ النَّبِيُّ ﷺ في بَيتِي وَفي يَوْمِي، وَبَيْنَ سَحْرِي وَنَحْرِي، وَكانَتْ إِحْدانا تُعَوِّذُهُ بِدُعاءٍ إِذا مَرِضَ، فَذَهَبْتُ أُعَوِّذُهُ، فَرَفَعَ رَأْسَهُ إِلى السَّماءِ وَقالَ: «في الرَّفِيقِ الأَعْلَى، في الرَّفِيقِ الأَعْلَى». وَمَرَّ عَبْدُ الرَّحْمنِ بْنُ أَبي بَكْرٍ، وَفي يَدِهِ جَرِيدَةٌ رَطْبَةٌ، فَنَظَرَ إِلَيهِ النَّبِيُّ ﷺ، فَظَنَنْتُ أَنَّ لَهُ بِها حاجَةً، فَأَخَذْتُها فَمَضَغْتُ رَأْسَها، وَنَفَضْتُها، فَدَفَعْتُها إِلَيهِ، فاسْتَنَّ بِها كَأَحْسَنِ ما كانَ مُسْتَنّاً، ثُمَّ ناوَلَنِيها، فَسَقَطَتْ يَدُهُ، أَوْ: سَقَطَتْ مِنْ يَدِهِ، فَجَمَعَ اللَّهُ بَيْنَ رِيقِي وَرِيقِهِ في آخِرِ يَوْمٍ مِنَ الدُّنْيا وَأَوَّلِ يَوْمٍ مِنَ الآخِرَةِ. [طرفه في: ٨٩٠].

٤٤٥٢، ٤٤٥٣ ـ حدثنا يَحْيى بْنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهابٍ قالَ: أَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ عائِشَةَ أَخْبَرَتْهُ: أَنَّ أَبا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ أَقْبَلَ عَلى فَرَسٍ مِنْ مَسْكَنِهِ بِالسُّنُحِ، حَتَّى نَزَلَ فَدَخَلَ المَسْجِدَ، فَلَمْ يُكَلِّمِ النَّاسَ حَتَّى دَخَلَ عَلى عائِشَةَ، فَتَيَمَّمَ رَسُولَ اللَّهِ ﷺ وَهُوَ مُغَشًّى بِثَوْبِ حِبَرَةٍ، فَكَشَفَ عَنْ وَجْهِهِ ثُمَّ أَكَبَّ عَلَيهِ فَقَبَّلَهُ وَبَكى، ثُمَّ قالَ: بِأَبي أَنْتَ وَأُمِّي، وَاللَّهِ لا يَجْمَعُ اللَّهُ عَلَيكَ مَوْتَتَينِ، أَمَّا المَوْتَةُ الَّتي كُتِبَتْ عَلَيكَ فَقَدْ مُتَّها.

[طرفه في: ١٢٤١، ١٢٤٢].

٤٤٥٤ ـ قالَ الزُّهْرِيُّ: وَحَدَّثَني أَبُو سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ أَبا بَكْرٍ خَرَجَ وَعُمَرُ

٤٤٥٠ ـ قوله: (فأذن) بتخفيف النون وفي نسخة بتشديد النون على لغة أكلوني البراغيث (شارح).

ـ قوله: (ففضمته) وروي فقصمته كما تقدّم في الحديث رقم ٤٤٣٨.

قوله: وهو مسند) ولأبي ذر وهو مستند قاله الشارح.

٤٤٥٢، ٤٤٥٣ ـ (السنح): موضع قرب المدينة كان به مسكن أبي بكر رضي الله تعالى عنه اهـ قاموس.

ـ فتيمم أي فقصد.

ـ (مغشي) أي مغطى.

ـ قوله: (بثوب حبرة) بإضافة ثوب إليه وبتنوين ثوب فحبرة صفة وهو من ثياب اليمن أفاده الشارح.

٤٤٥٤ ـ قوله: وقال: أي ابن عباس.

4454- Abu'salama resumed the narration from Ibn Abbas: Abu'bakr came out while Omar was addressing the people. Abu'bakr told him to sit down but Omar refused. Then Abu'bakr addressed people who went to him and left Omar. Abu'bakr said: "And then: Whoever amongst you worshipped Muhammad, then Muhammad died, but whoever worshipped Allah, Allah is alive and will never die. Allah said: "Muhammad is no more than a Messenger: many were the Messengers that passed away before him. If he died or were slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve him) with gratitude." (Al Imran 144) The narrator added: "By Allah, it was as if people were ignorant of the fact that Allah had revealed this verse until Abu'bakr recited it. Then whoever heard it, started reciting it."

Az'zuhri narrated from Sa'eed Ibn Al'musaiyyab that Omar had said: "By Allah, no sooner I had heard Abu'bakr reciting it, than my legs could not support me. I fell down, as soon as he had recited it, and declared that The Prophet "Allah's blessing and peace be upon him" had died."

4455- Both of A'isha and Ibn Abbas "Allah be pleased with them" narrated that Abu'bakr had kissed The Prophet "Allah's blessing and peace be upon him" after his death.

4456- The same previous narration.

4457- The same as above.

4458- A'isha "Allah be pleased with her" reported: We poured medicine in one side of The Prophet's mouth during his illness and he started pointing to us, meaning to say: "Don't pour medicine in my mouth." We said: "(It might be so) because a patient dislikes medicines." When he improved and felt a little better, he said: "Didn't I forbid you to pour medicine in my mouth?" We said: " (We thought it was because of) the dislike which patients have for medicines." He said: "Let everyone present in the house be given medicine by pouring it in his mouth while I am looking at him, except Abbas since he did not witness you."

4459- Al'aswad narrated: In the presence of A'isha "Allah be pleased with her" some people mentioned that The Prophet "Allah's blessing and peace be upon him" had appointed Ali by will as his successor. A'isha said: "When did he appoint him by will? Indeed, when he died he was resting against my chest. Then he asked for a washbasin. he collapsed while he was in that state, and I could not even perceive that he died. Then, when did he appoint Ali by will?"

يُكَلِّمُ النَّاسَ، فَقَالَ: اجْلِسْ يَا عُمَرُ، فَأَبَى عُمَرُ أَنْ يَجْلِسَ، فَأَقْبَلَ النَّاسُ إِلَيْهِ وَتَرَكُوا عُمَرَ، فَقَالَ أَبُو بَكْرٍ: أَمَّا بَعْدُ، مَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّداً ﷺ فَإِنَّ مُحَمَّداً قَدْ مَاتَ، وَمَنْ كَانَ مِنْكُمْ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ. قَالَ اللَّهُ: ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ـ إِلَى قَوْلِهِ ـ الشَّاكِرِينَ﴾ [آل عمران: ١٤٤] وَقَالَ: وَاللَّهِ لَكَأَنَّ النَّاسَ لَمْ يَعْلَمُوا أَنَّ اللَّهَ أَنْزَلَ هذِهِ الآيَةَ حَتَّى تَلَاهَا أَبُو بَكْرٍ، فَتَلَقَّاهَا مِنْهُ النَّاسُ كُلُّهُمْ، فَمَا أَسْمَعُ بَشَراً مِنَ النَّاسِ إِلَّا يَتْلُوهَا.

فَأَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ عُمَرَ قَالَ: وَاللَّهِ مَا هُوَ إِلَّا أَنْ سَمِعْتُ أَبَا بَكْرٍ تَلَاهَا فَعَقِرْتُ، حَتَّى مَا تُقِلُّنِي رِجْلَايَ، وَحَتَّى أَهْوَيْتُ إِلَى الأَرْضِ حِينَ سَمِعْتُهُ تَلَاهَا، أَنَّ النَّبِيَّ ﷺ قَدْ مَاتَ. [طرفه في: ١٢٤٢]

٤٤٥٥، ٤٤٥٦، ٤٤٥٧ ـ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَبَّلَ النَّبِيَّ ﷺ بَعْدَ مَوْتِهِ.

[طرفه في: ١٢٤١، ١٢٤٢]

٤٤٥٨ ـ حدثنا عَلِيٌّ: حَدَّثَنَا يَحْيَى، وَزَادَ: قَالَتْ عَائِشَةُ: لَدَدْنَاهُ فِي مَرَضِهِ، فَجَعَلَ يُشِيرُ إِلَيْنَا: أَنْ لَا تَلُدُّونِي، فَقُلْنَا: كَرَاهِيَةُ الْمَرِيضِ لِلدَّوَاءِ، فَلَمَّا أَفَاقَ قَالَ: «أَلَمْ أَنْهَكُمْ أَنْ تَلُدُّونِي» قُلْنَا: كَرَاهِيَةَ الْمَرِيضِ لِلدَّوَاءِ، فَقَالَ: «لَا يَبْقَى أَحَدٌ فِي الْبَيْتِ إِلَّا لُدَّ وَأَنَا أَنْظُرُ إِلَّا الْعَبَّاسَ، فَإِنَّهُ لَمْ يَشْهَدْكُمْ».

رَوَاهُ ابْنُ أَبِي الزِّنَادِ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ.

[الحديث ٤٤٥٨ ـ أطرافه في: ٥٧١٢، ٦٨٨٦، ٦٨٩٧]

٤٤٥٩ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: أَخْبَرَنَا أَزْهَرُ: أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ قَالَ: ذُكِرَ عِنْدَ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ أَوْصَى إِلَى عَلِيٍّ، فَقَالَتْ: مَنْ قَالَهُ، لَقَدْ رَأَيْتُ النَّبِيَّ ﷺ وَإِنِّي لَمُسْنِدَتُهُ إِلَى صَدْرِي، فَدَعَا بِالطَّسْتِ، فَانْخَنَثَ، فَمَاتَ، فَمَا شَعَرْتُ، فَكَيْفَ أَوْصَى إِلَى عَلِيٍّ؟!. [طرفه في: ٢٧٤١]

= ـ قوله: (فعقرت) بهذا الضبط أي دهشت وتحيرت ولأبي ذرّ عن الحمويّ والمستملي فعقرت بضم العين أي هلكت. وقوله ما (تقلني) أي ما تحملني كما في الشارح.

٤٤٥٨ ـ قوله: (اللدود من الدواء) ما يجعل في أحد جانبي الفم كما أنّ الوجور ما يصبّ في الحلق والسعوط في الأنف قال الشارح وكان الذي لدّوه به العود الهنديّ والزيت ا هـ.

ـ قوله: (كراهية المريض) بالرفع على أنه خبر مبتدأ محذوف أي هذا الامتناع.

ـ قوله: (وأنا أنظر) جملة حالية أي لا يبقى أحد إلاّ لدّ في حضوري وحال نظري إليهم قصاصاً لفعلهم وعقوبة لهم بتركهم امتثال نهيه عن ذلك أما من باشر فظاهر وأما من لم يباشر فلكونهم تركوا نهيه عما نهاهم عنه ا هـ من الشارح.

٤٤٥٩ ـ قوله: فانخنث أي استرخى ومال إلى أحد شقيه من الانخناث وهو الميل والاسترخاء ا هـ.

4460- Talha narrated: I asked Abdullah Ibn Abu'awfa: "Did The Prophet "Allah's blessing and peace be upon him" make a will?" He replied: "No." I asked him: "How is it then that making a will has been enjoined on people?" He replied: "He (The Prophet "Allah's blessing and peace be upon him") made a bequest of Allah's Book (Qur'an)."

4461- Amr Ibn Al'harith reported: When Allah's Apostle "Allah's blessing and peace be upon him" died, he did not leave any Dirham or Dinar, a slave or a slave woman or anything else except his white mule, his arms and a piece of land which he left as a charitable gift.

4462- Anas "Allah be pleased with him" reported: When the ailment of The Prophet "Allah's blessing and peace be upon him" got aggravated, he became unconscious whereupon Fatima said: "Oh, how distressed my father is!" He said: "Your father will have no more distress after today." When he expired, she said: "O Father, who has responded to the call of the Lord Who has invited him! O Father, whose dwelling place is the Garden of Paradise! O Father! We convey this news (of your death) to Gabriel." When he was buried, Fatima said: "O Anas! Do you feel pleased to throw earth over Allah's Apostle?"

[86] The last words spoken by The Prophet

4463- Sa'eed Ibn Al'musaiyyab narrated, in the presence of some learnt men that A'isha "Allah be pleased with her" reported: When Allah's Apostle "Allah's blessing and peace be upon him" was in good health, he used to say: "Never does a Prophet die unless he is shown his place in Paradise (before his death), and then he is given option." When The Prophet "Allah's blessing and peace be upon him" became ill and his last moments came while his head was on my thigh, he became unconscious, and when he came to his senses, he looked towards the roof of the house and then said: "O Allah! (Please let me be) with the highest companions." Thereupon I said: "Hence he is not going to stay with us." Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health. A'isha added: "The last phrase he (The Prophet) uttered was: "O Allah! Let me be with the highest companions"."

[87] The Prophet's death

4464- Both of Ibn Abbas and A'isha "Allah be pleased with them" narrated: The Prophet "Allah's blessing and peace be upon him" stayed in Mecca for ten years during which he was being divinely revealed, and stayed in Medina another ten years (before his death).

4465- The same previous narration.

4466- A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" had died when he was sixty-three years old.

٤٤٦٠ ـ حدّثنا أَبُو نُعَيم: حَدَّثَنَا مالِكُ بْنُ مِغْوَلٍ، عَنْ طَلحَةَ قال: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا: أَوْصى النَّبِيُّ ﷺ؟ فَقَالَ: لاَ، فَقُلْتُ: كَيفَ كُتِبَ عَلَى النَّاسِ الوَصِيَّةُ، أَوْ أُمِرُوا بِهَا؟ قالَ: أَوْصى بِكِتَابِ اللَّهِ.

[طرفه في: ٢٧٤٠].

٤٤٦١ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحاقَ، عَنْ عَمْرِو بْنِ الحَارِثِ قالَ: ما تَرَكَ رَسُولُ اللَّهِ ﷺ دِينَاراً، وَلاَ دِرْهَماً، وَلاَ عَبْداً، وَلاَ أَمَةً، إِلاَّ بَغْلَتَهُ البَيضَاءَ، الَّتِي كانَ يَرْكَبُهَا، وَسِلاَحَهُ، وَأَرْضاً جَعَلَهَا لاِبْنِ السَّبِيلِ صَدَقَةً.

[طرفه في: ٢٧٣٩].

٤٤٦٢ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قالَ: لَمَّا ثَقُلَ النَّبِيُّ ﷺ جَعَلَ يَتَغَشَّاهُ، فَقَالَتْ فاطِمَةُ عَلَيهَا السَّلاَمُ: وَاكَرْبَ أَبَاهُ، فَقَالَ لَهَا: «لَيسَ عَلَى أَبِيكِ كَرْبٌ بَعْدَ اليَوْمِ». فَلَمَّا ماتَ قالَتْ: يا أَبَتَاهُ، أَجابَ رَبّاً دَعاهُ، يا أَبَتَاهْ، مَنْ جَنَّةُ الفِرْدَوْسِ مَأْوَاهْ، يا أَبَتَاهْ، إِلَى جِبْرِيلَ نَنْعَاهْ، فَلَمَّا دُفِنَ قالَتْ فاطِمَةُ عَلَيهَا السَّلاَمُ: يا أَنَسُ، أَطَابَتْ أَنْفُسُكُمْ أَنْ تَحْثُوا عَلَى رَسُولِ اللَّهِ ﷺ التُّرَابَ.

٨٦ ـ باب آخِرِ ما تَكَلَّمَ بِهِ النَّبِيُّ ﷺ

٤٤٦٣ ـ حدّثنا بِشْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ: قالَ يُونُسُ: قالَ الزُّهْرِيُّ: أَخْبَرَنِي سَعِيدُ ابْنُ المُسَيَّبِ في رِجالٍ مِنْ أَهْلِ العِلمِ: أَنَّ عائِشَةَ قالَتْ: كانَ النَّبِيُّ ﷺ يَقُولُ وَهُوَ صَحِيحٌ: «إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الجَنَّةِ، ثُمَّ يُخَيَّرُ». فَلَمَّا نَزَلَ بِهِ، وَرَأْسُهُ عَلَى فَخِذِي، غُشِيَ عَلَيهِ، ثُمَّ أَفَاقَ فَأَشْخَصَ بَصَرَهُ إِلَى سَقْفِ البَيتِ، ثُمَّ قالَ: «اللَّهُمَّ الرَّفِيقَ الأَعْلَى». فَقُلْتُ: إِذاً لاَ يَخْتَارُنَا، وَعَرَفْتُ أَنَّهُ الحَدِيثُ الَّذِي كانَ يُحَدِّثُنَا وَهُوَ صَحِيحٌ، قالَتْ: فَكَانَتْ آخِرَ كَلِمَةٍ تَكَلَّمَ بِهَا: «اللَّهُمَّ الرَّفِيقَ الأَعْلَى».

[طرفه في: ٤٤٣٥].

٨٧ ـ باب وَفاةِ النَّبِيِّ ﷺ

٤٤٦٤، ٤٤٦٥ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا شَيبَانُ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ، عَنْ عائِشَةَ وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ: أَنَّ النَّبِيَّ ﷺ لَبِثَ بِمَكَّةَ عَشْرَ سِنِينَ يُنْزَلُ عَلَيهِ القُرْآنُ، وَبِالمَدِينَةِ عَشْراً.

[طرفه في: ٣٨٥١].

٤٤٦٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ تُوُفِّيَ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ.

٤٤٦٢ ـ قوله: (جعل) أي الثقل يتغشاه أي يغشى النبي ﷺ شيئاً فشيئاً.

[88]

4467- Al'aswad narrated from A'isha "Allah be pleased with her": The Prophet "Allah's blessing and peace be upon him" died while his armour was mortgaged to A Jew for thirty (Sas of parley).

[89] The Prophet's sending Usama Ibn Zaid with the army during his fatal illness in which he died

4468- Salim narrated from his father: The Prophet "Allah's blessing and peace be upon him" appointed Usama as the leader of the troops (to be sent to Syria). Muslims criticized Usama. The Prophet "Allah's blessing and peace be upon him" said: " I have been informed that you spoke about Usama though he is the most beloved of all to me."

4469- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent a detachment led by Usama Ibn Zaid. People criticized his leadership. The Messenger of Allah "Allah's blessing and peace be upon him" got up and said: "If you are criticizing his leadership you criticized the leadership of his father before. By Allah, he (Zaid) deserved to be a leader, and he was one of the most beloved persons to me; and now this (Usama) is one of the most beloved persons to me after him."

[90]

4470- Ibn Abu'habib narrated: Abul'khair said: As'sunabihi asked (me): "When did you immigrate?" I said: "We went out from Yemen as emigrants and when we arrived in Al'juhfa, came a rider whom I asked about the news. The rider said: "We buried The Prophet "Allah's blessing and peace be upon him" five days ago." I asked (As'sunabihi): "Did you hear anything about the night of Power?" He replied: "Bilal, the prayer caller of The Prophet "Allah's blessing and peace be upon him" informed me that it is on one of the seven nights of the last ten days (of Ramadan)."

قالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ مِثْلَهُ.

[طرفه في: ٣٥٣٦].

٨٨ ـ باب

٤٤٦٧ ـ حدّثنا قَبِيصَةُ: حَدَّثَنا سُفيَانُ، عَنِ الأعْمَشِ، عَنْ إبْرَاهِيمَ، عَنِ الأسْوَدِ، عَن عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: تُوُفِّيَ النَّبِيُّ ﷺ وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيّ بِثَلاثِينَ.

[طرفه في: ٢٠٦٨].

٨٩ ـ باب بَعْثِ النَّبِيِّ ﷺ أُسَامَةَ بْنَ زَيدٍ رَضِيَ اللَّهُ عَنْهُمَا في مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ

٤٤٦٨ ـ حدّثنا أَبُو عاصِمٍ الضَّحَاكُ بْنُ مُخْلَدٍ، عَنِ الفُضَيلِ بْنِ سُلَيمانَ: حَدَّثَنَا مُوسى بْنُ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: اسْتَعْمَلَ النَّبِيُّ ﷺ أُسَامَةَ، فَقَالوا فِيهِ، فَقَالَ النَّبِيُّ ﷺ: «قَدْ بَلَغَنِي أَنَّكُمْ قُلتُمْ فِي أُسَامَةَ، وَإِنَّهُ أَحَبُّ النَّاسِ إِلَيَّ».

[طرفه في: ٣٧٣٠].

٤٤٦٩ ـ حدّثنا إسْماعِيلُ: حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ ـ بَعْثاً، وَأَمَّرَ عَلَيهِم أُسَامَةَ بْنَ زَيدٍ، فَطَعَنَ النَّاسُ فِي إِمَارَتِهِ فَقَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنْ تَطْعَنُوا فِي إِمَارَتِهِ فَقَدْ كُنْتُمْ تَطْعَنُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلُ، وَايمُ اللَّهِ إِنْ كانَ لَخَلِيقاً لِلإِمَارَةِ، وَإِنْ كانَ لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَإِنَّ هذا لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ». [طرفه في: ٣٧٣٠].

٩٠ ـ باب

٤٤٧٠ ـ حدّثنا أَصْبَغُ قالَ: أَخْبَرَنِي ابْنُ وَهْبٍ قالَ: أَخْبَرَنِي عَمْرٌو، عَنِ ابْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الخَيرِ، عَنِ الصُّنَابِحِيِّ أَنَّهُ قالَ لَهُ: مَتَى هَاجَرْتَ؟ قالَ: خَرَجْنَا مِنَ اليَمَنِ مُهاجِرِينَ، فَقَدِمْنَا الجُحْفَةَ، فَأَقْبَلَ رَاكِبٌ فَقُلتُ لَهُ: الخَبَرَ؟ فَقالَ: دَفَنَّا النَّبِيَّ ﷺ مِنْذُ خَمْسٍ، قُلتُ: هَل سَمِعْتَ في لَيلَةِ القَدْرِ شَيئاً؟ قالَ: نَعَمْ، أَخْبَرَنِي بِلاَلٌ مُؤَذِّنُ النَّبِيِّ ﷺ: أَنَّهُ في السَّبْعِ، في العَشْرِ الأَوَاخِرِ.

٩١ ـ باب كَمْ غَزَا النَّبِيُّ ﷺ

٤٤٧١ ـ حدّثنا عَبْدُ اللَّهِ بْنُ رَجاءٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحاقَ قالَ: سَأَلتُ زَيدَ بْنَ

٤٤٧٠ ـ قوله: (الصنابحي) كذا بضم الصاد في القاموس وفي شرح العينيّ وفي نسخ المتن المضبوطة؛ فقول القسطلانيّ بفتح الصاد سهو.

ـ قوله: الخبر بالنصب بفعل مقدر أي هات الخبر (شارح).

[91] How many holy battles did The Prophet fight

4471- Abu'is'haq narrated: I asked Zaid Ibn Arqam: "How many holy battles in which you took part with The Messenger of Allah "Allah's blessing and peace be upon him"?" He replied: "Seventeen." I further asked: "How many holy battles did The Prophet "Allah's blessing and peace be upon him" fight?" He replied: "Nineteen."

4472- Al'bara "Allah be pleased with him" told: I took part with The Prophet "Allah's blessing and peace be upon him" in fifteen holy battles.

4473- Ibn Buraida narrated from Buraida that he had taken part in sixteen holy battles with Allah's Messenger "Allah's blessing and peace be upon him".

أَرْقَمَ رَضِيَ اللَّهُ عَنْهُ: كَمْ غَزَوْتَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: سَبْعَ عَشْرَةَ، قُلتُ: كَمْ غَزَا النَّبِيُّ ﷺ؟ قالَ: تِسْعَ عَشْرَةَ.

[طرفه في: ٣٩٤٩].

٤٤٧٢ ـ حدثنا عَبْدُ اللهِ بْنُ رَجاءٍ: حدثنا إِسرَائِيل، عَنْ أَبِي إِسحاقَ: حَدَّثَنَا البَرَاءُ رَضِيَ اللَّهُ عَنْهُ قالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ خَمْسَ عَشْرَةَ.

٤٤٧٣ ـ حدثني أَحْمَدُ بْنُ الحَسَنِ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلِ بْنِ هِلالٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيمانَ، عَنْ كَهْمَسٍ، عَنِ ابْنِ بُرَيدَةَ، عَنْ أَبِيهِ قالَ: غَزَا مَعَ رَسُولِ اللَّهِ ﷺ سِتَّ عَشْرَةَ غَزْوَةً.

(65) The Book of Commentary (on Qur'an)

(1) The opening Sura of Al'fatiha

[1] What was said regarding The Opening (Sura) of The Book

It is called The Mother of The Book because with which The Holy Qur'an is written in the Mus'hafs, and with which one begins in the prayer.

4474- Abu'sa'eed Ibn Al'mu'alla "Allah be pleased with him" reported: While I was praying in the Mosque, Allah's Apostle "Allah's blessing and peace be upon him" called me but I did not respond to him. Later I said: "O Allah's Apostle! I was praying." He said: "Didn't Allah say: "O ye who believe! Give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to whom ye shall (all) be gathered." (Spoils of War "Al'anfal" 24) He then said to me: "I will teach you a Sura which is the greatest Sura in the Qur'an, before you leave the Mosque." Then he got hold of my hand, and when he intended to leave (the Mosque), I said to him: "Didn't you say to me, I would teach you a Sura which is the greatest Sura in the Qur'an?" He said: "Praise be to Allah, the Lord of the worlds, which is known as the seven repeatedly recited Verses, and the Grand Qur'an which has been given to me."

[2] Allah's saying: "Not those upon whom wrath falls, nor those who are perverse"

4475- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the imam says: "Not those upon whom wrath falls, nor those who are perverse" say: "Amen." That is because if the amen of any one of you coincides with that of the angels then all his past sins will be forgiven."

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٦٥ ـ كِتَابُ التَّفسِير

سورة الفاتحة ـ ١

﴿الرَّحْمٰنِ الرَّحِيمِ﴾: اسْمَانِ مِنَ الرَّحْمَةِ، الرَّحِيمُ وَالرَّاحِمُ بِمَعْنىً وَاحِدٍ، كَالعَلِيمِ وَالعَالِمِ.

١ ـ باب مَا جَاءَ في فاتحَةِ الكتاب

وَسُمِّيَتْ أُمَّ الكِتَابِ أَنَّهُ يُبْدَأُ بِكِتَابَتِهَا فِي المَصَاحِفِ، وَيُبْدَأُ بِقِرَاءَتِهَا فِي الصَّلَاةِ. وَالدِّينُ: الجَزَاءُ فِي الخَيرِ وَالشَّرِّ، كَمَا تَدِينُ تُدَانُ.

وقال مجاهد: ﴿بِالدِّينِ﴾ [الماعون: ١] [الانفطار: ٩] بالحساب. ﴿مَدِينِينَ﴾ [الواقعة: ٨٦] مُحَاسَبِينَ.

٤٤٧٤ ـ حدثنا مُسدد: حدَّثنا يحيى، عن شُعبة قال: حدَّثني خُبيبُ بنُ عبدِ الرَّحمٰن، عن حَفصِ بنِ عاصمٍ، عَن أبي سَعيدِ بنِ المعلى قال: كُنتُ أُصَلِّي في المَسجِد، فَدَعاني رَسولُ الله ﷺ فَلَمْ أُجِبْهُ، فَقُلتُ: يا رَسُولَ اللهِ، إنِّي كُنتُ أُصَلِّي، فَقَالَ: «أَلَمْ يَقُلِ اللهُ: ﴿اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ﴾ [الأنفال: ٢٤]». ثمَّ قالَ لِي: «لأُعَلِّمَنَّكَ سُورَةً هِيَ أَعْظَمُ السُّوَرِ فِي القُرْآنِ، قَبْلَ أَنْ تَخْرُجَ مِنَ المَسْجِدِ». ثمَّ أَخَذَ بِيَدِي، فَلَمَّا أَرَادَ أَنْ يَخْرُجَ، قُلتُ لَهُ: أَلَمْ تَقُلْ: «لأُعَلِّمَنَّكَ سُورَةً هِيَ أَعْظَمُ سُورَةٍ فِي القُرْآنِ»؟! قال: «﴿الحَمْدُ لِلَّهِ رَبِّ العَالَمِينَ﴾: هِيَ السَّبْعُ المَثَانِي، وَالقُرْآنُ العَظِيمُ الَّذِي أُوتِيتُهُ».

[الحديث ٤٤٧٤ ـ أطرافه في: ٤٦٤٧، ٤٧٠٣، ٥٠٠٦]

٢ ـ باب ﴿غيرِ المَغضوبِ عليهم وَلا الضالِّينَ﴾

٤٤٧٥ ـ حدثنا عَبدُ اللهِ بنُ يوسُفَ: أخبرَنا مالكٌ، عَن سُمَيٍّ، عَن أبي صالِحٍ، عَن أبي هُرَيرَةَ رَضِيَ اللهُ عَنهُ: أنَّ رَسولَ اللهِ ﷺ قال: «إذا قالَ الإمَامُ: ﴿غَيرِ المَغضُوبِ عَلَيهِمْ وَلا الضَّالِّينَ﴾، فَقُولُوا: آمِينَ، فَمَنْ وَافَقَ قَوْلُهُ قَوْلَ المَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». [طرفه في: ٧٨٢].

(2) The Sura of Heifer "Al'baqara"

[1] Allah's saying: " And He taught Adam the names of all things; then He placed them before the angels, and said: "Tell Me the names of these if ye are right."" (31)

4476- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "On the Day of Judgement, the Believers will assemble and say: "Let us ask somebody to intercede for us with our Lord." They will go to Adam and say: "You are the father of all the people, whom Allah created with His Own Hands, ordered the angels to prostrate to, and taught the names of all things; so please intercede for us with your Lord, in order that He may relieve us from this situation." Adam will say: "I am not fit for this (intercession)." Then Adam will remember his sin and feel ashamed thereof. He will say: "Go to Noah, who was the first Messenger Allah sent to the inhabitants of the earth." They will go to him who will say: "I am not fit for this task." He will remember his appeal to his Lord to do what he had no knowledge of, and then will feel ashamed thereof and will say: "Go to The Bosom Friend (Abraham) of (Allah) The Most Gracious", to whom They will go and he will say: "I am not fit for this task. Go to Moses, the slave to whom Allah spoke (directly) and gave him the Torah." They will go to him and he will say: "I am not fit for this mission." He will mention (his) killing a person who was not a killer. Then he will feel ashamed thereof before his Lord, and he will say: "Go to Jesus, Allah's Slave, His Messenger, and Allah's Word and a Spirit coming from Him." Jesus will say: "I am not fit for this job, go to Mohammad the Slave of Allah whose past and future sins were forgiven by Allah." They will come to me and I will proceed till I will ask my Lord's Permission which I will be given. When I see my Lord, I will fall down in Prostration and He will let me remain in that state as long as He wishes when I will be addressed: "Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted." I will raise my head and praise Allah with an invocation He will teach me, and then I will intercede. He will fix a limit (number of people) to me (to intercede for) whom I will admit into Paradise. Then I will come back again to Allah, and when I see my Lord, the same thing will happen to me. Then I will intercede and Allah will fix a limit to me to intercede for, whom I will admit into Paradise. (Then I will come back for the third time); and then I will come back for the fourth time saying: "None remains in Hell but those whom the Qur'an has imprisoned (in Hell) in which they have been destined to an eternal stay." (The composer) Abu'abdullah said: (The phrase) "But those whom the Qur'an has imprisoned in Hell", refers to Allah's saying: " They will abide therein: their penalty will not be lightened, nor will respite be their (lot)." (Heifer 162)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سورة البقرة ـ ٢

١ ـ باب قَوْلِ اللَّهِ: ﴿وَعَلَّمَ آدَمَ الأَسْمَاءَ كُلَّهَا﴾ [٣١]

٤٤٧٦ ـ حدّثنا مُسلمُ بنُ إبْراهيم: حَدَّثنا هِشامٌ: حَدَّثنا قَتادَة، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبيِّ ﷺ. وَقالَ لِي خَلِيفَةُ: حَدَّثَنا يَزيدُ بْنَ زُرَيعٍ: حَدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «يَجْتَمِعُ المُؤْمِنُونَ يَوْمَ القِيامَةِ فَيَقُولُونَ: لَو اسْتَشْفَعْنا إِلَى رَبِّنا، فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ أَبُو النَّاسِ، خَلَقَكَ اللَّهُ بِيَدِهِ، وَأَسْجَدَ لَكَ مَلائِكَتَهُ، وَعَلَّمَكَ أَسْماءَ كُلِّ شَيْءٍ، فَاشْفَعْ لَنا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنا مِنْ مَكانِنا هذا. فَيَقُولُ: لَسْتُ هُناكُمْ، وَيَذْكُرُ ذَنْبَهُ فَيَسْتَحِي، ائْتُوا نُوحاً، فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللَّهُ إِلى أَهْلِ الأَرْضِ. فَيَأْتُونَهُ: فَيَقُولُ: لَستُ هُناكُمْ، وَيَذْكُرُ سُؤالَهُ رَبَّهُ ما لَيسَ لَهُ بِهِ عِلْمٌ فَيَسْتَحِي، فَيَقُولُ: ائْتُوا خَلِيلَ الرَّحْمنِ. فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُناكُمْ، ائْتُوا مُوسى، عَبْداً كَلَّمَهُ اللَّهُ وَأَعْطاهُ التَّوْراةَ. فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُناكُمْ، وَيَذْكُرُ قَتْلَ النَّفْسِ بِغَيرِ نَفْسٍ، فَيَسْتَحِي مِنْ رَبِّهِ فَيَقُولُ: ائْتُوا عِيسى عَبْدَ اللَّهِ وَرَسُولَهُ، وَكَلِمَةَ اللَّهِ وَرُوحَهُ. فَيَقُولُ: لَسْتُ هُناكُمْ، ائْتُوا مُحَمَّداً ﷺ، عَبْداً غَفَرَ اللَّهُ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ وَما تَأَخَّرَ، فَيَأْتُونِي، فَأَنْطَلِقُ حَتَّى أَسْتَأْذِنَ عَلى رَبِّي فَيُؤْذَنَ لِي، فَإِذا رَأَيْتُ رَبِّي وَقَعْتُ ساجِداً، فَيَدَعُنِي ما شاءَ اللَّهُ، ثُمَّ يُقالُ: ارْفَعْ رَأْسَكَ، وَسَلْ تُعْطَهُ، وَقُلْ يُسْمَعْ، وَاشْفَعْ تُشَفَّعْ، فَأَرْفَعُ رَأْسِي، فَأَحْمَدُهُ بِتَحْمِيدٍ يُعَلِّمُنِيهِ، ثُمَّ أَشْفَعُ، فَيَحُدُّ لِي حَدّاً فَأُدْخِلُهُمُ الجَنَّةَ، ثُمَّ أَعُودُ إِلَيهِ، فَإِذا رَأَيْتُ رَبِّي، مِثْلَهُ، ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدّاً، فَأُدْخِلُهُمُ الجَنَّةَ، ثُمَّ أَعُودُ الرَّابِعَةَ فَأَقُولُ: ما بَقِيَ فِي النَّارِ إِلاَّ مَنْ حَبَسَهُ القُرْآنُ، وَوَجَبَ عَلَيهِ الخُلُودُ».

قالَ أَبُو عَبْدِ اللَّهِ: «إِلاَّ مَنْ حَبَسَهُ القُرْآنُ»، يَعْنِي قَوْلَ اللَّهِ تَعالَى: ﴿خالِدِينَ فِيهَا﴾ [١٦٢].

[مسلم: كتاب الإيمان، باب أدنى أهل الجنة منزلة فيها، رقم: ١٩٣]

[طرفه في: ٤٤].

٢ ـ باب

قالَ مُجاهِدٌ: ﴿إِلَى شَيَاطِينِهِمْ﴾ [١٤]: أَصْحابِهِمْ مِنَ المُنافِقِينَ والمُشْرِكِينَ. ﴿مُحِيطٌ بِالكَافِرِينَ﴾ [١٩] اللَّهُ جامِعُهُمْ. ﴿عَلَى الخَاشِعِينَ﴾ [٤٥] عَلَى المُؤْمِنِينَ حَقّاً. قالَ مُجاهِدٌ:

٤٤٧٦ ـ قوله: (فيستحي) بكسر الحاء ولأبي ذر فيستحيي بسكونها وزيادة تحتية (شارح).

ـ قوله: (فيستحيى) ولغير أبي ذرّ بياء واحدة وكسر الحاء (شارح).

ـ قوله: (فيؤذن) بالرفع ولأبي ذرّ فيؤذن بالنصب (شارح).

باب ٢ ـ قوله: (من الرعونة) لا يخفى أنّ راعنا من المراعاة ولا يظهر فيه معنى الرعونة إلاّ على قراءة راعناً بالتنوين =

[2] (The Arabic text contains explanation of some words and phrases in different parts of The Sura, whose value is very unique to The Arabic language itself).

[3] Allah's saying: "Who has made the earth your couch and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth)." (22)

4477- Abdullah "Allah be pleased with him" narrated: I asked The Prophet "Allah's blessing and peace be upon him": "What is the greatest sin in the Sight of Allah?" He said: "That you set up a rival unto Allah though He Alone created you." I said: "That is indeed a great sin." Then I asked: "What is next?" He said: "To kill your son lest he should share your food with you." I asked: "What is next?" He said: "To commit adultery with the wife of your neighbour."

[4] Allah's saying: "And we gave you the shade of clouds and sent down to you manna and quails, saying: "Eat of the good things we have provided for you:" (but they rebelled): to us they did no harm, but they harmed their own souls." (57)

Mujahid told: the manna is a kind of edible sweet, and the quails are certain birds.

4478- Sa'eed Ibn Zaid "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The Kam'a (a kind of edible fungus) is like the Manna (in its being obtained without effort) and its water is a (medicine) cure for eye trouble."

[5] Allah's saying: "And remember we said: "Enter this town, and eat of the plenty therein as ye wish; but enter the gate with humility, in posture and in words (Hitta), and we shall forgive you your faults and increase (the portion of) those who do good." (58)

4479- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It was said to the Israelites:

﴿بقوّة﴾ [٦٣] يَعمَلُ بِما فيه.

وقالَ أبو العالِيَةِ: ﴿مَرَضٌ﴾ شَكٌّ. ﴿وما خلفَها﴾ [٦٦] عِبرَةٌ لِمَنْ بَقِيَ. ﴿لا شِيَةَ﴾ [٧١] لا بَيَاض.

وَقالَ غَيرُهُ: ﴿يَسومُونَكُم﴾ [٤٩] يُولُونَكُم. الوَلايَةُ مَفتُوحَةٌ ـ مَصْدَرُ الوَلاءِ، وَهِيَ الرُّبُوبِيَّةُ، إِذا كُسِرَتِ الوَاوُ فَهِيَ الإِمارَةُ.

وَقالَ بَعْضُهُمْ: الحُبُوبُ الَّتي تُؤكَلُ كُلُّهَا فُومٌ.

وقالَ قَتادَةُ: ﴿فَباؤوا﴾ [٩٠] فانقَلَبُوا. وقال غَيرُهُ: ﴿يَستَفتِحونَ﴾ [٨٩] يَستَنصِرُونَ. ﴿شَرَوْا﴾ [١٠٢] باعُوا ﴿راعِنا﴾ [١٠٤] مِنَ الرُّعُونَةِ، إِذَا أَرادُوا أَنْ يُحَمِّقُوا إِنساناً قالُوا: راعِناً. ﴿لا يَجزي﴾ [٤٨ ـ ١٢٣] لا يُغْنِي. ﴿خُطوات﴾ [١٦٨] مِنَ الخطْوِ، والمَعنَى: آثارَهُ.

٣ ـ باب قَوْلِهِ تَعَالَى: ﴿فَلا تَجْعَلُوا لله أَنْداداً وأَنتُمْ تَعلَمُونَ﴾ [٢٢]

٤٤٧٧ ـ حَدَّثني عُثمانُ بنُ أبي شَيبَةَ: حَدَّثَنا جَرِيرٌ، عَنْ مَنصُورٍ، عَنْ أَبِي وائِلٍ، عَنْ عَمْرِو بنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللهِ قالَ: سَأَلتُ النَّبِيَّ ﷺ: أَيُّ الذَّنبِ أَعْظَمُ عِندَ اللهِ؟ قالَ: «أَنْ تَجعَلَ للهِ نِدّاً وَهُوَ خَلَقَكَ». قُلتُ: إِنَّ ذلِكَ لَعَظِيمٌ، قُلتُ: ثُمَّ أَيٌّ؟ قالَ: «وأَنْ تَقتُلَ وَلَدَكَ تَخافُ أَنْ يَطعَمَ مَعَكَ». قُلتُ: ثُمَّ أَيٌّ؟ قالَ: «أَنْ تُزانِيَ حَلِيلَةَ جارِكَ».

[الحديث ٤٤٧٧ ـ أطرافه في: ٤٧٦١، ٦٠٠١، ٦٨١١، ٦٨٦١، ٧٥٢٠، ٧٥٣٢].

٤ ـ باب قَوْلِهِ تَعَالَى: ﴿وَظَلَّلنا عَلَيكُمُ الغَمَامَ وَأَنزَلنا عَلَيكُمُ المَنَّ وَالسَّلوَى كُلوا مِنْ طَيِّبَاتِ ما رَزَقناكُمْ وَما ظَلَمُونا وَلكِنْ كانُوا أَنفُسَهُمْ يَظلِمُونَ﴾ [٥٧]

وَقالَ مُجاهِدٌ: المَنُّ صَمْغَةٌ، وَالسَّلوَى الطَّيرُ.

٤٤٧٨ ـ حَدَّثنا أَبُو نُعَيمٍ: حَدَّثَنا سُفيانُ، عَنْ عَبْدِ المَلِكِ، عَنْ عَمْرِو بنِ حُرَيثٍ، عَنْ سَعِيدِ بنِ زَيدٍ رَضِيَ اللّهُ عَنْهُ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «الكَمأَةُ مِنَ المَنِّ، وَمَاؤُهَا شِفاءٌ لِلعَينِ».

[الحديث ٤٤٧٨ ـ طرفاه في: ٤٦٣٩، ٥٧٠٨]

٥ ـ باب ﴿وَإِذْ قُلنا ادْخُلوا هذهِ القَريَةَ فَكُلُوا مِنهَا حَيثُ شِئتُمْ رَغَداً وَادْخُلُوا البابَ سُجَّداً وَقُولُوا حِطَّةٌ نَغفِرْ لَكُمْ خَطاياكُمْ وَسَنَزِيدُ المُحْسِنِينَ﴾ [٥٨]

رَغَداً: وَاسِعٌ، كَثِيرٌ.

٤٤٧٩ ـ حَدَّثني مُحمَّدٌ: حَدَّثَنا عَبدُ الرَّحمنِ بنُ مَهدِيٍّ، عَنِ ابنِ المُبارَكِ، عَنْ مَعمَرٍ، عَنْ هَمّامِ بنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «قِيلَ لِبَنِي إِسْرائِيلَ: ﴿ادْخُلُوا

= كما تراه في السطر التالي

ـ (أحمقه) وجده أحمق وحمقه تحميقاً نسبة إلى الحمق كذا في القاموس

باب ٥ قوله: واسع كثير وفي نسخة واسعاً كثيراً بالنصب (شارح)

“Enter the gate (of the town), prostrate (in humility) and say: Hitta (repentance O Allah! Forgive our sins).” (Heifer 58) But they entered by dragging themselves on their buttocks, so they did something different and said: “Hitta”, but added: "A grain in a hair."”

[6] Allah's saying: " Say: whoever is an enemy to Gabriel - for he brings down the (revelation) to they heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe." (97)

Ikrima said: The words "Gabriel", "Michael", and their like mean: Allah's slaves; i.e. the meaning of the angels names denotes to their slavery to Allah.

4480- Anas "Allah be pleased with him" narrated: Abdullah Ibn Salam heard the news of the arrival of The Messenger of Allah “Allah’s blessing and peace be upon him” (in Medina) while he was on a farm collecting fruits. He came to The Prophet “Allah’s blessing and peace be upon him” and said: "I will ask you about three things which nobody knows but a prophet. Firstly, what is the first portent of the Hour? What is the first meal of the people of Paradise? And what makes a baby resemble its father or mother?" The Prophet “Allah’s blessing and peace be upon him” said: "Just now Gabriel has informed me about that." Abdullah said: "(Do you say) Gabriel?" The Prophet “Allah’s blessing and peace be upon him” said: "Yes." Abdullah said: "He, from amongst the angels is the enemy of the Jews." The Prophet “Allah’s blessing and peace be upon him” recited Qur'anic Verse: " Say: whoever is an enemy to Gabriel - for he brings down the (revelation) to they heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe." (97)

Then he (The Prophet) further said: "As for the first portent of the Hour, it will be a fire that will gather people from the East to West. Regarding the first meal of the people of Paradise, it will be the extra lobe of the fish liver. (Considering the baby's resemblance to the father or the mother), if a man's discharge proceeded that of the woman, then the child resembles the father, and if the woman's discharge proceeded that of the man, then the child resembles the mother." On hearing that, Abdullah said: "I testify that there is no God (to be worshipped) but Allah, and that you are the Messenger of Allah. O Messenger of Allah! The Jews are liars, and if they come to know that I have embraced Islam, they would accuse me of being a liar." at the same time, some Jews came (to The Prophet “Allah’s blessing and peace be upon him”) who asked them: "What is Abdullah's status amongst you?" They replied: "He is the best amongst us, and he is our chief and the son of our chief." The Prophet “Allah’s blessing and peace be upon him” said: "What would you think if Abdullah Ibn Salam embraced Islam?" They replied: "May Allah protect him from this!" Then Abdullah came out and said: "I testify that there is no God (to be worshipped) but Allah and that Mohammad is the Messenger of Allah." The Jews then said: "Abdullah is the worst of us and the son of the worst of us." thus, they criticized him. On that Abdullah said: "O Allah's Messenger! This is what I feared!"

[7] Allah's saying: "None of Our revelations do we abrogate or cause to be forgotten, but we substitute something better or similar: knowest thou not that Allah hath power over all things?" (106)

4481- Ibn Abbas narrated: Omar said: "Our best Qur’an reciter is Obai and our best judge is Ali. But, in spite of this, we leave some of the statements of Obai because Obai says: “I do not leave anything that I have heard from Allah's Apostle”, though Allah said: " None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: knowest thou not that Allah hath power over all things?" (106)

البَابَ سُجَّداً وَقُولُوا حِطَّةٌ﴾ [٥٨] فَدَخَلُوا يَزْحَفُونَ عَلَى أَسْتَاهِهِمْ، فَبَدَّلُوا، وَقَالُوا: حِطَّةٌ، حَبَّةٌ فِي شَعَرَةٍ». [طرفه في: ٣٤٠٣].

٦ ـ باب قَوْلِهِ: ﴿مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ﴾ [٩٧]

وَقَالَ عِكْرِمَةُ: جَبْرَ وَمِيكَ وَسَرَافِ: عَبْدٌ. إِيلِ: اللَّهُ.

٤٤٨٠ ـ حدّثنا عَبْدُ اللهِ بْنُ مُنِيرٍ سَمِعَ عَبْدَ اللهِ بْنَ بَكْرٍ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ قَالَ: سَمِعَ عَبْدُ اللَّهِ بْنُ سَلَامٍ بِقُدُومِ رَسُولِ اللَّهِ ﷺ وَهُوَ فِي أَرْضٍ يَخْتَرِفُ، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: إِنِّي سَائِلُكَ عَنْ ثَلَاثٍ لَا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ: فَمَا أَوَّلُ أَشْرَاطِ السَّاعَةِ، وَمَا أَوَّلُ طَعَامِ أَهْلِ الجَنَّةِ، وَمَا يَنْزِعُ الوَلَدُ إِلَى أَبِيهِ أَوْ إِلَى أُمِّهِ؟ قَالَ: «أَخْبَرَنِي بِهِنَّ جِبْرِيلُ آنِفاً». قَالَ: جِبْرِيلُ؟ قَالَ: «نَعَمْ». قَالَ: ذَاكَ عَدُوُّ اليَهُودِ مِنَ المَلَائِكَةِ، فَقَرَأَ هَذِهِ الآيَةَ: ﴿مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ﴾ [٩٧]. أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ، فَنَارٌ تَحْشُرُ النَّاسَ مِنَ المَشْرِقِ إِلَى المَغْرِبِ، وَأَمَّا أَوَّلُ طَعَامِ أَهْلِ الجَنَّةِ، فَزِيَادَةُ كَبِدِ حُوتٍ، وَإِذَا سَبَقَ مَاءُ الرَّجُلِ مَاءَ المَرْأَةِ نَزَعَ الوَلَدَ، وَإِذَا سَبَقَ مَاءُ المَرْأَةِ نَزَعَتْ». قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ، يَا رَسُولَ اللَّهِ، إِنَّ اليَهُودَ قَوْمٌ بُهُتٌ، وَإِنَّهُمْ إِنْ يَعْلَمُوا بِإِسْلَامِي قَبْلَ أَنْ تَسْأَلَهُمْ يَبْهَتُونِي، فَجَاءَتِ اليَهُودُ، فَقَالَ النَّبِيُّ ﷺ: «أَيُّ رَجُلٍ عَبْدُ اللهِ فِيكُمْ»؟ قَالُوا: خَيْرُنَا وَابْنُ خَيْرِنَا، وَسَيِّدُنَا وَابْنُ سَيِّدِنَا. قَالَ: «أَرَأَيْتُمْ إِنْ أَسْلَمَ عَبْدُ اللَّهِ بْنُ سَلَامٍ». فَقَالُوا: أَعَاذَهُ اللَّهُ مِنْ ذَلِكَ، فَخَرَجَ عَبْدُ اللهِ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ. فَقَالُوا: شَرُّنَا وَابْنُ شَرِّنَا، وَانْتَقَصُوهُ، قَالَ: فَهَذَا الَّذِي كُنْتُ أَخَافُ يَا رَسُولَ اللَّهِ. [طرفه في: ٣٣٢٩].

٧ ـ باب قَوْلِهِ: ﴿مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِهَا﴾ [١٠٥]

٤٤٨١ ـ حدّثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفْيَانُ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: أَقْرَؤُنَا أُبَيٌّ، وَأَقْضَانَا عَلِيٌّ، وَإِنَّا لَنَدَعُ مِنْ قَوْلِ أُبَيٍّ، وَذَاكَ أَنَّ أُبَيّاً يَقُولُ: لَا أَدَعُ شَيْئاً سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، وَقَدْ قَالَ اللَّهُ تَعَالَى: ﴿مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نَنْسَأْهَا﴾ [١٠٦].

[الحديث ٤٤٨١ ـ طرفه في: ٥٠٠٥].

باب ٦ ـ قوله: (وقال عكرمة) الخ يعني أنّ معنى جبريل وميكائيل وإسرافيل عبد الله.

٤٤٨٠ ـ قوله: (يخترف) أي يجتني من ثمارها.

ـ قوله: (بهت) كذا بضمتين في ضبط الشارح وهو على ما ذكر في المصباح جمع بهوت مثل رسول ورسل وضبطه العيني بسكون الهاء وهو تخفيف وفسر البهوت بالكثير البهتان.

باب ٧ ـ قوله: (أو ننسها) التلاوة أو ننسها.

[8] Allah's saying: "They say: "Allah hath begotten a son": Glory be to him - Nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him." (116)

4482- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah said: "The son of Adam tells a lie against me though he has no right to do so, and he abuses me though he has no right to do so. As for his telling a lie against me, it is that he claims that I cannot recreate him as I created him before; and as for his abusing me, it is his statement that I have offspring. No! Glorified be Me! I am far from taking a wife or offspring. "'"

[9] Allah's saying: "Remember We made the House a place of assembly for men and a place of safety; and take ye the Station of Abraham as a place of prayer; and We covenanted with Abraham and Ishmael, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in Prayer)." (125)

4483- Anas "Allah be pleased with him" reported: Omar said: "I agreed with Allah in three things," or said: "My Lord agreed with me in three things. I said: "O Allah's Apostle! Would that you took the station of Abraham as a place of prayer!" I also said: "O Allah's Apostle! Good and bad persons visit you! Would that you ordered the Mothers of the believers to cover themselves with veils!" So the Divine Verse of veiling women was revealed. I came to know that The Prophet "Allah's blessing and peace be upon him" had blamed some of his wives so I entered upon them and said: "You should either stop (troubling The Prophet "Allah's blessing and peace be upon him") or else Allah will give His Apostle better wives than you." When I came to one of his wives, she said to me: "O Omar! Couldn't Allah's Apostle "Allah's blessing and peace be upon him" be able to advise his wives with that you try to advise them?" Thereupon Allah revealed: "It may be, if he divorced you (all), that Allah will give him in exchange Consorts better than you, who submit (their wills), who believe, who are devout, who turn to Allah in repentance, who worship (in humility), who travel (for Faith) and fast, previously married or virgins."

(Prohibition "At'tahrim" 5)

[10] Allah's saying: "And remember Abraham and Isma'il raised the foundations of the House (with this prayer): "Our Lord! Accept (this service) from us: for Thou art the All-Hearing, the All-Knowing." (127)

4484- Salim narrated that Abdullah Ibn Mohammad Ibn Abu'bakr had told Abdullah Ibn Omar: A'isha reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Don't you see that when your people built the Ka'ba, they did not build it on all Abraham's foundations?" I said: "O Allah's Apostle! Why don't you rebuild it on Abraham's foundations?" He said: "Had your people not been still close to the period of Heathenism, I would have done so." Abdullah Ibn Omar said: "A'isha had surely heard The Messenger of Allah "Allah's blessing and peace be upon him" saying that, because I do not think that The Messenger of Allah "Allah's blessing and peace be upon him" left touching the two corners of the Ka'ba facing Al'hijr for nothing but that the Ka'ba was not built on all Abraham's foundations."

٨ ـ باب ﴿وَقَالُوا اتَّخَذَ اللَّهُ وَلَداً سُبْحَانَهُ﴾ [١١٦]

٤٤٨٢ ـ حدّثنا أبو اليمانِ: أخبرَنا شُعَيبٌ، عن عبدِ اللَّهِ بن أبي حُسَين: حَدَّثَنا نافِعُ بنُ جُبيرٍ، عن ابن عبَّاس رَضيَ اللَّهُ عنهُما، عنِ النَّبيِّ ﷺ قال: «قال اللَّهُ: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذلِكَ، فَأَمَّا تَكْذِيبُهُ أَيَّايَ فَزَعَمَ أَنِّي لاَ أَقْدِرُ أَنْ أُعِيدَهُ كَمَا كَانَ، وَأَمَّا شَتْمُهُ إِيَّايَ فقولُهُ: لِي وَلَدٌ، فَسُبحاني أن أتخذَ صاحبةً أو ولداً».

٩ ـ باب قَوْلُهُ: ﴿وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ [١٢٥]

﴿مَثَابَةً﴾ [١٢٥]. يَثُوبُونَ: يَرْجِعُونَ.

٤٤٨٣ ـ حدّثنا مُسَدَّدٌ: عَنْ يَحْيى بْنِ سَعيدٍ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ قالَ: قال عُمَرُ: وَافَقْتُ اللَّهَ في ثَلاثٍ، أَوْ وَافَقَنِي رَبِّي في ثَلاثٍ، قُلتُ: يا رَسُولَ اللَّه، لو اتخذتَ مَقامَ إبراهيمَ مُصَلًّى، وَقُلتُ: يَا رَسُولَ اللَّهِ، يَدْخُلُ عَلَيكَ البَرُّ وَالفَاجِرُ، فَلَوْ أَمَرْتَ أُمَّهَاتِ المُؤْمِنِينَ بِالحِجَابِ، فَأَنْزَلَ اللَّهُ آيَةَ الحِجابِ، قالَ: وَبَلَغَنِي مُعاتَبَةُ النَّبيِّ ﷺ بَعْضَ نِسائِهِ، فَدَخَلتُ عَلَيهِنَّ، قُلتُ: إِنِ انْتَهَيْتُنَّ أَوْ لَيُبَدِّلَنَّ اللَّهُ رَسُولَهُ ﷺ خيراً منكُنَّ، حَتَّى أَتَيتُ إحدى نِسائِهِ، قالَتْ: يَا عُمَرُ، أَمَا في رَسُولِ اللَّهِ ﷺ ما يَعِظُ نِساءَهُ، حتَّى تَعِظَهُنَّ أَنتَ؟ فأَنْزَلَ اللَّهُ: ﴿عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجاً خَيراً مِنْكُنَّ مُسْلِمَاتٍ﴾ [التحريم: ٥] الآيَةَ.

وقال ابْنُ أَبي مَرْيَمَ: أَخْبَرَنا يَحيى بْنُ أَيُّوبَ: حَدَّثَني حُمَيدٌ: سَمِعْتُ أَنَساً، عَنْ عُمَرَ.

[طرفه في: ٤٠٢].

١٠ ـ بابُ قَوْلُهُ تَعالَى: ﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ القَوَاعِدَ مِنَ البَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ العَلِيمُ﴾ [١٢٧]

القَوَاعِدُ: أَسَاسُهُ، وَاحِدَتُهَا قاعِدَةٌ، ﴿وَالقَوَاعِدُ مِنَ النِّسَاءِ﴾ [النور: ٦٠] وَاحِدُهَا قاعِدٌ.

٤٤٨٤ ـ حدّثنا إِسماعيلُ قال: حَدَّثني مَالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ سالِمِ بْنِ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ: أَخْبَرَ عَبْدَ اللَّهِ بْنَ عُمَرَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ قال: «أَلَمْ تَرَي أَنْ قَوْمَكِ بَنَوُا الكَعْبَةَ وَاقْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ». فَقُلتُ: يَا رَسُولَ اللَّهِ، أَلاَ تَرُدُّهَا عَلَى قَوَاعِدِ إِبْرَاهِيمَ؟ قال: «لَوْلاَ حِدْثَانُ قَوْمِكِ بِالكُفْرِ». فَقالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: لَئِنْ كانَتْ عَائِشَةُ سَمِعَتْ هذا مِنْ رَسُولِ اللَّهِ ﷺ، ما أَرَى رَسُولَ اللَّهِ ﷺ تَرَكَ اسْتِلامَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيَانِ الحِجْرَ إِلاَّ أَنَّ البَيْتَ لَمْ يُتَمَّمْ عَلَى قَوَاعِدِ إِبْرَاهِيمَ.

٤٤٨٢ ـ قوله: (فأما تكذيبه إياي فزعم أني لا أقدر الخ) أي وقد أخبرت في كتابي بأني أقدر على ذلك ويمكن أن يراد بالتكذيب إنكار قدرة الله تعالى (سندي).

باب ١٠ ـ قوله: (واحدها قاعد) بلا هاء كالحائض لأن القاعد في مقابلة الحائض هي التي قعدت عن الحيض فهي من الأسماء المخصوصة بالنساء كالطالق ونحوه (سندي).

[11] Allah's saying: "Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them: and we bow to Allah (in Islam)." (136)

4485- Abu'huraira "Allah be pleased with him" reported: The people of the Scriptures (Jews) used to recite the Torah in Hebrew and they used to explain it in Arabic to the Muslims. On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not believe the people of the Scriptures or disbelieve them, but say: "We believe in Allah and what is revealed to us.""

[12] Allah's saying: "The fools among the people will say: "What hath turned them from the Qibla to which they were used?" Say: "To Allah belong both East and West: He guideth whom He will to a Way that is straight."" (142)

4486- Al'bara "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" prayed for sixteen or seventeen months, facing Jerusalem though he desired that his Qibla would be Ka'ba. (After Allah had Revealed the verse mentioned above) he prayed The Asr (facing Ka'ba) and some people prayed with him. A man from among those who had prayed with him went out and passed by some people offering prayer in another mosque; and they were bowing. He said: "I testify that I prayed with The Prophet "Allah's blessing and peace be upon him" facing Mecca." Hearing that, they turned their faces to Ka'ba while they were still bowing. Some men had died before the Qibla was changed towards the Ka'ba. They had been killed and we did not know what to say about them. So Allah revealed: "And never would Allah make your faith of no effect. For Allah is to all people most surely full of kindness, Most Merciful." (143)

[13] Allah's saying: "Thus have We made of you a nation justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves." (143)

4487- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Noah will be called on the Day of Judgement and he will say: "Yes, I'm responding to your call, O my Lord!" Allah will say: "Did you convey the Message?" Noah will say: "Yes." His nation will then be asked: "Did he convey the Message to you?" They will say: "No warner came to us." Then Allah will say (to Noah): "Who will bear witness in your favour?" He will say: "Mohammad and his followers." So they (Muslims) will testify that he conveyed the Message." The Apostle (Mohammad) will be a witness over yourselves, and that is what is meant by the Statement of Allah: "Thus have We made of you a nation justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves." (143)

١١ ـ باب ﴿قُولُوا آمَنَّا بِاللَّهِ وما أُنْزِلَ إِلَيْنَا﴾ [١٣٦]

٤٤٨٥ ـ حدّثنا مُحمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا عُثمانُ بْنُ عُمَرَ: أَخْبَرَنا عَلِيُّ بْنُ المُبارَكِ، عَنْ يَحيى بنِ أَبي كَثِيرٍ، عَنْ أَبي سَلَمةَ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْه قالَ: كانَ أَهْلُ الكِتابِ يَقرَؤُونَ التَّوْرَاةَ بِالعِبْرانِيَّةِ، وَيُفَسِّرُونَها بِالعَرَبِيَّةِ لأَهْلِ الإِسْلامِ، فَقالَ رَسُولُ اللَّهِ ﷺ: «لا تُصَدِّقُوا أَهْلَ الكِتابِ وَلاَ تُكَذِّبُوهُمْ، وَقُولُوا: ﴿آمَنَّا بِاللَّهِ وما أُنْزِلَ إِلَيْنَا﴾ الآيَةَ».

[الحديث ٤٤٨٥ ـ طرفاه في: ٧٣٦٢، ٧٥٤٢].

١٢ ـ باب ﴿سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ ما وَلاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيهَا قُل لِلَّهِ المَشْرِقُ وَالمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِراطٍ مُسْتَقِيمٍ﴾ [١٤٢]

٤٤٨٦ ـ حدّثنا أَبُو نُعَيمٍ: سَمِعَ زُهَيراً، عَنْ أَبي إِسْحاقَ، عَنِ البَراءِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى إِلى بَيْتِ المَقْدِسِ سِتَّةَ عَشَرَ شَهْراً، أَوْ سَبْعَةَ عَشَرَ شَهْراً، وَكانَ يُعْجِبُهُ أَنْ تَكُونَ قِبْلَتُهُ قِبَلَ البَيْتِ، وَإِنَّهُ صَلَّى، أَوْ صَلاَّهَا، صَلاةَ العَصْرِ وَصَلَّى مَعَهُ قَوْمٌ، فَخَرَجَ رَجُلٌ مِمَّنْ كانَ صَلَّى مَعَهُ فَمَرَّ عَلى أَهْلِ المَسْجِدِ وَهُمْ رَاكِعُونَ، قالَ: أَشْهَدُ بِاللَّهِ، لَقَدْ صَلَّيْتُ مَعَ النَّبِيِّ ﷺ قِبَلَ مَكَّةَ، فَدَارُوا كَما هُمْ قِبَلَ البَيْتِ، وَكانَ الَّذِي ماتَ عَلَى القِبْلَةِ قَبْلَ أَنْ تُحَوَّلَ قِبَلَ البَيْتِ رِجالٌ قُتِلُوا، لَمْ نَدْرِ ما نَقُولُ فِيهِمْ، فَأَنْزَلَ اللَّهُ: ﴿وَما كانَ اللَّهُ لِيُضِيعَ إِيمانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَؤُوفٌ رَحِيمٌ﴾ [١٤٣].

[طرفه في: ٤٠].

١٣ ـ باب ﴿وَكَذلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطاً لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيكُمْ شَهِيداً﴾ [١٤٣]

٤٤٨٧ ـ حدّثنا يُوسُفُ بْنُ رَاشِدٍ: حَدَّثَنا جَرِيرٌ وَأَبُو أُسامَةَ، وَاللَّفْظُ لِجَرِيرٍ، عَنِ الأَعْمَشِ، عَنْ أَبي صَالِحٍ (ح). وَقالَ أَبُو أُسامَةَ: حَدَّثَنا أَبُو صَالِحٍ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «يُدْعَى نُوحٌ يَوْمَ القِيامَةِ، فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ يا رَبِّ، فَيَقُولُ: هَلْ بَلَّغْتَ؟ فَيَقُولُ: نَعَمْ، فَيُقالُ لأُمَّتِهِ: هَلْ بَلَّغَكُمْ؟ فَيَقُولُونَ: ما أَتانا مِنْ نَذِيرٍ، فَيَقُولُ: مَنْ يَشْهَدُ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ، فَيَشْهَدُونَ أَنَّهُ قَدْ بَلَّغَ: ﴿وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيداً﴾ [١٤٢]. فَذلِكَ قَوْلُهُ جَلَّ ذِكْرُهُ: ﴿وَكَذلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطاً لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيكُمْ شَهِيداً﴾ [١٤٢]. وَالوَسَطُ: العَدْلُ».

[طرفه في: ٣٣٣٩].

٤٤٨٦ ـ قوله: (وإنه صلى أو صلاها صلاة العصر) بالشك من الراوي ونصب صلاة بدلاً من الضمير المنصوب في صلاها (شارح).

[14] Allah's saying: "and We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (from the Faith). Indeed it was (a change) momentous, except to those guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people most surely full of kindness, Most Merciful." (143)

4488- Ibn Omar "Allah be pleased with both" narrated: While people were performing The Morning Prayer at the mosque of Quba, a man came and said: "(Tonight) Allah sent down some Qur'anic verses to The Messenger of Allah "Allah's blessing and peace be upon him" to (change the Qibla and) face Ka'ba (in prayer). So, you should face it." They turned their faces towards Ka'ba (while still praying).

[15] Allah's saying: "We see the turning of thy face (for guidance) to the heavens: now shall We turn thee to a Qibla that shall please thee. Turn then thy face in the direction of the Sacred Mosque: wherever ye are, turn your faces in that direction. The People of the Book know well that is the truth from their Lord, nor is Allah unmindful of what they do." (144)

4489- Anas "Allah be pleased with him" narrated: None of those who prayed facing the two Qiblas (Jerusalem and Ka'ba) still remained alive but I.

[16] Allah's saying: "Even if thou wert to bring to the People of the Book all the Signs (together), they would not follow thy Qibla; nor art thou going to follow their Qibla; nor indeed will they follow each other's Qibla. If thou after the knowledge hath reached thee, wert to follow their (vain) desires - then wert thou indeed (clearly) in the wrong." (145)

4490- Ibn Omar "Allah be pleased with both" narrated: While many people were performing The Morning prayer at (the mosque of) Quba, a man came to them and said: "Some Qur'anic verses have been revealed to The Messenger of Allah "Allah's blessing and peace be upon him" tonight ordering him to face Ka'ba at Mecca (in prayer). so you should turn your faces towards it." At that moment their faces were towards Sham (or Jerusalem). Then, they turned their faces towards Ka'ba.

[17] Allah's saying: "The People of the Book know this as they know their own sons, but some of them conceal the truth which they themselves know. The truth is from thy Lord; so be not at all in doubt." (146:147)

4491- Ibn Omar "Allah be pleased with both" narrated: While many people were at (the mosque of) Quba performing The Morning prayer, a man came to them and said: "Tonight, some Qur'anic verses have been revealed to The Messenger of Allah "Allah's blessing and peace be upon him", according to which, he was ordered to face Ka'ba (in prayer). so you should turn your faces towards it." At that moment their faces were towards Sham (or Jerusalem). Then, they turned their faces towards Ka'ba.

[18] Allah's saying: "To each is a goal to which Allah turns him; then strive together (as in a race) towards all that is good. Wheresoever ye are, Allah will bring you together. For Allah hath power over all things." (148)

١٤ - باب ﴿وما جعلنَا القِبْلَةَ الَّتِي كُنْتَ عَلَيها إلاَّ لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقِبَيهِ وَإِنْ كانتْ لكبيرَةً إلاَّ عَلَى الذين هدى اللَّهُ وَما كانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إنَّ اللَّهَ بالنَّاس لرَؤُفٌ رَحِيمٌ﴾ [١٤٣]

٤٤٨٨ - حدّثنا مُسَدَّدٌ: حَدَّثَنَا يحيى، عَنْ سُفيانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عنهُما: بينا النَّاسُ يُصَلُّونَ الصُّبحَ في مَسجِدِ قُبَاءٍ، إذْ جاءَ جاءٍ فَقَالَ: أَنْزَلَ اللَّهُ عَلَى النَّبِيِّ ﷺ قُرْآناً: أنْ يَستَقبِلَ الكَعْبَةَ فاستَقْبِلُوهَا، فتَوَجَّهُوا إلَى الكَعْبَةِ. [طرفه في: ٤٠٣]

١٥ - باب ﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ﴾، إلَى: ﴿عَمَّا تَعْمَلُونَ﴾ [١٤٤]

٤٤٨٩ - حدثنا عليُّ بْنُ عَبْدِ اللَّه: حَدَّثَنا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قال: لَمْ يَبْقَ مِمَّنْ صلى القِبْلَتَيْنِ غَيرِي.

١٦ - باب ﴿وَلَئِنْ أَتَيتَ الَّذِينَ أُوتُوا الكِتابَ بِكُلِّ آيَةٍ ما تَبِعُوا قِبْلَتَكَ﴾. إلى قَوْلِهِ: ﴿إنَّكَ إذاً لَمِنَ الظَّالِمِينَ﴾ [١٤٥]

٤٤٩٠ - حدثنا خالِدُ بْنُ مَخْلَدٍ: حَدَّثَنا سُليمانُ: حَدَّثَني عَبْدُ اللَّهِ بْنُ دِينارٍ، عَن ابنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا: بَينَما النَّاسُ في الصُّبحِ بِقُباءٍ، جاءَهُم رَجُلٌ فَقالَ: إنَّ رَسُولَ اللَّهِ ﷺ قَدْ أُنْزِلَ عَلَيهِ اللَّيلَةَ قرآنٌ، وَأُمِرَ أَنْ يَستَقبِلَ الكَعْبَةَ، ألا فاستَقبِلوها، وكانَ وَجهُ النَّاسِ إلى الشَّامِ، فَاستَدارُوا بِوُجُوهِهِمْ إلَى الكَعْبَةِ. [طرفه في: ٤٠٣]

١٧ - باب ﴿الَّذِينَ آتَينَاهُمُ الكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقاً مِنْهُمْ لَيَكْتُمُونَ الحَقَّ - إِلَى قَوْلِهِ - مِنَ المُمْتَرِينَ﴾ [١٤٦ - ١٤٧]

٤٤٩١ - حدثنا يَحيى بْنُ قَزَعَةَ: حَدَّثَنا مالِكٌ، عَنْ عَبْدِ اللَّهِ بنِ دِينَارٍ، عَنِ ابنِ عُمَرَ قالَ: بَينَا النَّاسُ بِقُبَاءٍ في صَلاةِ الصُّبحِ، إذْ جاءَهُمْ آتٍ فَقَالَ: إنَّ النَّبِيَّ ﷺ قَدْ أُنْزِلَ عَلَيهِ اللَّيلَةَ قُرْآنٌ، وَقَدْ أُمِرَ أَنْ يَستَقبِلَ الكَعْبَةَ فاستَقْبِلُوها، وَكانَتْ وُجُوهُهُمْ إلَى الشَّأمِ، فَاستَدارُوا إلَى الكَعْبَةِ. [طرفه في: ٤٠٣]

١٨ - باب ﴿وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيها فَاسْتَبِقُوا الخَيرَاتِ أَينَما تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعاً إنَّ اللَّهَ عَلَى كُلِّ شَيءٍ قَدِيرٌ﴾ [١٤٨]

٤٤٩٢ - حدّثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا يَحيى، عَنْ سُفيَانَ: حَدَّثَني أَبُو إِسْحَاقَ قالَ:

٤٤٨٨ - قوله: (فاستقبلوها) بكسر الموحدة على الأمر بفتحها على الخبر (شارح).

باب ١٥ - قوله: (باب قد نرى) ولأبي ذر باب قوله: قد نرى (شارح).

٤٤٩٢ - قوله: ثم صرفه أي صرف الله عزّ وجلّ نبيه صلى الله تعالى عليه وسلم ولأبي ذرّ ثم صرفوا بضم أوّله مبنياً للمفعول أي صرف الله تعالى نبيه وأصحابه (شارح).

4492- Al'bara "Allah be pleased with him" narrated: We prayed with The Prophet "Allah's blessing and peace be upon him" for sixteen or seventeen months facing Jerusalem before he (The Prophet) was directed (by Allah to turn his face) towards the Qibla (of Ka'ba).

[19] Allah's saying: "From whencesoever thou startest forth, turn thy face in the direction of the Sacred Mosque; that is indeed the truth from thy Lord. And Allah is not unmindful of what ye do." (149)

4493- Ibn Omar "Allah be pleased with both" narrated: While many people were performing The Morning prayer at (the mosque of) Quba, a man came to them and said: "Tonight, some Qur'anic verses have been revealed to The Messenger of Allah "Allah's blessing and peace be upon him", according to which, he was ordered to face Ka'ba (in prayer). So you should turn your faces towards it." Then, they turned their faces towards Ka'ba. At that moment their faces were towards Sham (or Jerusalem).

[20] Allah's saying: "So from whencesoever thou startest forth, turn thy face in the direction of the Sacred Mosque; and wheresoever ye are, turn your face thither: that there be no ground of dispute against you among the people, except those of them that are bent on wickedness; so fear them not, but fear Me; and that I may complete My favours on you, and ye may (consent to) be guided." (150)

4494- Ibn Omar "Allah be pleased with both" narrated: While many people were performing The Morning prayer at (the mosque of) Quba, a man came to them and said: "Some Qur'anic verses have been revealed to The Messenger of Allah "Allah's blessing and peace be upon him" tonight ordering him to face Ka'ba at Mecca (in prayer). So you should turn your faces towards it." At that moment their faces were towards Sham (or Jerusalem). Then, they turned their faces towards Ka'ba.

[21] Allah's saying: "Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them." (158)

4495- Urwa Ibn Az'zubair narrated: I asked A'isha "Allah be pleased with her" -and I was still a young man- about the interpretation of Allah's saying: "Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season (of pilgrimage, the greater "Hajj") or at other times (for Umra) should compass them round, it is no sin in them." (Heifer 158): "I think that (it Is evident from this revelation that) there is no harm if one does not compass Safa and Marwa round." A'isha said: "Had this interpretation been correct, the statement of Allah should have been: there is no harm for him if he does not compass round them. But in fact, this divine inspiration was revealed concerning the Ansar who used to assume Ihram for worshipping an idol called "Manah" near Qudaid before they embraced Islam, and whoever assumed Ihram (for the idol), would consider it not right to compass round Safa and Marwa. When they embraced Islam, they asked Allah's Apostle "Allah's blessing and peace be upon him" regarding it. So Allah revealed: "Behold! Safa and Marwa are among Allah's symbols. So if those who visit the House in the Season (of pilgrimage, the greater "Hajj") or at other times (for Umra) should compass them round, it is no sin in them." (158)

سَمِعْتُ البَرَاءَ رَضِيَ اللَّهُ عَنْهُ قالَ: صَلَّيْنا مَعَ النَّبِيِّ ﷺ نَحْوَ بَيْتِ المَقْدِسِ سِتَّةَ عَشَرَ، أَوْ سَبْعَةَ عَشَرَ شَهْراً، ثُمَّ صَرَفَهُ نَحْوَ القِبْلَةِ. [طرفه في: ٤٠].

١٩ ـ باب ﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ المَسْجِدِ الحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾ [١٤٩]

شَطْرُهُ: تِلْقَاؤُهُ.

٤٤٩٣ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنا عَبْدُ العَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنا عَبْدُ اللَّهِ بْنُ دِينارٍ قالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُما يَقُولُ: بَيْنَا النَّاسُ في الصُّبْحِ بِقُباءٍ، إِذْ جاءَهُمْ رَجُلٌ فَقالَ: أُنْزِلَ اللَّيْلَةَ قُرْآنٌ، فَأُمِرَ أَنْ يَسْتَقْبِلَ الكَعْبَةَ فَاسْتَقْبِلُوها، وَاسْتَدَارُوا كَهَيْئَتِهِمْ، فَتَوَجَّهُوا إِلَى الكَعْبَةِ، وَكانَ وَجْهُ النَّاسِ إِلَى الشَّأْمِ. [طرفه في: ٤٠٣].

٢٠ ـ باب ﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ المَسْجِدِ الحَرَامِ وَحَيْثُ مَا كُنْتُمْ ـ إِلَى قَوْلِهِ ـ وَلَعَلَّكُمْ تَهْتَدُونَ﴾ [١٥٠]

٤٤٩٤ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: عَنْ مالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينارٍ، عَنِ ابْنِ عُمَرَ قالَ: بَيْنَما النَّاسُ في صَلاةِ الصُّبْحِ بِقُباءٍ، إِذْ جاءَهُمْ آتٍ فَقالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الكَعْبَةَ فَاسْتَقْبِلُوها، وَكانَتْ وُجُوهُهُمْ إِلَى الشَّأْمِ، فَاسْتَدَارُوا إِلَى القِبْلَةِ. [طرفه في: ٤٠٣].

٢١ ـ باب ﴿إِنَّ الصَّفَا وَالمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ البَيْتَ أَوِ اعْتَمَرَ فَلا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْراً فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾ [١٥٨]

شَعائِرُ: عَلاماتٌ، واحِدَتُها شَعِيرَةٌ، وَقالَ ابْنُ عَبَّاسٍ: الصَّفْوانُ الحَجَرُ، وَيُقالُ: الحِجارَةُ المُلْسُ الَّتِي لا تُنْبِتُ شَيْئاً، وَالواحِدَةُ صَفْوانَةٌ، بِمَعْنى الصَّفا، وَالصَّفا لِلْجَمِيعِ.

٤٤٩٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّهُ قالَ: قُلْتُ لِعائِشَةَ زَوْجِ النَّبِيِّ ﷺ، وَأَنا يَوْمَئِذٍ حَدِيثُ السِّنِّ: أَرَأَيْتِ قَوْلَ اللَّهِ تَبارَكَ وَتَعالَى: ﴿إِنَّ الصَّفا وَالمَرْوَةَ مِنْ شَعائِرِ اللَّهِ فَمَنْ حَجَّ البَيْتَ أَوِ اعْتَمَرَ فَلا جُناحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِما﴾ [١٥٨].

فَما أُرَى عَلَى أَحَدٍ شَيْئاً أَنْ لا يَطَّوَّفَ بِهِمَا؟ فَقالَتْ عائِشَةُ: كَلاَّ، لَوْ كانَتْ كَما تَقُولُ، كانَتْ: فَلا جُناحَ عَلَيْهِ أَنْ لا يَطَّوَّفَ بِهِما، إِنَّما أُنْزِلَتْ هذهِ الآيَةُ في الأَنْصارِ، كانُوا يُهِلُّونَ لِمَناةَ، وَكانَتْ مَناةُ حَذْوَ قُدَيْدٍ، وَكانُوا يَتَحَرَّجُونَ أَنْ يَطُوفُوا بَيْنَ الصَّفا وَالمَرْوَةِ، فَلَمَّا جاءَ الإِسْلامُ سَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذلِكَ، فَأَنْزَلَ اللَّهُ: ﴿إِنَّ الصَّفا وَالمَرْوَةَ مِنْ شَعائِرِ اللَّهِ فَمَنْ حَجَّ البَيْتَ أَوِ اعْتَمَرَ

٤٤٩٥ ـ قوله: (فما أرى) بضم الهمزة أي فما أظن ولأبي ذر: فما أرى بفتحها (شارح).

ـ قوله: (حذو قديد) أي مقابل قديد موضع من منازل طريق مكة إلى المدينة (شارح).

ـ قوله: (يتحرّجون) أي يحترزون من الإثم (شارح).

4496- Asim Ibn Sulaiman narrated: I asked Anas Ibn Malik about (compassing round) Safa and Marwa." He said: " We considered it as of the ceremonies of the days of the Pre-Islamic period of ignorance. When Islam came, we stopped doing it till Allah revealed: "Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season (of pilgrimage, the greater "Hajj") or at other times (for Umra) should compass them round, it is no sin in them." (158)

[22] Allah's saying: "Yet there are men who take (for worship) others besides Allah, as equal (with Allah): they love them as they should love Allah. But those of Faith are overflowing in their love for Allah. If only the unrighteous could see, behold, they would see the Punishment: that to Allah belongs all power, and Allah will strongly enforce the Punishment." (165)

4497- Abdullah "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Anyone who dies worshipping others along with Allah will definitely enter the Fire." I said: "Anyone who dies worshipping none but Allah will definitely enter Paradise."

[23] Allah's saying: "O ye who believe! The law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude. This is a concession and a mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty." (178)

4498- Ibn Abbas "Allah be pleased with both" narrated: The law of equality (in murder) was prescribed to the children of Israel, but the blood money was not ordained for them. So Allah said to this Nation (of Muslims): "O ye who believe! The law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude. This is a concession and a mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty."

4499- Anas "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "The law of equality (in murder) is (prescribed in) Allah's Book."

4500- Anas "Allah be pleased with him" narrated: Ar'rubaiy Bint "daughter of" An'nadr, Anas's aunt, broke the tooth of a girl. The relatives of Ar'rubaiy requested the girl's relatives to accept the compensation for the wound, and forgive (the offender), but they refused. So, they went to The Prophet "Allah's blessing and peace be upon him" who ordered them to bring about retaliation. Anas Ibn An'nadr asked: "O Messenger of Allah! Would the tooth of Ar'rubaiy

فَلاَ جُنَاحَ عَلَيهِ أَنْ يَطَّوَّفَ بِهِمَا﴾ [١٥٨]. [طرفه في: ١٦٤٣].

٤٤٩٦ ـ حدثنا مُحمَّدُ بنُ يوسفَ: حَدَّثَنا سُفيانُ، عن عاصِمِ بنِ سُليمانَ قال: سَأَلتُ أنسَ ابنَ مالكٍ رَضِيَ اللَّهُ عَنهُ عنِ الصَّفا والمَرْوَةِ، فقالَ: كُنَّا نَرَى أنَّهُما مِن أمرِ الجاهِلِيَّةِ، فلمَّا كانَ الإسْلامُ أمسَكْنَا عنهُما، فأنزَلَ اللَّهُ تَعالَى: ﴿إِنَّ الصَّفَا وَالمَرْوَةَ ـ إلى قَوْلِهِ ـ أَنْ يَطَّوَّفَ بِهِمَا﴾ [١٥٨]. [طرفه في: ١٦٤٨].

٢٢ ـ باب ﴿وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَاداً﴾ [١٦٥]

أَضْدَاداً، وَاحِدُهَا نِدٌّ.

٤٤٩٧ ـ حدثنا عَبْدَانُ، عَن أبي حَمْزَةَ، عَنِ الأعمَشِ، عن شَقيقٍ، عن عَبدِ اللَّهِ: قالَ النَّبيُّ ﷺ كَلِمَةً، وقُلتُ أُخرَى، قالَ النَّبيُّ ﷺ: «مَنْ ماتَ وَهْوَ يَدْعُو مِنْ دُونِ اللَّهِ نِدّاً دَخَلَ النَّارَ». وقُلتُ أنا: مَن ماتَ وهُوَ لا يَدعُو للَّهِ نِدّاً دخَلَ الجنَّةَ.

[طرفه في: ١٢٣٨].

٢٣ ـ باب ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيكُمُ القِصَاصُ فِي القَتْلَى الحُرُّ بِالحُرِّ ـ إِلى قَوْلِهِ ـ عَذَابٌ أَلِيمٌ﴾ [١٧٨]

﴿عُفِيَ﴾ [١٧٨]: تُرِكَ.

٤٤٩٨ ـ حدثنا الحُمَيدِيُّ: حَدَّثَنا سُفيانُ: حَدَّثَنا عَمْرٌو قالَ: سَمِعْتُ مُجاهِداً قالَ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما يَقُولُ: كانَ في بَني إِسْرائِيلَ القِصَاصُ ولَمْ تَكُنْ فيهِمُ الدِّيَةُ، فقالَ اللَّهُ تَعالَى لِهذِهِ الأُمَّةِ: ﴿كُتِبَ عَلَيكُمُ القِصَاصُ في القَتْلَى الحُرُّ بِالحُرِّ وَالعَبْدُ بِالعَبْدِ وَالأُنثَى بِالأُنثَى فَمَنْ عُفِيَ لَهُ مِن أخِيهِ شَيءٌ﴾ فالعَفوُ أنْ يَقبَلَ الدِّيَةَ في العَمْدِ، ﴿فَاتِّبَاعٌ بِالمَعْرُوفِ وَأَدَاءٌ إلَيهِ بِإِحْسَانٍ﴾. يَتَّبِعُ بِالمَعْرُوفِ ويُؤَدِّي بِإحْسَانٍ، ﴿ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ﴾ مِمَّا كُتِبَ عَلَى مَن كانَ قَبْلَكُمْ ﴿فمنِ اعتدى بعدَ ذلكَ فلهُ عذابٌ أليمٌ﴾ قتلَ بعدَ قبولِ الدِّيَةِ.

[الحديث ٤٤٩٨ ـ طرفه في: ٦٨٨١].

٤٤٩٩ ـ حدثنا مُحمَّدُ بنُ عَبدِ اللَّهِ الأنصاريُّ: حَدَّثَنا حُمَيدٌ: أنَّ أنساً حَدَّثَهُم، عنِ النَّبيِّ ﷺ قالَ: «كِتَابُ اللَّهِ القِصَاصُ».

[طرفه في: ٢٧٠٣].

٤٥٠٠ ـ حدثني عَبدُ اللَّهِ بنُ مُنِيرٍ: سَمِعَ عَبدَ اللَّهِ بنَ بَكْرٍ السَّهْمِيَّ: حَدَّثَنا حُمَيدٌ، عن أنَسٍ: أنَّ الرُّبَيِّعَ عَمَّتَهُ كَسَرَتْ ثَنِيَّةَ جارِيَةٍ، فطَلَبُوا إلَيها العَفْوَ فأبَوْا، فعَرَضُوا الأَرْشَ فأبَوْا، فأتَوْا

باب ٢٣ ـ قوله: (عفي) أي (ترك) وسقط ذلك في نسخ هـ (شارح).

٤٥٠٠ ـ قوله: جارية أي امرأة شابة لا أمة إذ لا قصاص بين الأمة والحرة.

ـ قوله: (فطلبوا) أي قوم الربيع (إليها العفو) عن الربيع (فأبوا) أي قوم الجارية ا هـ (شارح).

be broken? No, by he, who has sent you with the Truth, her tooth will not be broken." The Prophet "Allah's blessing and peace be upon him" said: "O Anas! Allah's law ordains the equality of retaliation." Later the relatives of the girl agreed and forgave her. The Prophet "Allah's blessing and peace be upon him" said: "There are some of Allah's slaves who, if they take an oath by Allah, are responded to by Allah, with their oath fulfilled."

[24] Allah's saying: "O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self restraint." (183)

4501- Ibn Omar "Allah be pleased with both" narrated: Fast was observed on The Tenth Day of Muharram. But when the fasting of Ramadan was prescribed, he (The Prophet "Allah's blessing and peace be upon him") said: "Whoever wanted could fast it; and whoever wanted could leave fasting it."

4502- A'isha "Allah be pleased with her" narrated: People used to observe fast on The Tenth Day of Muharram before (fasting of) Ramadan was prescribed. But when the fasting of Ramadan was prescribed, he (The Prophet "Allah's blessing and peace be upon him") said: "Whoever wanted could fast it; and whoever wanted could leave fasting it."

4503- Abdullah "Allah be pleased with him" narrated that Al'ash'ath entered upon him while he was eating. Al'ash'ath said: "Today is The Tenth of Ramadan." I replied: "Fasting had been observed (on this day) before (the obligatory fasting of) Ramadan was prescribed. But when(the obligatory fasting of) Ramadan was prescribed, fasting (on The Tenth of Muharram) was left, so come and eat."

4504- A'isha "Allah be pleased with her" narrated: fasting on The Tenth Day of Muharram was observed by Quraish During the Pre-Islamic Period of ignorance. The Prophet "Allah's blessing and peace be upon him" himself used to fast on it. But when he came to Medina, he fasted on that day and ordered the Muslims to fast on it. When (the obligatory fasting of) Ramadan was prescribed, fasting in Ramadan became an obligation, and fasting on The Tenth Day of Muharram was left. Hence, whoever wished to fast (on it) did so, and whoever wished to leave fasting on it, did so.

[25] Allah's saying: "(Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (should be made up) from days later. For those who can do it (with hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will, it is better for him. And it is better for you that ye fast, if ye only knew." (184)

Ata said: "All kinds of illness might be a cause for one to break his fast." Both of Ibrahim and Al'hasan told that the pregnant and the suckling woman could break fasting if they feared on themselves or their children, provided that they should observe fasting on other days later, instead of those on which they left fasting.

رَسُولَ اللَّهِ ﷺ وَأَبَوْا إِلاَّ القِصَاصَ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِالقِصَاصِ، فَقَالَ أَنَسُ بنُ النَّضْرِ: يَا رَسُولَ اللَّهِ، أَتُكسَرُ ثَنِيَّةُ الرُّبَيِّعِ؟ لا وَالَّذِي بَعثَكَ بِالحَقِّ لا تُكسَرُ ثَنِيَّتُهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَنَسُ، كِتَابُ اللَّهِ القِصَاصُ». فَرَضِيَ القَوْمُ فَعَفَوْا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ».

[طرفه في: ٢٧٠٣].

٢٤ ـ باب ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ [١٨٣]

٤٥٠١ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحيى، عَنْ عُبَيدِ اللَّهِ قالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا قالَ: كانَ عاشُوراءُ يَصُومُهُ أَهْلُ الجاهِلِيَّةِ، فَلَمَّا نَزَلَ رَمَضَانُ، قالَ: «مَنْ شَاءَ صَامَهُ، وَمَنْ شَاءَ لَمْ يَصُمْهُ».

[طرفه في: ١٨٩٢].

٤٥٠٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ عُيَينَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها: كانَ عاشُوراءُ يُصامُ قَبلَ رَمَضَانَ، فَلَمَّا نَزَلَ رَمَضانُ قالَ: «مَنْ شاءَ صَامَ وَمَنْ شاءَ أَفطَرَ». [طرفه في: ١٥٩٢].

٤٥٠٣ ـ حدّثني مَحْمُودٌ: أَخْبَرَنَا عُبَيدُ اللَّهِ، عَنْ إِسرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلقَمَةَ، عَنْ عَبدِ اللَّهِ قالَ: دَخَلَ عَلَيهِ الأَشْعَثُ وَهُوَ يَطْعَمُ، فَقالَ: اليَوْمُ عاشُوراءُ! فَقالَ: كانَ يُصامُ قَبْلَ أَنْ يَنْزِلَ رَمَضانُ، فَلَمَّا نَزَلَ رَمَضانُ تُرِكَ، فَادْنُ فَكُلْ.

٤٥٠٤ ـ حدّثني مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ قالَ: أَخْبَرَنِي أَبِي، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: كانَ يَوْمُ عاشُوراءَ تَصُومُهُ قُرَيشٌ في الجاهِلِيَّةِ، وَكانَ النَّبِيُّ ﷺ يَصُومُهُ، فَلَمَّا قَدِمَ المَدِينَةَ صامَهُ وَأَمَرَ بِصِيامِهِ، فَلَمَّا نَزَلَ رَمَضانُ، كانَ رَمَضانُ الفَرِيضَةَ، وَتُرِكَ عاشُوراءُ، فَكانَ مَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ لَمْ يَصُمْهُ. [طرفه في: ١٥٩٢]

٢٥ ـ باب ﴿أَيَّاماً مَعْدُوداتٍ فَمَنْ كانَ مِنْكُمْ مَرِيضاً أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيراً فَهُوَ خَيرٌ لَهُ وَأَنْ تَصُومُوا خَيرٌ لَكُمْ إِنْ كُنْتُمْ تَعلَمُونَ﴾ [١٨٤]

وَقالَ عَطاءٌ: يُفطِرُ مِنَ المَرَضِ كُلِّهِ، كَمَا قالَ اللَّهُ تَعَالَى.

وَقالَ الحَسَنُ وَإِبْراهِيمُ في المُرْضِعِ وَالحامِلِ: إِذا خافَتا عَلَى أَنْفُسِهِما أَوْ وَلَدِهِما تُفطِرانِ ثُمَّ

٤٥٠٣ ـ قوله: (يطعم) أي يأكل.

As for the old (man or woman), it was told that when Anas became old, he left fasting, for one or two years, and fed a poor man bread and meat each day on which he did not fast.

4505- Ata narrated that he had heard Ibn Abbas "Allah be pleased with both" reciting (Allah's saying): "For those who can do it (with hardship), is a ransom, the feeding of one that is indigent." Then he commented: "This Verse is not abrogated (by Allah's saying: "every one of you who is present (at his home) during that month should spend it in fasting"), but it is meant for old men and old women who have no strength to fast, so they should feed a poor person for each day (instead of fasting)."

[26] Allah's saying: "Ramadan is the (month) in which was sent down the Qur'an as a guide to mankind, also clear (Signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting." (185)

4506- Nafi narrated that Ibn Omar "Allah be pleased with both" had recited (Allah's saying): "For those who can do it (with hardship), is a ransom, the feeding of one that is indigent." Then he said that it was abrogated.

4507- Yazid, the freed slave of Salama Ibn Al'akwa narrated from Salama Ibn Al'akwa: When Allah's saying: "For those who can do it (with hardship), is a ransom, the feeding of one that is indigent" (184) was revealed, it happened that everyone wanted to leave fasting and give a ransom for it could do so till this verse was abrogated by the next one (185).

[27] Allah's saying: "Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but he turned to you and forgave you; so now associate with them, and seek what Allah hath ordained for you." (187)

4508- Abu'is'haq narrated: I heard Al'bara "Allah be pleased with him" saying: When the fasting of Ramadan was ordained, men used not to approach their wives (for sexual intercourse) for all the month. But there were many, at the same time, who used to cheat themselves (by violating this restriction). So Allah revealed: "Allah knoweth what ye used to do secretly among yourselves; but he turned to you and forgave you; so now associate with them, and seek what Allah hath.ordained for you." (187)

تَقْضِيَانِ، وأَمَّا الشَّيخُ الكَبِيرُ إِذَا لَـمْ يُطِقِ الصِّيَامَ، فَقَدْ أَطْعَمَ أَنَسٌ بَعْدَ ما كَبِرَ عاماً أَوْ عامَينِ، كُلَّ يومٍ مِسكِيناً، خُبزاً ولحماً، وأَفطَر.

قِرَاءَةُ العَامَّةِ ﴿يُطِيقُونَهُ﴾ وَهوَ أَكْثَرُ.

٤٥٠٥ ـ حدَّثني إِسحاقُ: أَخبرَنا رَوحٌ: حَدَّثَنا زكرِيَّاءُ بنُ إِسحاقَ: حَدَّثَنا عَمرُو بنُ دِينارٍ، عَنْ عَطاءٍ: سَمِعَ ابْنَ عَبَّاسٍ يَقْرَأُ: وَعَلَى الَّذِينَ يُطَوَّقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ. قالَ ابْنُ عَبَّاسٍ: لَيسَتْ بِمنسُوخَةٍ، هُوَ الشَّيْخُ الكَبِيرُ، وَالمَرْأَةُ الكَبِيرَةُ، لا يَستَطِيعَانِ أَنْ يَصُوما، فَلْيُطْعِمانِ مَكانَ كُلِّ يَوم مِسكِيناً.

٢٦ ـ باب ﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾ [١٨٥]

٤٥٠٦ ـ حدثنا عَيَّاشُ بْنُ الوَليدِ: حَدَّثَنا عَبدُ الأَعلى: حَدَّثَنا عُبيدُ اللَّهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا أَنَّهُ قَرَأَ: ﴿فِدْيَةٌ طَعَامُ مَسَاكِينَ﴾ [١٨٤]. قالَ: هِيَ مَنْسُوخَةٌ.

[طرفه في: ١٩٤٩].

٤٥٠٧ ـ حدثنا قُتَيبَةُ: حَدَّثَنَا بَكْرُ بنُ مُضَر، عَنْ عَمرِو بنِ الحارِثِ، عَنْ بُكَيرِ بنِ عَبْدِ اللَّهِ، عَن يزيدَ، مَولى سَلَمةَ بنِ الأكوَعِ، عَنْ سَلَمةَ قالَ: لَمّا نَزَلَتْ: ﴿وعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعامُ مِسكِينٍ﴾ [١٨٤]. كانَ مَنْ أَرادَ أَنْ يُفطِرَ وَيَفْتَدِيَ، حَتَّى نَزَلَتِ الآيَةُ الَّتِي بَعْدَها فَنَسَخَتْهَا.

قَالَ أَبو عَبْدِ اللَّهِ: ماتَ بُكَيرٌ قَبْلَ يَزِيدَ.

٢٧ ـ باب ﴿أُحِلَّ لَكُمْ لَيلَةَ الصِّيَامِ الرَّفَثُ إِلى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ﴾

٤٥٠٨ ـ حدثنا عُبيدُ اللَّهِ: عَنْ إِسرَائِيلَ، عَنْ أَبِي إِسحاقَ، عَنِ البَرَاءِ. وَحَدَّثَنا أَحْمَدُ بْنُ عُثمانَ: حَدَّثَنَا شُرَيحُ بْنُ مَسْلَمَةَ قالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحاقَ قالَ: سَمِعْتُ البَرَاءَ رَضِيَ اللَّهُ عَنهُ: لَمَّا نَزَلَ صَومُ رَمَضانَ، كانُوا لا يَقرَبُونَ النِّساءَ رَمَضانَ كُلَّهُ، وَكانَ رِجالٌ يَخُونُونَ أَنفُسَهُم، فَأَنْزَلَ اللَّهُ: ﴿عَلِمَ اللَّهُ أَنَّكُم كُنتُمْ تَختَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيكُمْ وَعَفَا عَنكُمْ﴾.

[طرفه في: ١٩١٥].

٤٥٠٥ ـ قوله: (يطوّقونه) أي يكلفونه، وفي نسخة يطوّقونه فلا يطيقونه قاله الشارح.

ـ قوله: (منسوخة) أي بما بعدها من قوله تعالى فمن شهد الآية.

ـ قوله: (فليطمعان) كذا في اليونينية باللام وسقطت من الفرع كغيره (شارح).

٤٥٠٧ ـ قوله: (كان من أراد أن يفطر ويفتدي) فعل هـ (شارح).

[28] Allah's saying: "And eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are limits (set by) Allah: approach not nigh thereto. Thus doth Allah make clear his Signs to men: that they may learn self-restraint." (187)

4509- Ash'sha'bi narrated: Adi took two threads, one white and the other black, and when some part of the night had passed, he looked at them but he could not distinguish one from the other. The next morning he said: "O Allah's Apostle! I put (a white thread and a black thread) under my pillow." The Prophet "Allah's blessing and peace be upon him" said: "Then your pillow is too wide to imply the white thread (of dawn) and the black thread (of the night) under it! "

4510- Ash'sha'bi narrated: Adi Ibn Hatim told: I said: "O Allah's Apostle! What is the meaning of the white thread distinct from the black thread? Are they these two threads?" He said: "You are not intelligent if you watch the two threads." He explained: "No, it is the darkness of the night and the whiteness of the day."

4511- Sahl Ibn Sa'd "Allah be pleased with him" reported: When the following verse was revealed: "Eat and drink until the white thread appears to you, distinct from the black thread " and of dawn was not revealed, some people who intended to fast, tied black and white threads to their legs and went on eating till they differentiated between the two. Allah then revealed the words "of dawn " and it became clear that he meant night and day.

[29] Allah's saying: "It is no virtue if ye enter your houses from the back: it is virtue if ye fear Allah. Enter houses through the proper doors: and fear Allah: that ye may prosper." (189)

4512- Al'bara "Allah be pleased with him" narrated: During the Pre-Islamic time of ignorance, whenever they assumed Ihram, they would enter houses from their back. So, Allah Almighty revealed: "It is no virtue if ye enter your houses from the back: it is virtue if ye fear Allah. Enter houses through the proper doors: and fear Allah: that ye may prosper." (189)

[30] Allah's saying: "And fight them on until there is no more tumult or oppression, and there prevail justice and Faith in Allah; but if they cease, let there be no hostility except to those who practise oppression." (193)

٢٨ ـ باب ﴿وكُلوا واشرَبُوا حتّى يتبيَّنَ لكُمُ الخيطُ الأبْيَضُ من الخَيطِ الأسْوَدِ من الفجرِ ثُمَّ أتِمُّوا الصِّيامَ إلى اللَّيلِ ولا تُبَاشِرُوهُنَّ وأنْتُمْ عاكِفُونَ في المَساجِدِ﴾ إلى قَوْلِهِ: ﴿تَتَّقُونَ﴾

﴿العاكِفُ﴾ [الحج: ٢٥]: المُقِيمُ.

٤٥٠٩ ـ حدّثنا موسى بنُ إسماعيل: حدَّثَنا أبو عَوانَةَ، عَنْ حُصَين، عَنِ الشَّعْبِيِّ، عَنْ عَدِيٍّ قال: أخذ عديٌّ عِقالاً أبيض وعِقالاً أسود، حتى كان بَعضُ الليلِ نظرَ، فلَمْ يَسْتَبِينا، فلَمّا أصبحَ قالَ: يَا رَسُولَ اللَّهِ، جَعلتُ تَحْتَ وِسادَتِي، قالَ: «إنَّ وِسادَكَ إذاً لَعَرِيضٌ أنْ كانَ الخَيطُ الأبيضُ والأسْودُ تحتَ وِسادتك» [طرفه في: ١٩١٦]

٤٥١٠ ـ حدّثنا قتيبةُ بنُ سعيد: حدَّثَنا جريرٌ، عَنْ مُطرِّف، عَنِ الشَّعبيِّ، عن عديِّ بنِ حاتمٍ رَضِيَ اللَّهُ عَنهُ قال: قُلتُ: يا رَسُولَ اللَّهِ، ما الخَيطُ الأبْيَضُ مِنَ الخَيطِ الأسْوَدِ، أهُما الخيطان؟ قال: «إنَّكَ لَعَرِيضُ القَفَا إنْ أبصَرْتَ الخيطينِ»، ثُمَّ قال: «لا، بَل هُوَ سَوادُ اللَّيلِ وبَياضُ النَّهارِ». [طرفه في: ١٩١٦].

٤٥١١ ـ حدّثنا ابنُ أبي مريم حدَّثَنا أبو غسّانَ، مُحمّدُ بنُ مُطرِّفٍ: حدَّثَني أبو حازِم، عَنْ سَهلِ بنِ سعْدٍ قال: وأُنزلَتْ: ﴿وكُلوا واشْرَبُوا حتَّى يَتَبَيَّنَ لكُمُ الخيطُ الأبيَضُ مِنَ الخيطِ الأسْوَدِ﴾ ولَمْ يُنزَل ﴿مِنَ الفجرِ﴾، وكانَ رِجالٌ إذا أرادُوا الصَّومَ رَبطَ أحدُهُم في رِجْلَيهِ الخيطَ الأبيَضَ والخيطَ الأسْوَدَ، ولا يَزالُ يأكُلُ حتَّى يَتبيَّنَ لَهُ رُؤيَتُهُما، فأنزَلَ اللَّهُ بَعْدَهُ: ﴿مِنَ الفَجْرِ﴾، فعلِموا أنَّما يعْني اللَّيلَ مِنَ النَّهارِ. [طرفه في: ١٩١٧].

٢٩ ـ باب ﴿وليسَ البِرُّ بِأنْ تأتُوا البُيُوتَ مِنْ ظُهورِها وَلكِنَّ البِرَّ مَنِ اتقى وأتُوا البُيُوتَ مِنْ أبْوابِها واتَّقُوا اللَّهَ لعلَّكُمْ تُفلِحُونَ﴾ [١٨٩]

٤٥١٢ ـ حدّثنا عُبيدُ اللَّهِ بنُ موسى، عَنْ إسرائيلَ، عَنْ أبي إسحاق، عَنِ البَراءِ قالَ: كانُوا إذا أحْرَمُوا في الجاهِليَّةِ أتَوا البَيتَ مِنْ ظَهرِهِ، فأنزَلَ اللَّهُ: ﴿وليسَ البِرُّ بأنْ تأتُوا البُيُوتَ مِن ظُهُورِها ولكِنَّ البِرَّ مَنِ اتَّقى وأْتُوا البُيُوتَ مِنْ أبوابِها﴾. [طرفه في: ١٨٠٣].

٣٠ ـ باب ﴿وقاتِلُوهُمْ حتَّى لا تَكُونَ فِتْنَةٌ ويَكُونَ الدِّينُ لِلَّهِ فإنِ انْتَهَوْا فَلا عُدْوانَ إلاَّ على الظّالمين﴾ [١٩٣]

٤٥١٣ ـ حدّثنا مُحمَّدُ بنُ بَشّارٍ: حدَّثَنا عَبْدُ الوَهّابِ: حَدَّثَنا عُبَيدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابنِ

٤٥٠٩ ـ قوله: (جعلت تحت وسادتي) زاد الأصيلي عقالين ولأبي ذر عن الكشميهني وسادي بإسقاط تاء التأنيث (شارح).

٤٥١١ ـ قوله: (ولم ينزل) بضم أوله وفتح ثالثه ولأبي ذر ولم ينزل بفتح ثم كسر (شارح).

٤٥١٣ ـ قوله: (صنعوا) أي ما ترى من الاختلاف ولغير الكشميهني ضيعوا بمعجمة مضمومة فتحتية مشددة مكسورة (شارح).

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4513- Nafi narrated: During the affliction of Ibn Az'zubair, two men came to Ibn Omar and said: "The people are lost, and you are the son of Omar, and the companion of The Prophet "Allah's blessing and peace be upon him", so what prevents you from coming out?" He said: "What prevents me is that Allah has prohibited shedding the blood of my brother." They both said: "Didn't Allah say: "And fight them on until there is no more tumult or oppression, and there prevail justice and Faith in Allah"? He said: "We fought until there was no more tumult and the faith is in Allah (Alone), but you want to fight until there is tumult and the faith becomes in other than Allah."

4514- Nafi narrated: A man came to Ibn Omar and said: "O Abu Abdur'rahman! What made you perform Hajj in one year and Umra in another year and leave Jihad in Allah's Cause though you know how much Allah recommends it?" Ibn Omar replied: "O son of my brother! Islam is built on five principles: to believe in Allah and His Messenger, to perform the five obligatory prayers, to observe the fasting of Ramadan, to pay the obligatory charity, and to perform Hajj to the House (of Allah)." The man said: "O Abu Abdur'rahman! Won't you listen to what Allah mentioned in His Book: "If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just)." (The Chambers "Al'hujurat" 9) and: "And fight them on until there is no more tumult or oppression, and there prevail justice and Faith in Allah." (The Heifer "Al'baqara" 193)? Ibn Omar said: "We did so during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" when Islam had only a few followers. A man would be put to trial because of his religion; he would either be killed or tortured. But when the Muslims increased, there was no more tumult or oppression."

4515- The man said: "What is your opinion about Othman and Ali?" Ibn Omar said: "As for Othman, it seems that Allah forgave him, but you people dislike for him to be forgiven. Regarding Ali, he is the cousin of The Messenger of Allah "Allah's blessing and peace be upon him" and his son-in-law." Then he pointed with his hand and said: "That is his house which you see."

[31] Allah's saying: "And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good." (195)

4516- Abu'wa'il narrated from Hudhaifa: Allah's saying: "And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good" was revealed in spending in Allah's cause (such as spending in Jihad).

[32] Allah's saying: "And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering." (196)

4517- Abdullah Ibn Ma'qil narrated: I sat with Ka'b Ibn Ujra in this mosque of Kufa, whom I asked about the meaning of (Allah's saying): "a ransom of fasting or almsgiving or offering." (196) He said: "I was brought to The Prophet "Allah's blessing and peace be upon him" while lice were falling on my face. The Prophet "Allah's blessing and peace be upon him" said: "I did not think that your trouble reached such an extent. Can you afford to slaughter a sheep (as a ransom for getting your head shaved)?" I said: "No."

عُمَرَ رَضِيَ اللَّهُ عَنهُمَا: أَتَاهُ رَجُلَانِ في فِتنَةِ ابنِ الزُّبَيرِ فَقَالاَ: إِنَّ النَّاسَ صَنَعُوا وَأَنْتَ ابْنُ عُمَرَ، وَصَاحِبُ النَّبِيِّ ﷺ، فَمَا يَمْنَعُكَ أَنْ تَخرُجَ؟ فَقَالَ: يَمْنَعُنِي أَنَّ اللَّهَ حَرَّمَ دَمَ أَخِي، فَقَالاَ: أَلَمْ يَقُلِ اللَّهُ: ﴿وقاتِلُوهُم حتَّى لا تكُونَ فِتنَةٌ﴾. فَقَالَ: قاتلنا حتى لَمْ تَكُنْ فِتْنَةٌ، وكانَ الدينُ لِلَّهِ، وَأَنْتُمْ تُرِيدُونَ أَنْ تُقَاتِلُوا حَتَّى تَكُونَ فِتنَةٌ، وَيَكُونَ الدِّينُ لِغَيرِ اللَّهِ. [طرفه في: ٣١٣٠]

٤٥١٤ ـ وزادَ عُثمانُ بنُ صالِحٍ، عنِ ابنِ وَهبٍ قال: أَخبَرَني فُلانٌ، وحيوَةُ بنُ شُرَيحٍ، عَن بَكرِ بنِ عَمرٍو المعَافِرِيِّ: أنَّ بُكَيرَ بنَ عَبدِ اللَّهِ حَدَّثَهُ، عَن نافِعٍ: أَنَّ رَجُلاً أَتَى ابنَ عُمَرَ فَقَالَ: يا أَبا عَبدِ الرَّحمٰنِ، ما حمَلكَ على أَنْ تحُجَّ عاماً، وتعتمِرَ عاماً، وتترُكَ الجِهادَ في سَبيلِ اللَّهِ عزَّ وجلَّ، وقَدْ علِمتَ ما رَغَّبَ اللَّهُ فِيهِ؟، قال: يا ابنَ أخي، بُنِيَ الإسلامُ على خَمسٍ: إيمانٍ باللَّهِ ورَسُولِه، والصَّلاةِ الخمسِ، وَصِيَامِ رَمَضانَ، وأَداءِ الزَّكاةِ، وَحَجِّ البَيتِ. قال: يا أبا عَبدِ الرَّحمٰنِ، أَلاَ تَسمَعُ ما ذَكَرَ اللَّهُ في كِتابِهِ: ﴿وَإِنْ طَائِفَتَانِ مِنَ المُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بينَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلى آلأُخْرَى فَقَاتِلُوا الَّتِي تَبْغي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ﴾ [الحجرات: ٩]. ﴿وقاتِلُوهُم حتَّى لا تكُونَ فِتنَةٌ﴾ [البقرة: ١٩٣]. قالَ: فَعَلنا على عَهْدِ رَسُولِ اللَّهِ ﷺ وَكانَ الإِسلامُ قَلِيلاً، فكانَ الرَّجُلُ يُفتَنُ في دِينِهِ: إمَّا قَتَلُوهُ وَإمَّا يُعذِّبُوهُ، حتَّى كَثُرَ الإسلامُ فلَمْ تكُنْ فِتنَةٌ. [طرفه في: ٣١٣٠].

٤٥١٥ ـ قال: فَمَا قَوْلُكَ في عَلِيٍّ وَعُثمانَ؟ قالَ: أَمَّا عُثمانُ فَكَأَنَّ اللَّهَ عَفَا عَنهُ، وَأَمَّا أَنتُمْ فَكَرِهْتُمْ أَنْ تَعفُوا عَنهُ، وَأَمَّا عَلِيٌّ فابنُ عَمِّ رَسُولِ اللَّهِ ﷺ وَخَتَنُهُ، وَأَشارَ بِيَدِهِ، فَقالَ: هذا بَيتُهُ حَيثُ تَرَوْنَ. [طرفه في: ٨]

٣١ ـ باب ﴿وَأَنْفِقُوا في سَبِيلِ اللَّهِ وَلا تُلقُوا بِأَيدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ المُحْسِنِينَ﴾ [١٩٥]

التَّهْلُكَةُ وَالهَلاكُ وَاحِدٌ.

٤٥١٦ ـ حدثنا إِسْحاقُ: أَخبَرَنا النَّضرُ: حَدَّثَنا شُعبَةُ، عَن سُلَيمانَ قالَ: سَمِعتُ أَبا وَائِلٍ، عَن حُذَيفَةَ: ﴿وَأَنْفِقُوا في سَبِيلِ اللَّهِ وَلا تُلقُوا بِأَيدِيكُمْ إِلَى التَّهْلُكَةِ﴾. قالَ: نَزَلَتْ في النَّفَقَةِ.

٣٢ ـ باب ﴿فَمَنْ كانَ مِنْكُمْ مَرِيضاً أَوْ بِهِ أَذًى مِنْ رَأْسِهِ﴾ [١٩٦]

٤٥١٧ ـ حدثنا آدَمُ: حَدَّثَنا شُعبَةُ، عَن عَبدِ الرَّحمٰنِ بنِ الأَصبَهانِيِّ قالَ: سَمِعتُ عَبدَ اللَّهِ ابنَ مَعقِلٍ قالَ: قَعَدتُ إِلَى كَعْبِ بنِ عُجْرَةَ في هذا المَسْجِدِ ـ يَعْنِي مَسْجِدَ الكُوفَةِ ـ فَسَأَلتُهُ عَن: فِدْيَةٌ مِنْ صِيَامٍ فَقالَ: حُمِلتُ إِلَى النَّبِيِّ ﷺ والقَمْلُ يَتَناثَرُ عَلى وَجهِي، فَقالَ: «ما كُنتُ أُرَى أَنَّ الجَهْدَ قَدْ بَلَغَ بِكَ هذا، أَمَا تَجِدُ شَاةً؟» قُلتُ: لا، قالَ: «صُمْ ثَلاثَةَ أَيَّامٍ، أَوْ أَطعِمْ سِتَّةَ مَساكِينَ

ـ قوله: دم أخي أي المسلم.

٤٥١٥ ـ قوله: (فكان الله عفا عنه) لفظ الجلالة اسم كان وخبرها عفا.

He said: "Then fast for three days, or feed six poor persons by giving half a Sa of food for each and shave your head." So the above Verse was revealed especially for me and generally for all of you."

[33] Allah's saying: "if any one wishes to continue the Umra on to the Hajj, he must make an offering, such as he can afford." (196)

4518- Imran Ibn Husain "Allah be pleased with both" narrated: The Verse of continuing Umra onto Hajj was revealed in Allah's Book, so we performed it with The Messenger of Allah "Allah's blessing and peace be upon him". Nothing was revealed in Qur'an to make it illegal, nor it was prohibited by The Prophet "Allah's blessing and peace be upon him" till he died. But the man (who regarded it illegal) just expressed his own opinion.

[34] Allah's saying: "It is no crime in you if ye seek of the Bounty of your Lord (during pilgrimage)." (198)

4519- **Ibn Abbas "Allah be pleased with both" reported:** Okaz, Majana, and Dhul'majaz were the markets of the people during the Pre-Islamic period of ignorance. When the people embraced Islam, they disliked to do bargaining there in the seasons till Allah revealed: "It is no crime in you if ye seek of the Bounty of your Lord (during pilgrimage)." (The Heifer 198)

[35] Allah's saying: "Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-Forgiving, Most Merciful." (199)

4520- A'isha "Allah be pleased with her" reported: The Quraish people and those who embraced their religion, used to stay at Muzdalifa and used to call themselves Al'hums, while the rest of the Arabs used to stay at Arafat. When Islam came, Allah ordered His Prophet "Allah's blessing and peace be upon him" to go to Arafat where he should stay, and then pass on from there, and that is what is meant by the Statement of Allah: "Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-Forgiving, Most Merciful." (199)

4521- Ibn Abbas "Allah be pleased with both" narrated: A man who wants to perform Hajj (from Mecca) can circumambulate Ka'ba as long as he is not in the state of Ihram till he assumes the Ihram for Hajj. Then, if he rides and proceeds to Arafat, he should take a sacrificial animal, either a camel, a cow, or a sheep, whatever he can afford. But if he cannot afford it, he should fast for three days during the Hajj before the day of Arafat. But if the third day of his

لِكُلِّ مِسْكِينٍ نِصْفُ صَاعٍ مِنْ طَعَامٍ، وَاحْلِقْ رَأْسَكَ». فَنَزَلَتْ فِيَّ خاصَّةً، وَهْيَ لَكُمْ عامَّةً. [طرفه في: ١٨١٤].

٣٣ ـ باب ﴿فَمَنْ تَمَتَّعَ بِالعُمْرَةِ إِلَى الحَجِّ﴾ [١٩٦]

٤٥١٨ ـ حدّثنا مُسَدَّدٌ: حدَّثنا يحيى، عَنْ عِمرَانَ أبي بَكرٍ: حَدَّثَنَا أبو رَجاءٍ، عَنْ عِمرَانَ ابْنِ حُصَينٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: أُنزِلَتْ آيَةُ المُتعَةِ في كِتابِ اللَّهِ، فَفَعلناها مَعَ رَسولِ اللَّهِ ﷺ، ولَم يَنزِلْ قُرآنٌ يُحرِّمُهُ، ولَم يَنهَ عنها حتى ماتَ، قالَ رَجُلٌ برأيهِ ما شاءَ.

[طرفه في: ١٥٧١].

٣٤ ـ باب ﴿لَيسَ عَلَيكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلاً مِنْ رَبِّكُمْ﴾ [١٩٨]

٤٥١٩ ـ حدّثني مُحمَّدٌ قالَ: أَخبرَني ابنُ عُيَينَة، عَن عَمرٍو، عَنِ ابنِ عبَّاسٍ رَضِيَ اللَّهُ عنهما قالَ: كانَتْ عُكاظُ ومَجَنَّةُ وذو المَجازِ أسواقاً في الجاهِلِيَّةِ، فتأثَّموا أنْ يَتَّجِرُوا في المَوَاسِمِ، فَنَزَلَتْ: ﴿لَيسَ عَلَيكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلاً مِنْ رَبِّكُمْ﴾ في مُواسِمِ الحَجِّ.

[طرفه في: ١٧٧٠].

٣٥ ـ باب ﴿ثُمَّ أَفِيضُوا مِنْ حَيثُ أَفَاضَ النَّاسُ﴾ [١٩٩]

٤٥٢٠ ـ حدّثنا عَلِيُّ بنُ عَبدِ اللَّهِ: حَدَّثَنا مُحمَّدُ بنُ حازمٍ: حدَّثنا هِشامٌ، عَن أَبيهِ، عَن عائشَةَ رَضِيَ اللَّهُ عنهَا: كانَتْ قُرَيشٌ ومَنْ دانَ دِينَهَا يَقِفُونَ بالمُزدَلِفَةِ، وَكانُوا يُسَمَّوْنَ الحُمْسَ، وَكانَ سَائِرُ العَرَبِ يَقفُونَ بعَرَفاتٍ، فَلَمَّا جاءَ الإسْلامُ، أَمَرَ اللَّهُ نَبِيَّهُ ﷺ أنْ يَأْتِيَ عَرَفاتٍ، ثُمَّ يَقِفَ بِهَا، ثُمَّ يُفِيضَ مِنهَا، فَذلِكَ قَوْلُهُ تَعالَى: ﴿ثُمَّ أَفِيضُوا مِنْ حَيثُ أَفَاضَ النَّاسُ﴾. [طرفه في: ١٦٦٥].

٤٥٢١ ـ حدّثني مُحمَّدُ بنُ أبي بَكرٍ: حَدَّثَنا فُضَيلُ بنُ سُلَيمانَ: حَدَّثَنا موسى بنُ عُقْبَةَ: أَخبرَني كُرَيبٌ، عَنِ ابْنِ عَبَّاسٍ قالَ: يَطُوفُ الرَّجُلُ بِالبَيتِ ما كانَ حَلالاً حَتَّى يُهِلَّ بالحَجِّ، فإذا رَكِبَ إلى عَرَفَةَ فَمَنْ تَيَسَّرَ لَهُ هَدِيَّةٌ مِنَ الإبلِ أو البَقَرِ أو الغَنَمِ، ما تَيَسَّرَ لَهُ مِن ذلكَ، أَيَّ ذلكَ شاءَ، غيرَ إنْ لَمْ يَتَيَسَّرْ لَهُ فَعَلَيهِ ثَلاثَةُ أيَّامٍ في الحَجِّ، وَذلِكَ قَبْلَ يَوْمِ عَرَفَةَ، فَإنْ كانَ آخِرُ يَوْمٍ مِنَ

٤٥١٨ ـ قوله: (ولم ينزل) بضم أوّله وفتح ثالثه (قرآن يحرّمه) أي التمتع (ولم ينه) بفتح أوّله ولأبي ذرّ ولم ينه بضمه (عنها) أي المتعة ا هـ من الشارح.

٤٥١٩ ـ قوله: فتأثموا أي تحرّج المسلمون.

ـ قوله: في مواسم الحج من مقول ابن عباس بحذف حرف التفسير.

٤٥٢٠ ـ قوله: (الحمس) جمع أحمس وهو الشديد الصلب وسموا بذلك لتصلبهم فيما كانوا عليه (شارح).

٤٥٢١ ـ قوله: (هدية) هديه نخ.

ـ قوله: (ما تيسر) جزاء الشرط أي ففديته ما تيسر وقوله: غير أن لم يتيسر وللأصيلي: غير أنه لم يتيسر من الشارح.

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fasting happens to be the day of Arafat then it is no sin for him (to fast on it). Then he should proceed to Arafat and stay there from the time of the Asr prayer till darkness falls. Then the pilgrims should proceed from Arafat, and when they depart from it, they would reach Muzdalifa where they stay the night, asking Allah to help them to be righteous and dutiful to Him. There they remember Allah greatly or say: “Allah is Greater” and “There is no God (to be worshipped) but Allah” repeatedly before dawn breaks. Then, after offering the morning (Fajr) prayer you should pass on (to Mina) for the people used to do so and Allah said: “Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-Forgiving, Most Merciful.” (199) Then you should go on doing so till you throw pebbles over the Jamra.

[36] Allah's saying: "And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the fire!" (201)

4522- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to say: "O Allah! Our Lord! Give us in this world that which is good, and in the Hereafter that which is good and save us from the torment of the Fire." (Heifer 201)

[37] Allah’s saying: “There is the type of man whose speech about this world's life may dazzle thee, and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies.” (204)

4523- A’isha “Allah be pleased with her” narrated from The Prophet “Allah’s blessing and peace be upon him”: “The person whom Allah hates most is the most contentious of enemies.”

[38] Allah’s saying: “Or do ye think that ye shall enter the Garden (of Bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When (will come) the help of Allah" Ah! Verily, the help of Allah is (always) near!” (214)

4524- Ibn Abu’mulaika narrated: Ibn Abbas “Allah be pleased with both” recited Allah’s saying: “(Respite will be granted) until, when the messengers give up hope (of their people) and (come to) think that they were (betrayed by Allah instead of) treated as liars (by their people), there reaches them Our help, and those whom We will are delivered into safety. But never will be warded off our punishment from those who are in sin.” (Yusuf 110) then he understood its meaning as similar to that of Allah’s saying: “They encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When (will come) the help of Allah" Ah! Verily, the help of Allah is (always) near!” (214) I met Urwa Ibn Az’zubair to whom I mentioned that.

الأَيَّامِ الثَّلَاثَةِ يَوْمَ عَرَفَةَ فَلا جُنَاحَ عَلَيْهِ، ثُمَّ لِيَنْطَلِقْ حَتَّى يَقِفَ بِعَرَفَاتٍ مِنْ صَلَاةِ العَصْرِ إِلَى أَنْ يَكُونَ الظَّلَامُ، ثُمَّ لِيَدْفَعُوا مِنْ عَرَفَاتٍ إِذَا أَفَاضُوا مِنْهَا حَتَّى يَبْلُغُوا جَمْعاً الَّذِي يَبِيتُونَ بِهِ، ثُمَّ لِيَذْكُرِ اللَّهَ كَثِيراً، وَأَكْثِرُوا التَّكْبِيرَ وَالتَّهْلِيلَ قَبْلَ أَنْ تُصْبِحُوا، ثُمَّ أَفِيضُوا فَإِنَّ النَّاسَ كَانُوا يُفِيضُونَ، وَقَالَ اللَّهُ تَعَالَى: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾. حَتَّى تَرْمُوا الجَمْرَةَ.

٣٦ ـ باب ﴿وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾ [٢٠١]

٤٥٢٢ ـ حدّثنا أبو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ». [الحديث ٤٥٢٢ ـ طرفه في: ٦٣٨٩].

٣٧ ـ باب ﴿وَهُوَ أَلَدُّ الخِصَامِ﴾ [٢٠٤]

وَقَالَ عَطَاءٌ: النَّسْلُ: الحَيَوَانُ.

٤٥٢٣ ـ حدّثنا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ تَرْفَعُهُ قَالَ: «أَبْغَضُ الرِّجَالِ إِلَى اللَّهِ الأَلَدُّ الخَصِمُ».

وَقَالَ عَبْدُ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي ابْنُ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ. [طرفه في: ٢٤٥٧].

٣٨ ـ باب ﴿أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ البَأْسَاءُ وَالضَّرَّاءُ، ـ إِلَى ـ قَرِيبٌ﴾ [٢١٤]

٤٥٢٤ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيْجٍ قَالَ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ يَقُولُ: قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا﴾ [يوسف: ١١٠]. خَفِيفَةً، ذَهَبَ بِهَا هُنَاكَ، وَتَلَا: ﴿حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾ [٢١٤]. فَلَقِيتُ عُرْوَةَ بْنَ الزُّبَيْرِ فَذَكَرْتُ لَهُ ذَلِكَ.

٤٥٢٥ ـ فَقَالَ: قَالَتْ عَائِشَةُ: مَعَاذَ اللَّهِ، وَاللَّهِ مَا وَعَدَ اللَّهُ رَسُولَهُ مِنْ شَيْءٍ قَطُّ، إِلَّا عَلِمَ

= ـ قوله: (جمعاً) أي المزدلفة. وقوله: الذين يبيتون به، وللأصيليّ وأبي ذرّ: الذي يتبرر به أي يطلب فيه البر ا هـ من الشارح.

ـ قوله: (ثم ليذكر الله) وفي نسخة ثم ليذكروا الله.

ـ قوله: (وأكثروا) الخ وفي النسخ المعتمدة أو أكثروا بالشك من الراوي قاله الشارح.

٤٥٢٤ ـ قوله: (ذهب بها هناك) أي ذهب ابن عباس بهذه الآية إلى التي في سورة البقرة يعني فهم من هذه الآية ما فهم من تلك الآية لكون الاستفهام في متى نصر الله للاستبطاء أفاده العيني.

4525- He (Urwa) said: A'isha "Allah be pleased with her" said: Allah forbid! By Allah, Allah never promised His Apostle anything but he knew that it would certainly happen before he died. But trials were continuously presented before the Apostles till they were afraid that their followers would accuse them of telling lies. So I used to recite: "(Respite will be granted) until, when the messengers give up hope (of their people) and (come to) think that they were treated as liars (by their people)."

[39] Allah's saying: "Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand and fear Allah, and know that ye are to meet him (in the Hereafter), and give (these) good tidings to those who believes." (223)

4526- Nafi narrated: Whenever Ibn Omar "Allah be pleased with both" recited The Holy Qur'an, he would not speak to anyone till he had finished his recitation. Once I held The Holy Qur'an and he recited The Sura of Heifer "Al'baqara" from his memory. He stopped at a certain Verse and said: "Do you know on what occasion this Verse was revealed? " I replied: "No." He said: "It was revealed on such-and-such occasion." Ibn Omar then resumed his recitation.

4527- Nafi resumed narrating, considering Allah's saying: "Your wives are as a tilth unto you; so approach your tilth when or how ye will." Ibn Omar said: "It means one should approach his wife in ..."

4528- Jaber "Allah be pleased with him" narrated: Jews used to say: "If one has sexual intercourse with his wife from the back, then she will deliver a squint-eyed child." So this Verse was revealed: "Your wives are as a tilth unto you; so approach your tilth when or how ye will."

[40] Allah's saying: "When you divorce women, and they fulfill the term of their (Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms." (232)

4529- Al'hasan narrated: The sister of Ma'qil Ibn Yasar was divorced by her husband who left her till she had fulfilled her term of Iddat when he wanted to remarry her. But Ma'qil refused. So this Verse was revealed: "When you divorce women, and they fulfill the term of their (Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms." (232)

[41] Allah's saying: "If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: when they have fulfilled their terms, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do." (234)

أنه كائنٌ قبلَ أنْ يموتَ، ولكنْ لَمْ يزَلِ البلاءُ بالرُّسلِ، حتَّى خافوا أنْ يكونَ مَنْ مَعَهُمْ يُكذِّبونَهمْ، فكانَتْ تقرؤُها: ﴿وظنُّوا أنَّهُم قد كُذُبُوا﴾ [يوسف: ١١٠]. مُثقَّلَةً. [طرفه في: ٣٣٨٩].

٣٩ ـ باب ﴿نِساؤُكُمْ حَرْثٌ لكُمْ فَأْتُوا حَرْثَكُمْ أنَّى شِئْتُمْ وَقَدِّمُوا لأَنْفُسِكُمْ﴾

٤٥٢٦ ـ حدثنا إِسحاقُ: أخبرَنا النَّضرُ بنُ شُميلٍ: أخبرَنا ابنُ عونٍ، عن نافعٍ قالَ: كانَ ابنُ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا إذا قرأَ القُرْآنَ لَمْ يَتَكلَّمْ حتَّى يَفرُغَ مِنهُ؛ فأخَذْتُ عليهِ يوماً، فقرأَ سورةَ البَقرةِ، حتَّى انتَهى إلَى مَكانٍ قالَ: تَدْري فيما أُنزِلَتْ؟ قُلتُ: لا، قالَ: أُنزِلَتْ في كذا وكذا، ثمَّ مضَى. [الحديث ٤٥٢٦ ـ طرفه في ٤٥٢٧].

٤٥٢٧ ـ وعن عبدِ الصَّمدِ: حدَّثني أبي: حدَّثني أيوبُ، عن نافعٍ، عن ابنِ عُمرَ: ﴿فأْتُوا حَرْثَكُمْ أنَّى شِئْتُمْ﴾ قالَ: يأتيهَا في.

رواهُ محمدُ بنُ يحيى بنِ سعيدٍ، عن أبيهِ، عن عُبيدِ اللَّهِ، عن نافعٍ، عن ابنِ عُمر. [طرفه في: ٤٥٢٦].

٤٥٢٨ ـ حدثنا أبو نُعيمٍ: حدَّثَنا سُفيانُ، عن ابنِ المُنكَدرِ: سَمعْتُ جابراً رَضِيَ اللَّهُ عَنهُ قالَ: كانَتِ اليَهُودُ تَقولُ: إذا جامَعَهَا مِن ورائِها جاءَ الوَلَدُ أحْوَلَ، فنزلَتْ: ﴿نِساؤُكُم حَرْثٌ لكُمْ فأْتُوا حَرْثَكُم أنَّى شِئْتُم﴾.

٤٠ ـ باب ﴿وإذا طَلَّقْتُمُ النِّساءَ فبَلَغْنَ أجَلَهُنَّ فلا تَعْضُلُوهُنَّ أنْ يَنكِحْنَ أزْواجَهُنَّ﴾ [٢٣٢]

٤٥٢٩ ـ حدثنا عُبيدُ اللَّهِ بنُ سعيدٍ: حدَّثَنا أبو عامرٍ العَقَديُّ: حدَّثَنا عبَّادُ بنُ راشدٍ: حدَّثَنا الحسَنُ قالَ: حدَّثَني مَعْقِلُ بنُ يَسارٍ قالَ: كانَتْ لي أُختٌ تُخطَبُ إليَّ.

وقالَ إبراهيمُ: عن يونسَ، عن الحسَنِ: حدَّثَني مَعقِلُ بنُ يسارٍ.

حدَّثَنا أبو مَعْمَرٍ: حدَّثَنا عبدُ الوارثِ: حدَّثَنا يُونسُ، عن الحَسَنِ: أنَّ أُختَ مَعْقِلِ بنِ يَسارٍ طَلَّقَهَا زَوجُهَا، فتَرَكَهَا حتَّى انقَضَتْ عِدَّتُهَا فخَطَبَهَا، فأَبى مَعْقِلٌ، فنَزَلَتْ: ﴿فلا تَعْضُلُوهُنَّ أنْ يَنكِحْنَ أزْواجَهُنَّ﴾. [الحديث ٤٥٢٩ ـ أطرافه في: ٥١٣٠، ٥٣٣٠، ٥٣٣١].

٤١ ـ باب ﴿والَّذينَ يُتَوَفَّوْنَ منْكُمْ ويَذَرُونَ أزْواجاً يَتَرَبَّصْنَ بأَنْفُسِهِنَّ أرْبَعَةَ أشْهُرٍ وعَشْراً ـ إلَى ـ بِما تَعْمَلُونَ خَبيرٌ﴾ [٢٣٤]

﴿يَعْفُونَ﴾ [٢٣٧]: يَهَبْنَ.

باب ٣٩ ـ قوله: (باب نساؤكم) لم يضبط الشارح الباب بتنوين أو غيره إلا أنه قال: باب قوله تعالى وظاهره أنه بلا تنوين وهكذا فيما بعده.

٤٥٢٦ ـ قوله: فأخذت عليه يوما أي أمسكت المصحف وهو يقرأ عن ظهر قلب (شارح).

٤٥٢٧ ـ قوله: (في) بحذف المجرور وهو الظرف أي في الدبر قبل وأسقط المؤلف ذلك لاستنكاره كذا في الشارح.

4530- Abdullah Ibn Az'zubair narrated: I asked Othman (at the time of compiling The Holy Qur'an), regarding Allah's saying: "If any of you die and leave widows behind..." (240): This Verse was abrogated by an other Verse. So why should you write it? (Or leave it in The Holy Qur'an)?" Othman said: "O son of my brother! I will not change anything of it from its place."

4531- Mujahid told, explaining The verse: "If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days": "The widow, according to this Verse, was to spend this period of waiting with her husband's family, so Allah revealed: "Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence without turning them out; but if they leave (the residence), there is no blame on you for what they do with themselves, provided it is reasonable. And Allah is exalted in power, wise." (240) So Allah entitled the widow to be bequeathed extra maintenance for seven months and twenty nights, and that is the completion of one year. If she wished she could stay (in her husband's home) according to the will, and she could leave it if she wished, as Allah says: "without turning them out; but if they leave (the residence), there is no blame on you for what they do with themselves." Ata said: "Later the regulations of inheritance came and abrogated the order of the dwelling of the widow (in the house of her dead husband), so she could complete the Iddat wherever she likes. And it was no longer necessary to provide her with a residence." Ibn Abbas said: "This Verse abrogated her (the widow's) dwelling in her dead husband's house and she could complete the Iddat wherever she likes, as Allah's Statement "Without turning them out..."tells."

4532- Mohammad Ibn Sirin narrated: I sat in a gathering of people containing the chiefs of the Ansar, amongst whom Abdur'rahman Ibn Abu'laila was. I mentioned the narration of Abdullah Ibn Utba regarding the case of Subai'a Bint Al'harith. Abdur'rahman said: "But Abdullah's uncle used not to say so." I said: "I am too brave if I tell a lie concerning a person who is now in Kufa." I raised my voice. Then I went out and met Malik Ibn Amer or Malik Ibn Awf, and said: "What was the verdict of Ibn Mas'ood about the pregnant widow whose husband had died?" He replied: "Ibn Mas'ood said: Why do you impose on her the hard order and don't let her make use of the leave? The shorter Sura of women (of Divorce "At'talaq") was revealed after the longer Sura (of Heifer "Al'baqara")."

٤٥٣٠ ـ حدثني أُمَيَّةُ بْنُ بِسْطَام: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ، عَنْ حَبِيبٍ، عَنِ ابْنِ أَبِي مُلَيكَةَ: قالَ ابنُ الزُّبيرِ: قُلتُ لِعُثْمانَ بْنِ عَفَّانَ: ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجاً﴾. قالَ: قَدْ نَسَخَتْهَا الآيَةُ الأُخْرَى، فَلِمَ تَكْتُبُهَا؟ أَوْ: تَدَعُهَا؟، قالَ: يَا ابْنَ أَخِي لا أُغَيِّرُ شَيئاً مِنْهُ مِنْ مَكانِهِ. [الحديث ٤٥٣٠ ـ طرفه في: ٤٥٣٦].

٤٥٣١ ـ حدثنا إِسْحاقُ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شِبْلٌ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجاهِدٍ: ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجاً﴾. قالَ: كانَتْ هذه العِدَّةُ، تَعْتَدُّ عِنْدَ أَهْلِ زَوْجِهَا وَاجِبٌ، فأَنْزَلَ اللّهُ: ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجاً وَصِيَّةً لأَزْوَاجِهِم مَتَاعاً إِلَى الْحَوْلِ غَيرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلاَ جُنَاحَ عَلَيكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ﴾ [٢٤٠]. قالَ: جَعَلَ اللّهُ لَهَا تَمَامَ السَّنَةِ سَبْعَةَ أَشْهُرٍ وَعِشْرِينَ لَيلَةً وَصِيَّةً، إِنْ شَاءَتْ سَكَنَتْ فِي وَصِيَّتِهَا، وَإِنْ شَاءَتْ خَرَجَتْ، وَهُوَ قَوْلُ اللّهِ تَعَالَى: ﴿غَيرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلاَ جُنَاحَ عَلَيكُمْ﴾. فَالعِدَّةُ كما هِيَ وَاجِبٌ عَلَيهَا. زَعَمَ ذلِكَ عَنْ مُجَاهِدٍ.

وَقالَ عَطَاءٌ: قالَ ابْنُ عَبَّاسٍ: نَسَخَتْ هذهِ الآيَةُ عِدَّتَهَا عِنْدَ أَهْلِهَا، فَتَعْتَدُّ حَيثُ شَاءَتْ، وَهُوَ قَوْلُ اللّهِ تَعالَى: ﴿غَيرَ إِخْرَاجٍ﴾. قالَ عَطاءٌ: إِنْ شَاءَتِ اعْتَدَّتْ عِنْدَ أَهْلِهِ وَسَكَنَتْ في وَصِيَّتِهَا، وَإِنْ شَاءَتْ خَرَجَتْ، لِقَوْلِ اللّهِ تَعالَى: ﴿فَلاَ جُنَاحَ عَلَيكُمْ فِيمَا فَعَلْنَ﴾. قالَ عَطاءٌ: ثُمَّ جاءَ المِيرَاثُ، فَنَسَخَ السُّكْنى، فَتَعْتَدُّ حَيثُ شَاءَتْ، وَلاَ سُكْنى لَهَا.

وَعَنْ مُحمَّدِ بْنِ يُوسُفَ: حَدَّثَنَا وَرْقَاءُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجاهِدٍ: بِهذا.

وَعَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: نَسَخَتْ هذهِ الآيَةُ عِدَّتَهَا في أَهْلِهَا، فَتَعْتَدُّ حَيثُ شَاءَتْ، لِقَوْلِ اللّهِ: ﴿غَيرَ إِخْرَاجٍ﴾. نَحْوَهُ. [الحديث ٤٥٣١ ـ طرفه في: ٥٣٤٤].

٤٥٣٢ ـ حدثنا حِبَّانُ: حَدَّثَنَا عَبْدُ اللّهِ: أَخْبَرَنَا عَبْدُ اللّهِ بْنُ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قالَ: جَلَسْتُ إِلَى مَجْلِسٍ فيهِ عُظْمٌ مِنَ الأَنْصَارِ، وَفِيهِمْ عَبْدُ الرَّحْمٰنِ بْنُ أَبِي لَيلَى، فَذَكَرْتُ حَدِيثَ عَبْدِ اللّهِ بْنِ عُتْبَةَ في شَأْنِ سُبَيعَةَ بِنْتِ الحارِثِ، فَقالَ عَبْدُ الرَّحْمٰنِ: وَلكِنَّ عَمَّهُ كانَ لاَ يَقُولُ ذلِكَ، فَقُلتُ: إِنِّي لَجَرِيءٌ إِنْ كَذَبْتُ عَلَى رَجُلٍ في جانِبِ الكُوفَةِ، وَرَفَعَ صَوْتَهُ، قالَ: ثُمَّ خَرَجْتُ فَلَقِيتُ مالِكَ بْنَ عامِرٍ، أَوْ مالِكَ بْنَ عَوْفٍ، قُلتُ: كَيفَ كانَ قَوْلُ ابْنِ مَسْعُودٍ في المُتَوَفَّى عَنْهَا زَوْجُهَا، وَهْيَ حامِلٌ؟ فَقالَ: قالَ ابْنُ مَسْعُودٍ: أَتَجْعَلُونَ عَلَيهَا التَّغْلِيظَ، وَلاَ تَجْعَلُونَ لَهَا الرُّخْصَةَ؟ لَنَزَلَتْ سُورَةُ النِّسَاءِ القُصْرَى بَعْدَ الطُّولَى.

وَقالَ أَيُّوبُ عَنْ مُحَمَّدٍ: لَقِيتُ أَبَا عَطِيَّةَ مالِكَ بْنَ عامِرٍ. [الحديث ٤٥٣٢ ـ طرفه في: ٤٩١٠].

٤٥٣٠ ـ قوله: (منه) أي من المصحف.

٤٥٣٢ ـ قوله: (فيه عظم) أي عظماء.

[42] Allah's saying: "Guard strictly your (habit of) Prayers, especially the middle prayer." (238)

4533- Ali "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said on The Holy Battle of The Trench: "They (pagans) prevented us from offering the middle (Asr) Prayer till the sun had set. May Allah fill their graves, their houses (or their bodies) with fire."

[43] Allah's saying: "and stand before Allah in a devout (frame of mind)." (238)

4534- Zaid Ibn Arqam "Allah be pleased with him" narrated: We used to speak while in prayer. One of us used to speak to his brother (while in prayer) about his need, till the following Verse was revealed: "Guard strictly your (habit of) Prayers, especially the middle prayer; and stand before Allah in a devout (frame of mind)." (238) Then we were ordered not to speak in the prayers.

[44] Allah's saying: "If ye fear (an enemy), pray on foot, or riding, (as may be most convenient), but when ye are in security, celebrate Allah's praises in the manner he has taught you, which ye knew not (before)." (239)

4535- Nafi narrated: Whenever Abdullah Ibn Omar was asked about the fear prayer, he said: "The Imam comes forward with a group of people and leads them in a one-rak'a prayer while another group from them who has not prayed yet, stay between the praying group and the enemy. When those who are with the Imam have finished their one rak'a, they retreat and take the positions of those who have not prayed, but they will not finish their prayer with Taslim. Those who have not prayed, come forward to offer a rak'a with the Imam (while the first group is protecting them from the enemy). Then the Imam, having offered two Rak'as, finishes his prayer. Then each member of the two

٤٢ ـ باب ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ [٢٣٨]

٤٥٣٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: قالَ النَّبِيُّ ﷺ (ح).

وحدّثني عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: قالَ هِشَامٌ حَدَّثَنَا قالَ: حَدَّثَنَا مُحَمَّدٌ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ يَوْمَ الْخَنْدَقِ: «حَبَسُونَا عَنْ صَلَاةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ، مَلأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ، أَوْ: أَجْوَافَهُمْ ـ شَكَّ يَحْيَى ـ نَاراً».

[طرفه في: ٢٩٣١].

٤٣ ـ باب ﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾ [٢٣٨]: مُطِيعِينَ

٤٥٣٤ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى: عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الْحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ قالَ: كُنَّا نَتَكَلَّمُ فِي الصَّلَاةِ، يُكَلِّمُ أَحَدُنَا أَخَاهُ فِي حَاجَتِهِ، حَتَّى نَزَلَتْ هٰذِهِ الآيَةُ: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ﴾، فَأُمِرْنَا بِالسُّكُوتِ.

[طرفه في: ١٢٠٠].

٤٤ ـ باب ﴿فَإِنْ خِفْتُمْ فَرِجَالاً أَوْ رُكْبَاناً فَإِذَا أَمِنْتُمْ فَاذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ﴾ [٢٣٩]

وَقالَ ابْنُ جُبَيْرٍ: ﴿كُرْسِيُّهُ﴾ [٢٥٥] عِلْمُهُ. يُقَالُ: ﴿بَسْطَةً﴾ [٢٤٧] زِيَادَةً وَفَضْلاً. ﴿أَفْرِغْ﴾ [٢٥٠] أَنْزِلْ. ﴿وَلَا يَؤُودُهُ﴾ [٢٥٥] لَا يُثْقِلُهُ، آدَنِي: أَثْقَلَنِي، وَالآدُ وَالأَيْدُ: الْقُوَّةُ. السِّنَةُ نُعَاسٌ ﴿يَتَسَنَّهْ﴾ [٢٥٩] يَتَغَيَّرْ. ﴿فَبُهِتَ﴾ [٢٥٨] ذَهَبَتْ حُجَّتُهُ. ﴿خَاوِيَةٌ﴾ [٢٥٩] لَا أَنِيسَ فِيهَا. ﴿عُرُوشِهَا﴾ أَبْنِيَتُهَا. السِّنَةُ نُعَاسٌ. ﴿نُنْشِرُهَا﴾ [٢٥٩] نُخْرِجُهَا. ﴿إِعْصَارٌ﴾ [٢٦٦] رِيحٌ عَاصِفٌ تَهُبُّ مِنَ الأَرْضِ إِلَى السَّمَاءِ، كَعَمُودٍ فِيهِ نَارٌ. وَقالَ ابْنُ عَبَّاسٍ: ﴿صَلْداً﴾ [٢٦٤] لَيْسَ عَلَيْهِ شَيْءٌ. وَقالَ عِكْرِمَةُ: ﴿وَابِلٌ﴾ [٢٦٤ ـ ٢٦٥] مَطَرٌ شَدِيدٌ. الطَّلُّ النَّدَى، وَهٰذَا مَثَلُ عَمَلِ الْمُؤْمِنِ. ﴿يَتَسَنَّهْ﴾ [٢٥٩] يَتَغَيَّرْ.

٤٥٣٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: كانَ إِذَا سُئِلَ عَنْ صَلَاةِ الْخَوْفِ، قالَ: يَتَقَدَّمُ الإِمَامُ وَطَائِفَةٌ مِنَ النَّاسِ، فَيُصَلِّي بِهِمُ الإِمَامُ رَكْعَةً، وَتَكُونُ طَائِفَةٌ مِنْهُمْ بَيْنَهُمْ وَبَيْنَ الْعَدُوِّ لَمْ يُصَلُّوا، فَإِذَا صَلَّوُا الَّذِينَ مَعَهُ رَكْعَةً اسْتَأْخَرُوا مَكَانَ الَّذِينَ لَمْ يُصَلُّوا، وَلَا يُسَلِّمُونَ، وَيَتَقَدَّمُ الَّذِينَ لَمْ يُصَلُّوا فَيُصَلُّونَ مَعَهُ رَكْعَةً، ثُمَّ

= سورة النساء القصرى سورة الطلاق.

باب ٤٤ ـ قوله: السنة نعاس مرة ثانية ساقط في بعض الروايات.

ـ وكذا قوله: يتسنه يتغير مرة ثانية.

groups offer the second rak'a alone after the Imam has finished his prayer. Thus each one of the two groups will have offered two Rak'as. But if the fear is too great, they can pray on foot or riding on their mounts, facing the Qibla or not." Nafi further said: "I do not think that Abdullah Ibn Omar narrated this but from The Messenger of Allah "Allah's blessing and peace be upon him"."

[45] Allah's saying: "Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence without turning them out; but if they leave (the residence), there is no blame on you for what they do with themselves, provided it is reasonable. And Allah is exalted in power, wise." (240)

4536- Ibn Az'zubair narrated: I said to Othman (in the time of collecting The Holy Qur'an): The following verse "Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence without turning them out" was abrogated by another Verse. Why then do you write it (in The Holy Qur'an)?" Othman said." Leave it (where it is), O the son of my brother, for I will not change anything of it from its original position."

[46] Allah's saying: "Behold! Abraham said: my Lord! show me how thou givest life to the dead. He said: dost thou not then believe? he said: yea! but to satisfy my own understanding. He said: take four birds; tame them to turn to thee; but a portion of them on every hill, and call to them: they will come to thee (flying) with speed. Then know that Allah is exalted in power, wise." (260)

4537- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We are more entitled to be in doubt than Abraham when he said: my Lord! show me how thou givest life to the dead. He said: dost thou not then believe? he said: yea! but to satisfy my own understanding."

[47] Allah's saying: "Does any of you wish that he should have a garden with date palms and vines and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong (enough to look after themselves)- that it should be caught in a whirlwind, with fire therein, and be burnt up? Thus doth Allah make clear to you (His) Signs; that ye may consider." (266)

4538- Obaid Ibn Omair narrated: Omar said to the companions of The Prophet "Allah's blessing and peace be upon him": "What do you think about this Verse: "Does any of you wish that he should have a garden?" They replied: "Allah knows best." Omar became angry and said: "Say either that you know or that you do not know!" On that Ibn Abbas said: "O Commander of The Believers! I have something in my mind to say about it." Omar said: "O son of my brother! Say, and do not under estimate yourself." Ibn Abbas said: "This Verse has been set up as an example for deeds." Omar said: "What kind of deeds?" Ibn Abbas said: "For deeds." Omar said: "This is an example for a rich man who does goods out of obedience of Allah and then Allah sends him Satan whereupon he commits sins till all his good deeds are lost."

يَنصَرِفُ الإمامُ وقَدْ صَلَّى رَكْعَتَيْنِ، فَيَقُومُ كلُّ وَاحِدٍ مِنَ الطَّائِفَتَيْنِ فَيُصَلُّونَ لأَنْفُسِهِمْ رَكْعَةً بَعْدَ أَنْ يَنْصَرِفَ الإِمَامُ، فَيَكُونُ كُلُّ وَاحِدٍ مِنَ الطَّائِفَتَيْنِ قَدْ صَلَّى رَكْعَتَيْنِ، فَإِنْ كانَ خَوْفٌ هُوَ أَشَدَّ مِنْ ذلِكَ، صَلَّوْا رِجالاً قِيَاماً عَلى أَقْدامِهِمْ أَوْ رُكْبَاناً، مُسْتَقْبِلِي القِبْلَةِ أَوْ غيرَ مُسْتَقْبِلِيهَا.

قالَ مالِكٌ: قالَ نَافِعٌ: لا أُرَى عَبْدَ اللَّهِ بْنَ عُمَرَ ذَكَرَ ذلِكَ إلاَّ عَنْ رَسُولِ اللَّهِ ﷺ.

[طرفه في: ٩٤٢]

٤٥ ـ باب ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجاً﴾ [٢٤٠]

٤٥٣٦ ـ حدّثني عَبْدُ اللَّهِ بْنُ أبي الأَسْوَدِ: حَدَّثَنا حُمَيدُ بْنُ الأَسْوَدِ، وَيَزِيدُ بْنُ زُرَيعٍ قالا: حَدَّثَنا حَبِيبُ بْنُ الشَّهِيدِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قالَ: قالَ ابْنُ الزُّبَيرِ: قُلتُ لِعُثْمَانَ: هذِهِ الآيَةُ الَّتِي فِي البَقَرَةِ: ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْواجاً ـ إِلَى قَوْلِهِ ـ غَيرَ إِخْرَاجٍ﴾ [٢٤٠]. قَدْ نَسَخَتْهَا الأُخْرَى، فَلِمَ تَكْتُبُهَا؟ قالَ: تَدَعُهَا يَا ابْنَ أَخِي! لا أُغَيِّرُ شَيئاً مِنْهُ مِنْ مَكَانِهِ. قالَ حُمَيدٌ: أَوْ نَحْوَ هذا. [طرفه في: ٤٥٣٠].

٤٦ ـ باب ﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى﴾ [٢٦٠]

٤٥٣٧ ـ حدّثنا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ وَسَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قالَ: ﴿رَبِّ أَرِنِي كَيفَ تُحْيِي المَوْتَى قالَ أَوَلَمْ تُؤْمِنْ قالَ بَلَى وَلكِنْ لِيَطْمَئِنَّ قَلْبِي﴾ [٢٦٠]. [طرفه في: ٣٣٧٢].

٤٧ ـ باب قَوْلِهِ: ﴿أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ ـ إِلَى قَوْلِهِ ـ تَتَفَكَّرُونَ﴾

٤٥٣٨ ـ حدّثنا إِبْرَاهِيمُ: أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيجٍ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي مُلَيكَةَ يُحَدِّثُ، عَنِ ابْنِ عَبَّاسٍ قالَ. وَسَمِعْتُ أَخَاهُ أَبَا بَكْرِ بْنَ أَبِي مُلَيْكَةَ يحدث، عَنْ عُبيدِ بنِ عُمَيرٍ قالَ: قالَ عُمَرُ رَضِيَ اللَّهُ عنه يوماً لأصحابِ النبيِّ ﷺ: فيمَ تَرَوْنَ هذهِ الآيةَ نَزَلَتْ: ﴿أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ﴾؟ قَالُوا: اللَّهُ أَعْلَمُ، فَغَضِبَ عُمَرُ، فَقَالَ: قُولُوا: نَعْلَمُ، أَوْ لا نَعْلَمُ، فَقَالَ ابْنُ عَبَّاسٍ: فِي نَفْسِي مِنْهَا شَيْءٌ يَا أَمِيرَ المُؤْمِنِينَ، قالَ عُمَرُ: يَا ابْنَ أَخِي قُلْ وَلا تَحْقِرْ نَفْسَكَ، قالَ ابْنُ عَبَّاسٍ: ضُرِبَتْ مَثَلاً لِعَمَلٍ، قالَ عُمَرُ: أَيُّ عَمَلٍ؟ قالَ ابْنُ عَبَّاسٍ لِعَمَلٍ، قالَ عُمَرُ: لِرَجُلٍ غَنِيٍّ يَعْمَلُ بِطاعَةِ اللَّهِ عَزَّ وجَلَّ، ثُمَّ بَعَثَ اللَّهُ لَهُ الشَّيْطَانَ، فَعَمِلَ بِالمَعَاصِي حَتَّى أَغْرَقَ أَعْمَالَهُ.

﴿فَصُرْهُنَّ﴾ [٢٦٠]: قَطِّعْهُنَّ.

باب ٤٦ ـ قوله: (فصرهن) بكسر الصاد لحمزة وللباقين بضمها (شارح).

٤٥٣٨ ـ أغرق أي أضاع.

ـ قوله: (فصرهن قطعهن) كرار لما مر في الباب السابق.

[48] Allah's saying: "(Charity is) for those in need who, in Allah's cause are restricted (from travel), and cannot move about in the land, seeking (for trade or work): the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt. Know them by their (unfailing) mark: they beg not importunately from all and sundry. Whatever of good ye give, be assured Allah knoweth it well." (273)

4539- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The poor person is not the one for whom a date or two or a morsel or two (of food) is sufficient, but the poor person is he who abstains from begging (people for something) or showing his poverty at all. Recite, if you wish, Allah's Statement: "(Charity is) for those in need who, in Allah's cause are restricted (from travel), and cannot move about in the land, seeking (for trade or work): the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt. Know them by their (unfailing) mark: they beg not importunately from all and sundry. Whatever of good ye give, be assured Allah knoweth it well.." (Heifer 273)

[49] Allah's saying: "Those who devour usury will not stand except as stands one whom the evil one by his touch hath driven to madness. That is because they say: trade is like usury, but Allah hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (the offence) are companions of the fire: they will abide therein (forever)." (275)

4540- Masruq narrated from A'isha "Allah be pleased with her": When the last verses of usury from The Sura of Heifer "Al'baqara" were revealed, The Messenger of Allah "Allah's blessing and peace be upon him" recited them for people and prohibited the wine trade.

[50] Allah's saying: "Allah will deprive usury of all blessing, but will give increase to almsgiving for he loveth not creatures ungrateful and wicked." (276)

4541- Masruq narrated from A'isha "Allah be pleased with her": When the last verses (of usury) from The Sura of Heifer "Al'baqara" were revealed, The Messenger of Allah "Allah's blessing and peace be upon him" came out and recited them in the mosque. Then he prohibited the wine trade.

[51] Allah's saying: "If ye do it nót, take notice of war from Allah and His Messenger: but if ye turn back, ye shall have your capital sums; deal not unjustly, and ye shall not be dealt with unjustly." (279)

4542- Masruq narrated from A'isha "Allah be pleased with her": When the last verses of The Sura of Heifer "Al'baqara" were revealed, The Messenger of Allah "Allah's blessing and peace be upon him" recited them in the mosque. Then he prohibited the wine trade.

[52] Allah's saying: "If the debtor is in a difficulty, grant him them till it is easy for him to repay. But if ye remit it by way of Charity, that is best for you if ye only knew." (280)

4543- Masruq narrated from A'isha "Allah be pleased with her": When the last verses of The Sura of Heifer "Al'baqara" were revealed, The Messenger of Allah "Allah's blessing and peace be upon him" got up and recited them in the mosque. Then he prohibited the wine trade.

٤٨ - باب ﴿لَا يَسْأَلُونَ النَّاسَ إِلحَافاً﴾ [٢٧٣]

يَقَالُ أَلحَفَ عَلَيَّ، وَأَلَحَّ عَلَيَّ، وَأَحفَانِي بِالمَسْأَلَةِ. ﴿فَيُحْفِكُمْ﴾ [محمد: ٣٧] يُجهِدْكُم.

٤٥٣٩ ـ حدّثنا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قالَ: حَدَّثَنِي شَرِيكُ بْنُ أَبِي نَمِرٍ: أَنَّ عَطَاءَ بْنَ يَسَارٍ وَعَبْدَ الرَّحْمنِ بْنَ أَبِي عَمْرَةَ الأَنْصَارِيَّ قالاَ: سَمِعْنَا أَبَا هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قالَ النَّبيُّ ﷺ «لَيسَ المِسْكِينُ الَّذِي تَرُدُّهُ التَّمرَةُ وَالتَّمرَتَانِ، وَلا اللُّقْمَةُ وَلا اللُّقْمَتَانِ، إِنَّما المِسْكِينُ الَّذِي يَتَعَفَّفُ، وَاقْرَؤُوا إِنْ شِئْتُمْ»، يَعْنِي قَوْلَهُ: ﴿لا يَسْأَلُونَ النَّاسَ إِلحَافاً﴾ [٢٧٣].
[طرفه في: ١٤٧٦].

٤٩ - باب ﴿وَأَحَلَّ اللَّهُ البَيعَ وَحَرَّمَ الرِّبا﴾ [٢٧٥]

المَسُّ: الجُنُونُ.

٤٥٤٠ ـ حدّثنا عُمَرُ بْنُ حَفصِ بْنِ غياثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا مُسْلِمٌ، عَن مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: لَمَّا نَزَلَتِ الآيَاتُ مِنْ آخِرِ سورَةِ البَقَرَةِ في الرِّبا، قَرَأَهَا رَسُولُ اللَّهِ ﷺ عَلَى النَّاسِ، ثُمَّ حَرَّمَ التِّجَارَةَ في الخَمرِ. [طرفه في: ٤٥٩].

٥٠ - باب ﴿يَمْحَقُ اللَّهُ الرِّبَا﴾ [٢٧٦] يُذْهِبُهُ

٤٥٤١ ـ حدّثنا بِشْرُ بْنُ خالِدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ: سَمِعْتُ أَبَا الضُّحى يُحَدِّثُ عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ أَنَّهَا قالَتْ: لَمَّا أُنْزِلَتِ الآيَاتُ الأَوَاخِرُ مِنْ سُورَةِ البَقَرَةِ، خَرَجَ رَسُولُ اللَّهِ ﷺ فَتَلاهُنَّ في المَسْجِدِ، فَحَرَّمَ التِّجَارَةَ في الخَمرِ.
[طرفه في: ٤٥٩].

٥١ - باب ﴿فَأْذَنُوا بِحَرْبٍ﴾ [٢٧٩]. فَاعْلَمُوا

٤٥٤٢ ـ حدّثني مُحمدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحى، عَنْ مَسرُوقٍ، عَنْ عائِشَةَ قالَتْ: لَمَّا أُنْزِلَتِ الآيَاتُ مِنْ آخِرِ سُورَةِ البَقَرَةِ، قَرَأَهُنَّ النَّبيُّ ﷺ في المَسْجِدِ، وَحَرَّمَ التِّجَارَةَ في الخَمرِ.
[طرفه في: ٤٥٩].

٥٢ - باب ﴿وَإِنْ كانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلى مَيسَرَةٍ وَأَنْ تَصَدَّقُوا خَيرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾ [٢٨٠]

٤٥٤٣ ـ وَقالَ لَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُفيَانَ، عَنْ مَنْصُورٍ وَالأَعْمَش، عَنْ أَبِي الضُّحى، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ قالَتْ: لَمَّا أُنْزِلَتِ الآيَاتُ مِنْ آخِرِ سُورَةِ البَقَرَةِ، قامَ رَسُولُ اللَّهِ ﷺ

٤٥٤١ ـ الأواخر جمع الآخرة نقيض المتقدمة.

[53] Allah's saying: "And fear the day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly." (281)

4544- Ibn Abbas "Allah be pleased with both" narrated: The last verse sent down to The Messenger of Allah "Allah's blessing and peace be upon him" was that of usury.

[54] Allah's saying: "To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah calleth you to account for it. He forgiveth whom he pleaseth, and punisheth whom he pleaseth. For Allah hath power over all things." (284)

4545- Ibn Omar "Allah be pleased with both" narrated: this verse "Whether ye show what is in your minds or conceal it, Allah calleth you to account for it" was abrogated.

[55] Allah's saying: "The Messenger believeth in what hath been revealed to him from his Lord, as do the men of Faith. Each one (of them) believeth in Allah, His angels, His books, and His Messengers. "We make no distinction (they say) between one and another of His Messengers." And they say: "We hear, and we obey: (we seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys." (285)

4546- Marwan Al'asfar narrated from one of the companions of The Prophet "Allah's blessing and peace be upon him" of whom he said: "I think he is Ibn Omar": "The verse "Whether ye show what is in your minds or conceal it, Allah calleth you to account for it" was abrogated by the verse succeeding it."

فَقَرَأَهُنَّ عَلَينا، ثُمَّ حَرَّمَ التِّجَارَةَ في الخَمْرِ.

[طرفه في: ٤٥٩].

٥٣ ـ باب ﴿وَاتَّقُوا يَوْماً تُرْجَعُونَ فِيهِ إِلَى اللَّهِ﴾ [٢٨١]

٤٥٤٤ ـ حدّثنا قَبِيصَةُ بْنُ عُقْبَةَ: حَدَّثَنَا سُفيانُ، عَنْ عاصمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ: آخِرُ آيَةٍ نَزَلَتْ عَلَى النَّبِيِّ ﷺ آيَةُ الرِّبا.

٥٤ ـ باب ﴿وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ [٢٨٤]

٤٥٤٥ ـ حدثنا مُحمَّدٌ: حدَّثنا النُّفيليّ: حدَّثَنا مِسْكِينٌ، عَنْ شُعْبَة، عَنْ خالِدٍ الحَذَّاءِ، عَنْ مروانَ الأصفرِ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النبي ﷺ، وَهوَ ابْنُ عمر: أنها قد نُسِخَتْ: ﴿وَإِنْ تُبْدُوا ما في أَنْفُسِكُمْ أَوْ تُخْفُوهُ﴾ الآيَةَ. [الحديث: ٤٥٤٥ ـ طرفه في: ٤٥٤٦].

٥٥ ـ باب ﴿آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ﴾ [٢٨٥] ءامَن

وَقالَ ابْنُ عَبَّاسٍ: ﴿إِصْراً﴾ [٢٨٦] عَهْداً. وَيُقَالُ: ﴿غُفْرَانَكَ﴾ [٢٨٥] مَغْفِرَتَكَ. ﴿فَاغْفِرْ لَنَا﴾ [٢٨٦].

• ٤٥٤٦ ـ حدّثني إِسْحاقُ: أَخْبَرَنَا رَوْحٌ: أَخْبَرَنَا شُعْبَةُ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ مَرْوَانَ الأَصْفَرِ، عَنْ رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، قالَ: أَحْسِبُهُ ابْنَ عُمَرَ ﴿إِنْ تُبْدُوا ما في أَنْفُسِكُمْ أَوْ تُخْفُوهُ﴾ قالَ: نَسَخَتْها الآيَةُ الَّتِي بَعْدَها. [طرفه في: ٤٥٤٥].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سورة آل عمران ـ ٣

تُقَاةٌ وَتَقِيَّةٌ وَاحِدَةٌ. ﴿صِرٌّ﴾ [١١٧] بَرْدٌ. ﴿شَفَا حُفْرَةٍ﴾ [١٠٣] مِثْلُ شَفَا الرَّكِيَّةِ، وَهْوَ حَرْفُهَا ﴿تُبَوِّئُ﴾ [١٢١] تَتَّخِذُ مُعَسْكَراً. المُسَوَّمُ: الَّذِي لَهُ سِيمَاءٌ بِعَلامَةٍ أَوْ بِصُوفَةٍ أَوْ بِمَا كانَ. ﴿رِبِّيُّونَ﴾ [١٤٦] الجَمِيعُ وَالوَاحِدُ رِبِّيٌّ. ﴿تَحُسُّونَهُمْ﴾ [١٥٢] تَسْتَأْصِلُونَهُمْ قَتْلاً. ﴿غُزًّى﴾ [١٥٦] واحِدُها غازٍ. ﴿سَنَكْتُبُ﴾ [١٨١] سَنَحْفَظُ. ﴿نُزُلاً﴾ [١٩٨] ثَوَاباً، وَيَجُوزُ: وَمُنْزَلٌ مِنْ عِنْدِ اللَّهِ، كَقَوْلِكَ أَنْزَلْتُهُ.

سورة آل عمران ـ قوله: (المسوّم) بفتح الواو اسم مفعول وبكسرها اسم فاعل (شارح).

ـ قوله: (ومنزل) الواو مقحمة والآية خالدين فيها نزلاً من عند الله.

ـ المطهم التامّ كلّ شيء منه على حدته فهو بارع الجمال.

(3) The Sura of Al Imran

[1] Allah's saying: "He it is who has sent down to thee the book: in it are verses basic or fundamental (of established meaning); they are the foundation of the book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical." (Al Imran 7)

4547- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" recited this verse: "He it is who has sent down to thee the book: in it are verses basic or fundamental (of established meaning); they are the foundation of the book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. Those who are firmly grounded in knowledge say: we believe in the book; the whole of it is from our Lord: and none will grasp the message except men of understanding." (Al Imran 7) then he commented: "As for those who might follow the allegorical verses, you must be warned of them. It is those whom Allah meant in his Qur'an."

[2] Allah's saying: "When she was delivered, she said: O my Lord behold I am delivered of a female child and Allah knew best what she brought forth and nowise is the male like the female. I have named her Mary, and I commend her and her offspring to thy protection from the evil one, the rejected." (36)

4548- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When any human being is born, Satan touches him, as a result of which, he went on crying, except Mary and her son (Jesus)." Abu'huraira added: Recite, if you wish, Allah's saying: "I commend her and her offspring to thy protection from the evil one, the rejected.""

[3] Allah's saying: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty." (77)

4549- Abu'wa'il narrated from Abdullah Ibn Mas'ood "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "Whoever takes a false oath to deprive somebody of his property will meet

وَقالَ مُجاهِدٌ: ﴿وَالخَيلُ المُسَوَّمَةُ﴾ [١٤] المُطَهَّمَةُ الحِسانُ.

وَقال ابنُ جُبير: ﴿وحَصُوراً﴾ [٣٩] لا يأْتِي النِّساءَ.

وَقال عِكرِمَةُ: ﴿من فَورِهِمْ﴾ [١٢٥] مِن غَضَبِهِمْ يَومَ بَدْرٍ.

وَقالَ مُجاهِدٌ: ﴿يُخرِجُ الحَيَّ مِنَ المَيِّتِ﴾ [الأنعام: ١٠٦] النُّطفَةُ تَخرُجُ مَيِّتَةً، وَيُخرِجُ مِنهَا الحَيَّ. ﴿الإِبْكَارِ﴾ [٤١] أَوَّلُ الفَجرِ. وَالعَشِيُّ: مَيلُ الشَّمسِ ـ أُراهُ ـ إِلَى أَنْ تَغرُبَ.

١ ـ باب ﴿مِنْهُ آيَاتٌ مُحْكَمَاتٌ﴾ [٧]

وَقال مُجاهِدٌ: الحَلالُ وَالحَرامُ. ﴿وَأُخَرُ مُتَشابِهاتٌ﴾ [٧] يُصَدِّقُ بَعْضُهُ بَعْضاً، كَقَوْلِهِ تَعالَى: ﴿وَما يُضِلُّ بِهِ إِلاَّ الفاسِقِينَ﴾ [البقرة: ٢٦]. وَكَقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لاَ يَعْقِلُونَ﴾ [يونس: ١٠٠]، وَكَقَوْلِهِ: ﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى﴾ [محمد: ١٧]. ﴿زَيغٌ﴾ شَكٌّ. ﴿ابْتِغاءَ الفِتْنَةِ﴾ المُشتَبِهاتِ. ﴿وَالرَّاسِخُونَ﴾ يَعلَمُونَ ﴿يَقُولُونَ آمَنَّا بِهِ﴾ [٧].

٤٥٤٧ ـ حدّثنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ التُّسْتَرِيُّ، عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنِ القاسِمِ بْنِ مُحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: تَلاَ رَسُولُ اللَّهِ ﷺ هذهِ الآيَةَ: ﴿هُوَ الذِي أَنْزَلَ عَلَيكَ الكِتابَ مِنهُ آيَاتٌ مُحكَمَاتٌ هُنَّ أُمُّ الكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الذِينَ في قُلُوبِهِمْ زَيغٌ فَيَتَّبِعُونَ ما تَشَابَهَ مِنهُ ابتِغاءَ الفِتْنَةِ وَابتِغاءَ تَأْوِيلِهِ ـ إِلَى قَولِهِ ـ أُولُوا الأَلبَابِ﴾ [٧]. قالَتْ: قالَ رَسُولُ اللَّهِ ﷺ: «فَإِذا رَأَيتِ الَّذِينَ يَتَّبِعُونَ ما تَشَابَهَ مِنهُ، فَأُولَئِكِ الَّذِينَ سَمَّى اللَّهُ، فَاحْذَرُوهُمْ».

[مسلم: كتاب العلم، باب النهي عن اتباع متشابه القرآن، رقم: ٢٦٦٥].

٢ ـ باب ﴿وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيطَانِ الرَّجِيمِ﴾ [٣٦]

٤٥٤٨ ـ حدّثني عَبْدُ اللهِ بْنُ مُحمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَن سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قال: «ما مِنْ مَوْلُودٍ يُولَدُ إِلاَّ وَالشَّيطَانُ يَمَسُّهُ حِينَ يُولَدُ، فَيَسْتَهِلُّ صَارِخاً مِن مَسِّ الشَّيطَانِ إِيَّاهُ، إِلاَّ مَرْيَمَ وَابْنَهَا». ثُمَّ يَقُولُ أَبُو هُرَيرَةَ: وَاقْرَؤُوا إِنْ شِئْتُمْ: ﴿وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيطَانِ الرَّجِيمِ﴾ [طرفه في: ٣٢٨٦].

٣ ـ باب ﴿إِنَّ الذِينَ يَشْتَرُونَ بِعَهْدِ اللهِ وَأَيْمَانِهِمْ ثَمَناً قَلِيلاً أُولَئِكَ لاَ خَلاَقَ لَهُمْ﴾ [٧٧]

لا خَيرَ. ﴿أَلِيمٌ﴾ [٧٧] مُؤْلِمٌ مُوجِعٌ، مِنَ الأَلَمِ، وَهُوَ في مَوْضِعِ مُفْعِلٍ.

٤٥٤٩ ، ٤٥٥٠ ـ حدّثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ يَمِينَ صَبْرٍ،

٤٥٤٧ ـ قوله: رأيت وأولئك بكسر التاء والكاف على خطاب عائشة وفتحهما لأبي ذرّ على أنه لكل أحد. وفي رواية: فاحذرهم بالإفراد (شارح).

٤٥٤٩، ٤٥٥٠ ـ قوله: من حلف يمين صبر ويروى من حلف على يمين صبر ويمين مصبورة كاذباً أي ألزم بها =

Allah who will be angry with him." Allah revealed: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty." (Al Imran 77)

Al'ash'ath came and said: "What has Abu Abdur'rahman (Abdullah) been telling you? This verse was revealed concerning me. I had a well in the land of a cousin of mine. The Prophet "Allah's blessing and peace be upon him" asked me to bring an evidence (to confirm my claim). I said: "I have no evidence. He said: "Let the defendant take an oath then." I said: "O Allah's Apostle! He will take a (false) oath immediately." Then The Prophet "Allah's blessing and peace be upon him" said: "Whoever takes a false oath to deprive somebody of his property will meet Allah, who will be angry with him."

4550- The same previous narration.

4551- Abdullah Ibn Abu'awfa narrated: A man displayed some goods in the market and swore by Allah that he had been offered so much for that, that which was not offered, (but he said so to cheat a Muslim). On that occasion Allah Almighty revealed: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty." (Al Imran 77)

4552- Ibn Abu'mulaika narrated: Two women were stitching shoes in a house or a room. Then one of them came out with an awl driven into her hand, and she brought a claim against the other for it. The case was brought before Ibn Abbas, who said: "Allah's Apostle "Allah's blessing and peace be upon him" said: "If people were to be given what they claim (without proving their claim) the life and property of the nation would be lost." Will you remind her (The defendant) of Allah, and recite before her: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty." (Al Imran 77)

So they reminded her and she confessed. Ibn Abbas then said: The Prophet "Allah's blessing and peace be upon him" said: "The oath is to be taken by the defendant (in the absence of any proof against him)."

لِيَقْتَطِعَ بِهَا مالَ امرئٍ مُسْلِمٍ، لَقِيَ اللَّهَ وَهوَ عَلَيهِ غَضْبَانُ». فَأَنْزَلَ اللَّهُ تَصْدِيقَ ذلكَ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيمَانِهِمْ ثَمَناً قَليلاً أولئِكَ لا خَلاقَ لَهُمْ في الآخِرَةِ﴾ إلى آخِرِ الآيَةِ. قال: فَدَخلَ الأَشعثُ بنُ قيسٍ وَقال: ما يُحدِّثُكُم أبو عَبْدِ الرَّحمنِ؟ قُلنا: كذا وكذا، قال: فِيَّ أُنزِلَتْ، كانَتْ لِي بِئرٌ في أَرْضِ ابنِ عَمّ لِي، قالَ النَّبيُّ ﷺ: «بَيِّنَتُكَ أَوْ يَمينُهُ». فَقُلتُ: إذاً يَحلِفَ يَا رَسُولَ اللَّهِ، فَقالَ النَّبيُّ ﷺ: «مَنْ حَلَفَ عَلى يَمِينِ صَبرٍ، يَقتَطِعُ بِها مالَ امرِئٍ مُسلِمٍ، وَهُوَ فيها فاجِرٌ، لَقِيَ اللَّهَ وَهُو عَلَيهِ غَضْبانُ». [طرفه في: ٢٣٥٦].

٤٥٥١ ـ حدّثنا عليٌّ: هُوَ ابنُ أبي هاشِمٍ: سمعَ هُشَيماً: أَخبَرَنا العَوَّامُ بنُ حَوْشَبٍ، عَنْ إِبْرَاهِيمَ بنِ عَبْدِ الرَّحْمنِ، عَنْ عَبْدِ اللَّهِ بنِ أَبي أَوفى رَضِيَ اللَّهُ عَنْهُما: أَنَّ رَجُلاً أَقامَ سِلعَةً في السُّوقِ، فَحَلَفَ فيهَا: لَقَدْ أَعْطَى بِهَا ما لَمْ يُعْطَهُ، لِيُوقِعَ فيهَا رَجُلاً مِنَ المُسْلِمينَ، فَنَزَلَتْ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيمَانِهِمْ ثَمَناً قَلِيلاً﴾ إلى آخِرِ الآيَةِ.

[طرفه في: ٢٠٨٨].

٤٥٥٢ ـ حدّثنا نَصْرُ بنُ عَليِّ بنِ نَصرٍ: حَدَّثَنا عَبْدُ اللَّهِ بنُ دَاوُدَ، عَنِ ابنِ جُرَيجٍ، عَنِ ابنِ أَبي مُلَيكَةَ: أَنَّ امرَأَتَينِ كانَتَا تَخْرِزَانِ في بَيتٍ، أو في الحُجْرَةِ، فَخَرَجتْ إِحْداهُمَا وَقَدْ أُنفِذَ بِإِشْفًى في كَفِّهَا، فَادَّعَتْ عَلى الأُخرى، فَرُفِعَ إلى ابنِ عَبَّاسٍ، فَقَالَ ابنُ عَبَّاسٍ: قالَ رَسُولُ اللَّهِ ﷺ: «لَوْ يُعْطَى النَّاسُ بِدَعوَاهُمْ، لَذَهَبَ دِماءُ قَوْمٍ وَأَموالُهُمْ». ذَكِّرُوها بِاللَّهِ، وَاقرَؤُوا عَلَيهَا: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ﴾ فَذَكَّرُوها فَاعْتَرَفَتْ، فَقَالَ ابنُ عَبّاسٍ: قالَ النَّبيُّ ﷺ: «اليَمِينُ عَلى المُدَّعى عَلَيهِ».

[طرفه في: ٢٥١٤].

٤ ـ باب ﴿قُلْ يَا أَهْلَ الكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَنْ لا نَعْبُدَ إِلا اللَّهَ﴾ [٦٤]، سَوَاءٌ: قَصْدٌ

٤٥٥٣ ـ حدّثني إِبْرَاهِيمُ بنُ موسى، عَنْ هِشَامٍ، عَنْ مَعْمَرٍ (ح). وَحَدَّثَني عَبْدُ اللَّهِ بنُ مُحَمَّدٍ: حَدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني عُبَيدُ اللَّهِ بنُ عَبْدِ اللَّهِ بنِ

= وحبس عليها وكانت لازمة لصاحبها من جهة الحكم وقيل لها: مصبورة وإن كان صاحبها في الحقيقة هو المصبور لأنه إنما صبر أي حبس من أجلها فوصفت بالصبر وأضيفت إليه مجازاً كذا في النهاية (مصححه).

٤٥٥١ ـ قوله: لقد أعطى بهذا الضبط ويجوز ضم الهمزة وكسر الطاء انظر الشارح.

٤٥٥٢ ـ الخرز في الجلد كالخياطة في الثوب وبابه: ضرب وقتل.

ـ الإشفى آلة الخرز للإسكاف ينوّن على أنه إفعل ولا ينوّن على أنه فعلى كذكرى والجمع الأشافي تقول: مواعظه لقلوب الأولياء أشاف، وفي أكباد الأعداء أشاف. الأول جمع جمع الشفاء (مصحح).

باب ٤ ـ قوله: سواء بالجر على الحكاية ولأبي ذر سواء بالنصب ويجوز الرفع (شارح مختصراً).

٤٥٥٣ ـ قوله: (أن يؤثروا) الخ ويروى أن يؤثر عليّ الكذب بالبناء للمفعول مع الإفراد كما في العينيّ وهو أقرب إلى =

[4] Allah's saying: "Say: O People of the Book come to common terms as between us and you: that we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, lords and patrons other than Allah. If then they turn back, say ye: bear witness that we (at last) are Muslims (bowing to Allah's will)" (64)

4552- Ibn Abbas "Allah be pleased with both" narrated: Abu'sufyan narrated to me personally, saying: "I set out during the Truce that had been concluded between me and Allah's Apostle. While I was in Sham, a letter sent by The Prophet "Allah's blessing and peace be upon him" was brought to Heraclius. Dihya Al'kalbi had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said: "Is there anyone from the people of this man who claims to be a prophet?" People replied: "Yes." So I along with some of Quraishi men were called and we entered upon Heraclius, and we were seated in front of him. He asked: "Who amongst you is closely more related to that man who claims to be a Prophet?" Abu'sufyan replied: "I am the nearest relative to him (amongst the group). Then I was brought close to him and my companions were make to stand behind me." Abu'sufyan added: "Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (The Prophet) and that if I told a lie they (my companions) should contradict me." Abu'sufyan added: "By Allah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about The Prophet. He said to his translator: ask him: What is his family status amongst you? I replied: He belongs to a good noble family amongst us. He said: Was anybody amongst his ancestors a king? I replied: No. Heraclius asked: do the nobles or the poor follow him? I replied: only the poor people do follow him. He said: Are his followers increasing or decreasing (day after day)? I replied: They are increasing. He then asked: Does anybody amongst those who embrace his religion become displeased and reject it afterwards? I replied: No. Heraclius said: Have you ever accused him of telling lies before his claim (to be a Prophet)? I replied: No. Heraclius said: Does he break his promises? I replied: No. We are at armistice with him but we do not know what he will do in it. I could not find opportunity to say anything against him except that. Heraclius asked: have you ever had a war with him? I replied: Yes. Then he asked: What was the result of the battles? I replied: Sometimes he was victorious and sometimes we were. Heraclius further asked: has anybody amongst you ever claimed the same (To be a Prophet) before him? I replied: No.

Heraclius asked the translator to convey to me the following: "I asked you about his family and your reply was that he belonged to a very noble family. In fact, all the Apostles come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing; and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous one's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative. If it had been in the affirmative, I would have thought that this might have wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said. Your reply was in the negative. Therefore, I wondered how a person who does not tell a lie about others could ever tell a lie about Allah. I then asked you whether the rich or the poor people followed him. You replied that only the poor men followed him. In fact, all Apostles have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. Indeed, this is the way of true faith, until it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and rejected it. Your reply was in the negative. As a matter of fact, this is (the sign of) true faith, when its delight enters the hearts with which it mixes completely. I asked you whether he had ever betrayed. You replied in the negative. However, the Apostles never betray. Then I asked you whether anybody amongst you ever claimed the same (To be a Prophet) before him; and your answer was in the negative."

عُتْبَةَ قالَ: حَدَّثَني ابْنُ عَبَّاسٍ قالَ: حَدَّثَني أَبُو سُفْيانَ مِنْ فِيهِ إِلَى فِيَّ قالَ: انْطَلَقْتُ في المُدَّةِ الَّتي كانَتْ بَيْني وَبَيْنَ رَسُولِ اللهِ ﷺ قالَ: فَبَيْنا أَنا بِالشَّأْمِ إِذْ جِيءَ بِكِتابٍ مِنَ النَّبيِّ ﷺ إِلى هِرَقْلَ، قالَ: وَكانَ دِحْيَةُ الكَلْبيُّ جاءَ بِهِ، فَدَفَعَهُ إِلى عَظِيمِ بُصْرَى، فَدَفَعَهُ عَظِيمُ بُصْرَى إِلى هِرَقْلَ، قالَ: فَقالَ هِرَقْلُ: هَلْ هَا هُنا أَحَدٌ مِنْ قَوْمِ هذا الرَّجُلِ الَّذي يَزْعُمُ أَنَّهُ نَبيٌّ؟ فَقالُوا: نَعَمْ، قالَ: فَدُعِيتُ في نَفَرٍ مِنْ قُرَيْشٍ، فَدَخَلْنا عَلَى هِرَقْلَ، فَأُجْلِسْنا بَيْنَ يَدَيْهِ، فَقالَ: أَيُّكُمْ أَقْرَبُ نَسَباً مِنْ هذا الرَّجُلِ الَّذي يَزْعُمُ أَنَّهُ نَبيٌّ؟ فَقالَ أَبُو سُفْيانَ: فَقُلْتُ: أَنا، فَأَجْلَسُونِي بَيْنَ يَدَيْهِ، وَأَجْلَسُوا أَصْحابي خَلْفي، ثُمَّ دَعا بِتَرْجُمانِهِ، فَقالَ: قُلْ لَهُمْ: إِنِّي سائِلٌ هذا عَنْ هذا الرَّجُلِ الَّذي يَزْعُمُ أَنَّهُ نَبيٌّ، فَإِنْ كَذَبَنِي فَكَذِّبُوهُ، قالَ أَبُو سُفْيانَ: وَايْمُ اللهِ، لَوْلا أَنْ يُؤْثِرُوا عَلَيَّ الكَذِبَ لَكَذَبْتُ، ثُمَّ قالَ لِتَرْجُمانِهِ: سَلْهُ كَيْفَ حَسَبُهُ فِيكُمْ؟ قالَ: قُلْتُ: هُوَ فِينا ذُو حَسَبٍ، قالَ: فَهَلْ كانَ مِنْ آبائِهِ مَلِكٌ؟ قالَ: قُلْتُ: لا، قالَ: فَهَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالكَذِبِ قَبْلَ أَنْ يَقُولَ ما قالَ؟ قُلْتُ: لا، قالَ أَيَتَّبِعُهُ أَشْرافُ النَّاسِ أَمْ ضُعَفاؤُهُمْ؟ قالَ: قُلْتُ: بَلْ ضُعَفاؤُهُمْ، قالَ: يَزِيدُونَ أَوْ يَنْقُصُونَ؟ قالَ: قُلْتُ: لا بَلْ يَزِيدُونَ قالَ هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخْطَةً لَهُ؟ قالَ: قُلْتُ: لا، قالَ فَهَلْ قاتَلْتُمُوهُ؟ قالَ قُلْتُ نَعَمْ، قالَ: فَكَيْفَ كانَ قِتالُكُمْ إِيَّاهُ؟ قالَ: قُلْتُ: تَكُونُ الحَرْبُ بَيْنَنا وَبَيْنَهُ سِجالاً، يُصِيبُ مِنَّا وَنُصِيبُ مِنْهُ، قالَ: فَهَلْ يَغْدِرُ؟ قالَ: قُلْتُ لاَ، وَنَحْنُ مِنْهُ في هذِهِ المُدَّةِ لا نَدْرِي ما هُوَ صانِعٌ فِيها، قالَ: وَاللهِ ما أَمْكَنَنِي مِنْ كَلِمَةٍ أُدْخِلُ فِيها شَيْئاً غَيْرَ هذِهِ، قالَ: فَهَلْ قالَ هذا القَوْلَ أَحَدٌ قَبْلَهُ؟ قُلْتُ: لاَ، ثُمَّ قالَ لِتُرْجُمانِهِ: قُل لَهُ: إِنِّي سَأَلْتُكَ عَنْ حَسَبِهِ فِيكُمْ، فَزَعَمْتَ أَنَّهُ فِيكُمْ ذُو حَسَبٍ، وَكَذلِكَ الرُّسُلُ تُبْعَثُ في أَحْسابِ قَوْمِها، وَسَأَلْتُكَ هَلْ كانَ في آبائِهِ مَلِكٌ، فَزَعَمْتَ أَنْ لا، فَقُلْتُ: لَوْ كانَ مِنْ آبائِهِ مَلِكٌ، قُلْتُ رَجُلٌ يَطْلُبُ مُلْكَ آبائِهِ، وَسَأَلْتُكَ عَنْ أَتْباعِهِ أَضُعَفاؤُهُمْ أَمْ أَشْرافُهُمْ، فَقُلْتَ: بَلْ ضُعَفاؤُهُمْ، وَهُمْ أَتْباعُ الرُّسُلِ، وَسَأَلْتُكَ: هَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالكَذِبِ قَبْلَ أَنْ يَقُولَ ما قالَ، فَزَعَمْتَ أَنْ لا، فَعَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدَعَ الكَذِبَ عَلَى النَّاسِ، ثُمَّ يَذْهَبَ فَيَكْذِبَ عَلَى اللهِ، وَسَأَلْتُكَ: هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخْطَةً لَهُ، فَزَعَمْتَ أَنْ لاَ، وَكَذلِكَ الإِيمانُ إِذا خالَطَ بَشاشَةَ القُلُوبِ، وَسَأَلْتُكَ هَلْ يَزِيدُونَ أَمْ يَنْقُصُونَ، فَزَعَمْتَ أَنَّهُمْ يَزِيدُونَ، وَكَذلِكَ الإِيمانُ حَتَّى يَتِمَّ، وَسَأَلْتُكَ هَلْ قاتَلْتُمُوهُ، فَزَعَمْتَ أَنَّكُمْ قاتَلْتُمُوهُ، فَتَكُونُ الحَرْبُ بَيْنَكُمْ وَبَيْنَهُ سِجالاً، يَنالُ مِنْكُمْ وَتَنالُونَ مِنْهُ، وَكَذلِكَ الرُّسُلُ تُبْتَلَى، ثُمَّ تَكُونُ لَهُمُ العاقِبَةُ، وَسَأَلْتُكَ هَل يَغْدِرُ فَزَعَمْتَ أَنَّهُ لاَ يَغْدِرُ، وَكَذلِكَ الرُّسُلُ لاَ تَغْدِرُ، وَسَأَلْتُكَ هَل قالَ أَحَدٌ هذا القَوْلَ قَبْلَهُ، فَزَعَمْتَ أَنْ لاَ، فَقُلْتُ: لَوْ كانَ قالَ هذا

= الصواب وفي نهاية ابن الأثير لولا أن يأثروا عني الكذب، أي يروونه عني ويحكون وهو الصواب يقال: أثرت الحديث أثراً من باب قتل إذا نقلته ومنه الأثر وهو الحديث المأثور أي المنقول وأما آثره بالمدّ من باب الإفعال فمعناه فضله ا هـ مصحح.

ـ قوله: (سخطه) بضم السين وفتحها كذا في الشارح وقال العيني السخطة بالتاء عنما هي بفتح السين فقط ا هـ.

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Heraclius said: What does he order you to do? I said: He requires us to worship Allah alone, not to worship anything along with Him, and to abandon all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our Kith and kin. If what you have said is true, he will very soon occupy this place beneath my feet. I knew it from the scriptures. That is, he was going to appear but I did not know that he would be from you. Indeed, if I could reach him definitely, I would go immediately to meet him. If I were with him, I would certainly wash his feet."

Heraclius then asked for the letter addressed by Allah's Apostle, which was delivered by Dihya to the Governor of Busra, who handed it over to Heraclius to read. The letter went as follows: "In the name of Allah the most gracious, the Most Merciful. From Mohammad Allah's Apostle to Heraclius the ruler of Byzantine. Peace be upon he, who follows the right path. Furthermore I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward. But if you reject this invitation of Islam you will commit a sin by misguiding your subjects (of peasants)": "Say: O People of the Book come to common terms as between us and you: that we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, lords and patrons other than Allah. If then they turn back, say ye: bear witness that we (at last) are Muslims (bowing to Allah's will)" (64).

Abu'sufyan then added: "When Heraclius had finished his speech and had read the letter, there was a great noise and cry in the Royal Court. Therefore, we were turned out of the court. I told my companions that the case of Ibn Abu'kabsha (The Prophet Mohammad) has become so prominent that even the King of Banul'asfar (Romans) is afraid of him. Then I started to become sure that he (The Prophet) would be the conqueror in the near future until I embraced Islam.

Heraclius invited all the heads of the Romans to assemble in his palace. Then he said: "O Romans! If success is your desire and if you seek right guidance and want your empire to survive, (then give a pledge of allegiance to this Prophet)." They ran towards the gates of the palace like onagers but found the doors closed. (When Heraclius realized their hatred towards Islam), he ordered: " bring them back." When they were brought back, he said: "What I already said was just to test the strength of your conviction and I have seen it." The people prostrated before him and became pleased with him.

[5] Allah's saying: "By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well." (92)

4554- Anas Ibn Malik "Allah be pleased with him" narrated: "Abu'talha had more property of date-palm trees gardens than any other amongst the Ansar in Medina, the most beloved of which to him was Bairuha garden, and it was in front of the Mosque of The Prophet "Allah's blessing and peace be upon him". Allah's Apostle "Allah's blessing and peace be upon him" used to go there and used to drink its nice water." Anas added: "When this verse was revealed: "By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well" (Al Imran 92) Abu'talha said to Allah's Apostle "Allah's blessing and peace be upon him": "O Allah's Apostle! Allah, the Blessed, the Superior says: "By no means shall ye attain righteousness unless ye give (freely) of that which ye love." No doubt, Bairuha garden is the most beloved of all my property to me. So I want to give it in charity in Allah's Cause. I expect its reward from Allah. O Allah's Apostle! Spend it where Allah makes you think it feasible."

القَوْلَ أَحدٌ قَبْلَهُ، قلتُ رَجلٌ ائتَمَّ بقوْلٍ قيلَ قَبْلَهُ، قالَ: ثُمَّ قالَ: بِمَ يَأْمُرُكُمْ؟ قالَ: قُلتُ: يَأْمُرُنا بالصَّلاةِ، وَالزَّكاةِ، وَالصِّلَةِ، وَالعَفافِ، قالَ: إنْ يَكُ ما تَقُولُ فيه حَقّاً فإنَّهُ نَبِيٌّ، وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خارِجٌ، ولَمْ أَكُ أَظُنُّهُ مِنكُمْ، وَلو أنِّي أَعْلَمُ أَنِّي أَخْلُصُ إليهِ لأَحْبَبْتُ لِقاءَهُ، وَلَوْ كُنْتُ عِندَهُ لَغَسلتُ عَنْ قدميهِ، وَلَيَبْلُغَنَّ مُلكُهُ ما تحتَ قَدَمَيَّ، قال: ثُمَّ دَعا بكتابِ رَسولِ اللهِ ﷺ فقرأَهُ، فإذا فِيهِ: «بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ، سَلامٌ عَلَى مَنِ اتَّبَعَ الهُدَى، أَمَّا بَعْدُ: فَإِنِّي أَدْعُوكَ بِدِعايَةِ الإِسْلامِ، أَسْلِمْ تَسْلَمْ، وَأَسْلِمْ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَينِ فَإِنْ تَوَلَّيتَ فَإِنَّ عَلَيكَ إِثْمَ الأَرِيسِيِّينَ. و﴿يَا أَهْلَ الكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَنْ لا نَعْبُدَ إِلاَّ اللَّهَ إِلَى قَوْلِهِ ـ اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾» [٦٤]. فَلَمَّا فَرَغَ مِنْ قِرَاءَةِ الكِتَابِ، ارْتَفَعَتِ الأَصْوَاتُ عِنْدَهُ وَكَثُرَ اللَّغَطُ، وَأُمِرَ بِنَا فَأُخْرِجْنَا، قالَ: فَقُلْتُ لأَصْحَابِي حِينَ خَرَجْنَا: لَقَدْ أَمِرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ، إِنَّهُ لَيَخافُهُ مَلِكُ بَنِي الأَصْفَرِ، فَمَا زِلْتُ مُوقِناً بِأَمْرِ رَسُولِ اللَّهِ ﷺ أَنَّهُ سَيَظْهَرُ حَتَّى أَدْخَلَ اللَّهُ عَلَيَّ الإِسْلامَ.

قالَ الزُّهْرِيُّ: فَدَعا هِرَقْلُ عُظَماءَ الرُّومِ، فَجَمَعَهُمْ في دَارٍ لَهُ، فَقَالَ: يا مَعْشَرَ الرُّومِ، هَلْ لَكُمْ في الفَلاحِ وَالرَّشَدِ آخِرَ الأَبَدِ، وَأَنْ يَثْبُتَ لَكُمْ مُلْكُكُمْ؟ قالَ: فَحَاصُوا حَيْصَةَ حُمُرِ الوَحْشِ إِلَى الأَبْوَابِ، فَوَجَدُوهَا قَدْ غُلِّقَتْ، فَقَالَ: عَلَيَّ بِهِمْ، فَدَعا بِهِمْ فَقَالَ: إِنِّي إِنَّمَا اخْتَبَرْتُ شِدَّتَكُمْ عَلَى دِينِكُمْ، فَقَدْ رَأَيْتُ مِنْكُمْ الَّذِي أَحْبَبْتُ، فَسَجَدُوا لَهُ، وَرَضُوا عَنْهُ.

[طرفه في: ٧].

٥ ـ باب ﴿لَنْ تَنالُوا البِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ـ إِلى ـ بِهِ عَلِيمٌ﴾ [٩٢]

٤٥٥٤ ـ حدّثنا إسْماعِيلُ قالَ: حَدَّثَني مالِكٌ، عَنْ إِسْحاقَ بنِ عَبْدِ اللَّهِ بنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَسَ بنَ مالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كانَ أَبُو طَلْحَةَ أَكْثَرَ أَنْصارِيٍّ بِالمَدِينَةِ نَخْلاً، وَكانَ أَحَبَّ أَمْوالِهِ إِلَيْهِ بِيرُحاءَ، وَكانَتْ مُسْتَقْبِلَةَ المَسْجِدِ، وَكانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُها وَيَشْرَبُ مِنْ ماءٍ فِيها طَيِّبٍ، فَلَمَّا أُنْزِلَتْ: ﴿لَنْ تَنالُوا البِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ قامَ أَبُو طَلْحَةَ، فَقالَ: يا رَسُولَ اللَّهِ، إِنَّ اللَّهَ يَقُولُ: ﴿لَنْ تَنالُوا البِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ وَإِنَّ أَحَبَّ أَمْوالِي إِلَيَّ بِيرُحاءَ، وَإِنَّها صَدَقَةٌ لِلَّهِ، أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ اللَّهِ، فَضَعْهَا يا رَسُولَ اللَّهِ حَيْثُ أَرَاكَ اللَّهُ، قالَ رَسُولُ اللَّهِ

= ـ الأريسيين الزراعين.

ـ قوله: (لقد أمر) الخ أي عظم شأن ابن أبي كبشة كنية أبي النبيّ ﷺ من الرضاع.

ـ قوله: (الرشد) بهذا الضبط ولأبي ذرّ بضم الراء وسكون المعجمة (شارح).

ـ قوله: فحاصوا الخ أي نفروا نفرتها.

٤٥٥٤ ـ قوله: (بيرحاء) أشهر الوجوه فيه فتح الباء الموحدة وسكون الياء آخر الحروف وفتح الراء وبالحاء المهملة مقصوراً وهو بستان بالمدينة فيه ماء قاله العينيّ ومقتضاه أنّ بيرحى كفيعلى وهو الذي عليه أهل اللغة كما قدّمنا من المجد (مصحح). =

On that Allah's Apostle "Allah's blessing and peace be upon him" said: “Bravo! It is useful property. I have heard what you have said (O Abu'talha), and I think it would be proper if you gave it to your Kith and kin.” Abu'talha said: “I will do so, O Allah's Apostle.” Then Abu'talha distributed that garden amongst his relatives and his cousins."

4555- Anas “Allah be pleased with him” resumed narrating: “He distributed it between Hassan and Obai. Though I am closer in relationship to him, he gave me nothing of it.”

[6] Allah’s saying: “Say: bring ye the law and study it, if ye men of truth.” (93)

4556- Abdullah Ibn Omar "Allah be pleased with both" reported: The Jews came to Allah's Apostle "Allah's blessing and peace be upon him" with a man and a woman from amongst them who had committed adultery. Allah's Apostle "Allah's blessing and peace be upon him" said to them: "What do you find in the Torah (old Testament regarding this case)?" They replied: “We announce their crime and lash them." He asked: “Do not you find in The Torah (the legal punishment of) stoning?” they replied: “No.” Abdullah Ibn Salam said: "You are liars; bring ye the law and study it, if ye men of truth.” They brought and opened the Torah and one of them put his hand on the Verse of stoning and read the verses preceding and following it. But, when his hand was lifted, the Verse of stoning was written there. They said: "This is the Verse of stoning.” The Prophet "Allah's blessing and peace be upon him" then gave the order that both of them should be stoned to death. They were stoned near the place where biers used to be placed near the Mosque. Abdullah Ibn Omar said: "I saw the man leaning over the woman to shelter her from the stones."

[7] Allah’s saying: “Ye are the best of people, evolved for mankind. Enjoining what is right, forbidding what is wrong, and believing in Allah.” (110)

4557- Abu’huraira “Allah be pleased with him” narrated: Allah’s saying: “Ye are the best of people, evolved for mankind: enjoining what is right, forbidding what is wrong, and believing in Allah” means: the best of people for the people, as you bring them with chains on their necks till they embrace Islam.

ﷺ: «بَخٍ، ذلِكَ مالٌ رَايِحٌ، ذلِكَ مالٌ رَايِحٌ، وَقَدْ سَمِعْتُ ما قُلتَ، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا في الأقْرَبِينَ». قالَ أبو طلحة: أفعلُ يا رسولَ اللهِ، فقسمها أبو طلحة في أقارِبِهِ، وبني عمِّهِ.

قالَ عَبْدُ اللَّهِ بْنُ يُوسُفَ وَرَوْحُ بْنُ عُبادَةَ: «ذلِكَ مالٌ رَابِحٌ».

حدثني يحيى بن يحيى قال: قرأتُ على مالِكٍ: «مالٌ رَايِحٌ». [طرفه في: ١٤٦١].

٤٥٥٥ ـ حدّثنا مُحمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الأنْصارِيُّ قالَ: حَدَّثَني أَبي، عَنْ ثُمامَةَ، عَنْ أنس رَضِيَ اللَّهُ عَنْهُ قال: فَجعَلَها لِحَسّانَ وأُبَيٍّ، وَأنا أقْرَبُ إِلَيهِ، وَلَمْ يَجْعَلْ لِي مِنْهَا شَيئاً. [طرفه في: ١٤٦١].

٦ ـ باب ﴿قُلْ فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ﴾ [٩٣]

٤٥٥٦ ـ حدَّثني إِبْراهيمُ بْنُ المُنْذِرِ: حَدَّثَنَا أَبُو ضَمْرَةَ: حَدَّثَنَا مُوسى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بن عُمَرَ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ اليَهُودَ جاؤُوا إِلَى النَّبِيِّ ﷺ بِرَجُلٍ مِنْهُم وَامْرَأَةٍ قَدْ زَنَيَا، فَقالَ لَهُمْ: «كَيفَ تَفعَلُونَ بِمَنْ زَنَى مِنكُمْ»؟. قالُوا نُحَمِّمُهُمَا وَنَضرِبُهُمَا، فَقالَ: «لا تَجِدُونَ في التَّوْرَاةِ الرَّجْمَ»؟. فَقالُوا: لا نَجِدُ فِيهَا شَيئاً، فَقالَ لَهُمْ عَبْدُ اللَّهِ بْنُ سَلامٍ، كَذَبْتُمْ، فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ، فَوَضَعَ مِدْرَاسُهَا الَّذِي يُدَرِّسُهَا مِنْهُمْ كَفَّهُ عَلَى آيَةِ الرَّجْمِ، فَطَفِقَ يَقْرَأُ ما دُونَ يَدِهِ وَمَا وَرَاءَهَا، وَلاَ يَقْرَأُ آيَةَ الرَّجْمِ، فَنَزَعَ يَدَهُ عَنْ آيَةِ الرَّجْمِ فَقَالَ: ما هذِهِ؟ فَلَمَّا رَأَوْا ذلِكَ قَالُوا: هِيَ آيَةُ الرَّجْمِ، فَأَمَرَ بِهِمَا فَرُجِمَا قَرِيباً مِنْ حَيثُ مَوْضِعُ الجَنائِزِ عِنْدَ المَسْجِدِ، فَرَأَيتُ صاحِبَهَا يَجْنَأُ عَلَيهَا، يَقِيهَا الحِجارَةَ. [طرفه في: ١٣٢٩].

٧ ـ باب ﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾ [١١٠]

٤٥٥٧ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُفْيَانَ، عَنْ مَيسَرَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: ﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾. قالَ: خَيرَ النَّاسِ لِلنَّاسِ، تَأْتُونَ بِهِمْ في السَّلاسِلِ في أَعْنَاقِهِمْ، حَتَّى يَدْخُلُوا في الإِسْلامِ. [طرفه في: ٣٠١٠].

= ـ قوله: (بخ) بهذا الضبط كهل وبل غير مكررة هنا كذا في الشارح ومقتضى شرح العيني أنها مكررة حيث قال: وهي كلمة تقال عند المدح والرضا بالشيء والتكرار للمبالغة ا هـ.

ـ قوله: مال رايح بالمثناة التحتية من الرواح أي من شأنه الذهاب والفوات فإذا ذهب في الخير فهو أولى وكررها ثنتين للمبالغة كذا في الشارحين العينيّ والقسطلانيّ.

٤٥٥٥ ـ قوله: (التحميم) تسويد الوجه بالحمم وهو الفحم.

ـ قوله: (مدارسها) بكسر الميم مفعال من أبنية المبالغة أي صاحب دراسة كتبهم.

ـ قوله: (يدرسها) بهذا الضبط وفي نسخة يدرسها بفتح أوّله وسكون الدال وضم الراء مخففة (شارح).

ـ يجنأ أي يميل عليها ويكب.

[8] Allah's saying: "Remember two of your parties meditated cowardice; but Allah was their protector, and in Allah should the faithful (ever) put their trust." (122)

4558- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The following Verse was revealed concerning us: "Remember two of your parties meditated cowardice; but Allah was their protector, and in Allah should the faithful (ever) put their trust." (122) Indeed, we were the two parties, i.e. Banu'haritha and Banu'salama. We do not wish, or I would not have been pleased if it had not been revealed, for Allah says: "Allah was their Protector."

[9] Allah's saying: "Not for thee, (but for Allah), is the decision: whether he turns his mercy to them, or punishes them; for they are indeed wrongdoers." (128)

4559- Salim's father narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" on raising his head from the bowing in the last rak'a of the Fajr prayer, saying: "O Allah, curse such-and-such person and such-and-such person, and such-and-such person." This was after saying: "Allah hears he, who sends his praises to Him, O our Lord, all praises be to you." So Allah revealed: "Not for thee, (but for Allah), is the decision: whether he turns his mercy to them, or punishes them; for they are indeed wrongdoers."

4560- Abu'huraira "Allah be pleased with him" narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" wanted to invoke evil against, or good upon somebody, he used to do so after bowing (in the prayer). Sometimes after saying: "Allah hears he, who sends his praises to Him, O our lord! All praises be to you" he would say: "O Allah. Save Al'walid Ibn Al'walid, Salama Ibn Hesham, and Aiyyash Ibn Abu'rabie'a. O Allah! Inflict Your Severe Torture on Mudar (tribe) and strike them with (famine) years like those of Joseph." The Prophet "Allah's blessing and peace be upon him" used to invoke in a loud voice. He also used to say in many of his Fajr prayers: "O Allah! Curse so-and-so and so-and-so" naming some of the Arab tribes till Allah revealed: "Not for thee, (but for Allah), is the decision: whether he turns his mercy to them, or punishes them; for they are indeed wrongdoers." (128)

[10] Allah's saying: "Behold! Ye were climbing up the high ground, without even casting a side-glance at anyone, and the Messenger in your rear was calling you back. There did Allah give you one distress after another by way of requital, to teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you. For Allah is well aware of all that ye do." (153)

4561- Abu'is'haq narrated: I heard Al'bara Ibn Azib "Allah be pleased with both" saying: "On The Day of (The Holy Battle of) Ohud, The Messenger of Allah "Allah's blessing and peace be upon him" appointed Abdullah Ibn Jubair as the leader of the archers. But they (Muslims) were defeated and retreated. This is what was meant by (Allah's saying): "and the Messenger in your rear was calling you back." Only twelve men remained steadfast with The Messenger of Allah "Allah's blessing and peace be upon him"."

٨ ـ باب ﴿إِذْ هَمَّتْ طَائِفَتانِ مِنكُمْ أَنْ تَفْشَلا﴾ [١٢٢]

٤٥٥٨ ـ حدّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حَدَّثَنا سُفْيانُ قالَ: قالَ عَمْرٌو: سَمِعْتُ جابِرَ بْنَ عَبْدِ اللهِ رَضِيَ اللّهُ عَنهُما يَقُولُ: فِينا نَزَلَتْ: ﴿إِذْ هَمَّتْ طائِفَتانِ مِنكُمْ أَنْ تَفْشَلا واللّهُ وَلِيُّهُما﴾ قال: نَحْنُ الطّائِفَتانِ: بَنُو حارِثَةَ وَبَنُو سَلِمَةَ، وَما نُحِبُّ ـ وَقالَ سُفيانُ مَرَّةً: وَما يَسُرُّنِي ـ أَنَّها لَمْ تُنْزَلْ، لِقَوْلِ اللّهِ: ﴿وَاللّهُ وَلِيُّهُمَا﴾. [طرفه في: ٤٠٥١].

٩ ـ باب ﴿لَيسَ لكَ مِنَ الأمْرِ شيءٌ﴾ [١٢٨]

٤٥٥٩ ـ حدّثنا حِبّانُ بْنُ مُوسى: أَخْبَرَنا عَبْدُ اللّهِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَني سالِمٌ، عَنْ أَبيهِ: أَنَّهُ سَمِعَ رَسُولَ اللّهِ ﷺ إذا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ في الرَّكْعَةِ الآخِرَةِ مِنَ الفَجْرِ يَقُولُ: «اللّهُمَّ العَنْ فُلاناً وَفُلاناً وَفُلاناً». بَعْدَ ما يَقُولُ: «سَمِعَ اللّهُ لِمَنْ حَمِدَهُ، رَبَّنا وَلَكَ الحَمْدُ»، فَأَنْزَلَ اللّهُ: ﴿لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ ـ إِلَى قَوْلِهِ ـ فَإِنَّهُمْ ظَالِمُونَ﴾. رَواهُ إِسْحاقُ بْنُ راشِدٍ، عَنِ الزُّهْرِيِّ. [طرفه في: ٤٠٦٩].

٤٥٦٠ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنا إِبْراهِيمُ بْنُ سَعْدٍ: حَدَّثَنا ابْنُ شِهابٍ، عَنْ سَعِيدِ ابْنِ المُسَيَّبِ وَأَبي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللّهُ عَنْهُ: أَنَّ رَسُولَ اللّهِ ﷺ كانَ إِذا أَرادَ أَنْ يَدْعُوَ عَلى أَحَدٍ، أَوْ يَدْعُوَ لأَحَدٍ، قَنَتَ بَعْدَ الرُّكُوعِ، فَرُبَّما قالَ، إِذا قالَ: سَمِعَ اللّهُ لِمَنْ حَمِدَهُ: «اللّهُمَّ رَبَّنا لَكَ الحَمْدُ، اللّهُمَّ أَنْجِ الوَلِيدَ بْنَ الوَلِيدِ، وَسَلَمَةَ بْنَ هِشامٍ، وَعَيّاشَ بْنَ أَبي رَبِيعَةَ، اللّهُمَّ اشْدُدْ وَطْأَتَكَ عَلى مُضَرَ، وَاجْعَلْها سِنِينَ كَسِني يُوسُفَ». يَجْهَرُ بِذلِكَ، وَكانَ يَقُولُ في بَعْضِ صَلاتِهِ في صَلاةِ الفَجْرِ: «اللّهُمَّ العَنْ فُلاناً وَفُلاناً». لأَحْياءٍ مِنَ العَرَبِ، حَتّى أَنْزَلَ اللّهُ: ﴿لَيسَ لَكَ مِنَ الأَمْرِ شَيْءٌ﴾ الآيَةَ.

[طرفه في: ٧٩٧].

١٠ ـ باب ﴿وَالرَّسُولُ يَدعُوكُمْ في أُخْرَاكُمْ﴾ [١٥٣]

وَهُوَ تَأْنِيثُ آخِرِكُمْ.

وَقالَ ابْنُ عَبّاسٍ: ﴿إِحْدَى الحُسْنَيَيْنِ﴾ [التوبة: ٥٢] فَتْحاً أَوْ شَهادَةً.

٤٥٦١ ـ حدّثنا عَمْرُو بْنُ خالِدٍ: حَدَّثَنا زُهَيْرٌ: حَدَّثَنا أَبُو إِسْحاقَ قالَ: سَمِعْتُ البَراءَ بْنَ عازِبٍ رَضِيَ اللّهُ عَنْهُما قالَ: جَعَلَ النَّبِيُّ ﷺ عَلى الرَّجّالَةِ يَوْمَ أُحُدٍ عَبْدَ اللّهِ بْنَ جُبَيْرٍ، وَأَقْبَلُوا مُنْهَزِمِينَ، فَذاكَ: إِذْ يَدْعُوهُمُ الرَّسُولُ في أُخْرَاهُمْ، وَلَمْ يَبْقَ مَعَ النَّبِيِّ ﷺ غَيْرُ اثْنَي عَشَرَ رَجُلاً.

[طرفه في: ٣٠٣٩].

باب ١٠ ـ قوله: (وهو تأنيث آخركم) يريد في الدلالة على معنى التأخر أي في ساقتكم وجماعتكم المتأخرة كما في قوله عز من قائل: قالت أولاهم لأخراهم أي المتقدمة للمتأخرة وإلا فالآخر بكسر الخاء تأنيثه آخرة والأخرى تأنيث آخر بفتحها وهو ظاهر.

[11] Allah's saying: "After (the excitement) of the distress, he sent down calm on a band of you overcome with slumber." (154)

4562- Anas "Allah be pleased with him" narrated: Abu'talha said: On The Day of Ohud, we were overcome with the slumber while being in front files. My sword fell down from my hand and I took it. It fell down again and I took it.

[12] Allah's saying: "Of those who answered the call of Allah and the Messenger, even after being wounded, those who do right and refrain from wrong have a great reward." (172)

[13] Allah's saying: "Men said to them: a great army is gathering against you: and frightened them: but it (only) increased their Faith: they said: for us Allah sufficeth, and he is the best Disposer of affairs." (173)

4563- Ibn Abbas "Allah be pleased with both" reported: "Allah is Sufficient for us and He Is the Best Disposer of affairs" was said by Abraham when he was thrown into the fire; and it was said by Mohammad when "Men said to them: a great army is gathering against you: and frightened them: but it (only) increased their Faith: they said: for us Allah sufficeth, and he is the best Disposer of affairs." (Al Imran 173)

4564- Ibn Abbas "Allah be pleased with both" narrated: The last phrase uttered by (The Prophet) Abraham before he was thrown into the fire was: "for me Allah sufficeth, and he is the best Disposer of affairs."

[14] Allah's saying: "And let not those who covetously withhold of the gifts which Allah hath given them of his Grace, think that it is good for them: nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks like a twisted collar, on the day of judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well acquainted with all that ye do." (180)

4565- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever is made wealthy by Allah and does not pay the obligatory charity of his wealth, then on the Day of Judgement his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say: "I am your wealth, I am your treasure."" Then The Prophet "Allah's blessing and peace be upon him" recited the Qur'anic verse: "And let not those who covetously withhold of the gifts which Allah hath given them of his Grace, think that it is good for them: nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks like a twisted collar, on the day of judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well acquainted with all that ye do." (180)

١١ ـ باب ﴿أَمَنَةً نُعَاساً﴾ [١٥٤]

٤٥٦٢ ـ حدثنا إسحاقُ بنُ إبراهيمَ بنِ عبدِ الرحمٰنِ أبو يعقوبَ: حَدَّثَنا حُسينُ بنُ محمَّدٍ: حَدَّثَنا شَيبانُ، عن قَتادَةَ: حَدَّثَنا أنسٌ: أنَّ أبا طلحةَ قال: غَشِيَنا النُّعاسُ ونحنُ في مَصافِّنا يومَ أُحُدٍ، قال: فَجَعَلَ سَيفي يَسقُطُ مِن يَدي وآخُذُهُ، ويَسقُطُ وآخُذُهُ.

[طرفه في: ٤٠٦٨].

١٢ ـ باب ﴿الذين اسْتَجابُوا للهِ والرَّسُولِ من بَعْدِ ما أَصابَهُمُ القَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ واتَّقَوْا أَجْرٌ عَظِيمٌ﴾ [١٧٢]

القَرْحُ: الجِراحُ، اسْتَجابوا: أَجابوا، يَسْتَجيبُ: يُجيبُ.

١٣ ـ باب ﴿إنَّ النَّاسَ قد جَمَعُوا لكُمْ﴾ [١٧٣] الآيةَ

٤٥٦٣ ـ حدثنا أحمدُ بنُ يونُسَ: أُراهُ قال: حَدَّثَنا أبو بكرٍ، عن أبي حَصينٍ، عن أبي الضُّحى، عن ابنِ عبَّاسٍ: ﴿حَسْبُنا اللهُ ونِعْمَ الوكيلُ﴾ قالَها إبراهيمُ عليهِ السَّلامُ حينَ أُلقِيَ في النَّارِ، وقالَها محمدٌ ﷺ حينَ قالوا: ﴿إنَّ النَّاسَ قد جمعوا لكم فاخشوهم فزادهم إيماناً وقالوا حَسْبُنا اللَّهُ ونِعْمَ الوَكيلُ﴾ [١٧٣].

[الحديث ٤٥٦٣ ـ طرفه في: ٤٥٦٤].

٤٥٦٤ ـ حدثنا مالكُ بنُ إسمعيلَ: حَدَّثَنا إسرائيلُ، عن أبي حَصينٍ، عن أبي الضُّحى، عن ابنِ عبَّاسٍ قال: كانَ آخِرَ قَوْلِ إبراهيمَ حينَ أُلقِيَ في النَّارِ: حَسْبِيَ اللَّهُ ونِعْمَ الوكيلُ.

[طرفه في: ٤٥٦٣].

١٤ ـ باب ﴿ولا يَحْسِبَنَّ الذينَ يَبْخَلُونَ بِمَا آتاهُمُ اللَّهُ مِنْ فَضْلِهِ﴾ [١٨٠] الآيَةَ

سَيُطَوَّقونَ: كَقَولِكَ طَوَّقْتُهُ بِطَوْقٍ.

٤٥٦٥ ـ حدثني عبدُ اللهِ بنُ مُنيرٍ: سمعَ أبا النَّضرِ: حَدَّثَنا عبدُ الرَّحمٰنِ، هُوَ ابنُ عبدِ اللهِ ابنِ دينارٍ، عن أبيهِ، عن أبي صالحٍ، عن أبي هُرَيرةَ قال: قال رسولُ اللهِ ﷺ: «مَن آتاهُ اللَّهُ مالاً فلَمْ يُؤَدِّ زَكاتَهُ مُثِّلَ لَهُ مالُهُ شُجاعاً أَقْرَعَ، لَهُ زَبِيبَتانِ، يُطَوَّقُهُ يَومَ القِيامَةِ، يأخُذُ بِلِهْزِمَتَيهِ ـ يَعْني بِشِدْقَيهِ ـ يقولُ: أنا مالُكَ أنا كَنزُكَ». ثمَّ تلا هذهِ الآيةَ: ﴿ولا يحسبنَّ الذين يبخلون بما آتاهُمُ اللَّهُ مِن فَضْلِهِ﴾ إلى آخِرِ الآيَةِ.

[طرفه في: ١٤٠٣].

باب ١٤ ـ قوله: ولا تحسبن وقرىء ولا يحسبن بالياء كما يأتي في الحديث التالي.

٤٥٦٥ ـ قوله: شجاعاً نصب على الحال أي حية، (أقرع): لا شعر على رأسه لكثرة سمه وطول عمره، (له زبيبتان): نقطتان سوداوان فوق عينيه وهو أخبث ما يكون من الحيات

ـ قوله: بلهزمته بهذا الضبط ولأبي ذر والأصيلي بلهزمتيه بالتثنية (شارح).

[15] Allah's saying: "Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly hear much that will grieve you, from those who received the book before you and from those who worship many gods. But if ye persevere patiently, and guard against evil, then that will be a determining factor in all affairs." (186)

4566- Usama Ibn Zaid "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" rode a donkey, equipped with a thick cloth-covering made in Fadak and he was riding behind him. He was going to pay visit to Sa'd Ibn Obada in Banul'harith Ibn Al'khazraj; and this incident happened before the battle of Badr. The Prophet "Allah's blessing and peace be upon him" passed by a gathering in which Abdullah Ibn Obai Ibn Salool was present, and that was before Abdullah Ibn Obai embraced Islam. Behold in that gathering there were people of different religions: there were Muslims, pagans, idol-worshippers and Jews, and in that gathering Abdullah Ibn Rawaha was also present. When a cloud of dust raised by the donkey reached that gathering, Abdullah Ibn Obai covered his nose with his garment and then said: "Do not cover us with dust." Then Allah's Apostle "Allah's blessing and peace be upon him" greeted them, stopped, dismounted, and invited them to Allah (To embrace Islam) and recited to them the Holy Qur'an. On that, Abdullah Ibn Obai Ibn Salool said: "O man ! There is nothing better than that what you say. If it is the truth, then do not trouble us with it in our gatherings. Return to your mount and if somebody comes to you, relate (your tales) to him." On that Abdullah Ibn Rawaha said: "Well, O Allah's Apostle! Bring it (What you want to say) to us in our gathering, for we love that."

So the Muslims, the pagans and the Jews started abusing one another till they were on the point of fighting with one another. The Prophet "Allah's blessing and peace be upon him" kept on quietening them till they became quiet, whereupon The Prophet "Allah's blessing and peace be upon him" rode his mount and proceeded till he entered upon Sa'd Ibn Obada. The Prophet "Allah's blessing and peace be upon him" said to Sa'd: "Did not you hear what Abu'hubab said?" He meant Abdullah Ibn Obai. "He said so-and-so." On that Sa'd Ibn Obada said: "O Allah's Apostle! Excuse and forgive him, for by he, Who revealed the Book to you, Allah brought the Truth which was sent to you at the time when the people of this town (Medina) had decided unanimously to crown him and tie a turban on his head (as chief). But when Allah opposed that (decision) through the Truth that Allah gave to you, he (Abdullah Ibn Obai) was grieved with jealousy. That caused him to do what you have seen." So Allah's Apostle "Allah's blessing and peace be upon him" excused him, for The Prophet and his companions used to forgive the pagans and the people of Scriptures as Allah had ordered them, and they used to meet their mischief with patience. Allah said: " Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly hear much that will grieve you, from those who received the book before you and from those who worship many gods. But if ye persevere patiently, and guard against evil, then that will be a determining factor in all affairs." (Al Imran 186) And Allah also said: "Quite a number of the People of the Book wish they could turn you (people) back to infidelity after ye have believed. From selfish envy, after the Truth hath become manifest unto them: but forgive and overlook, till Allah accomplishes his purpose: for Allah hath power over all things." (Heifer "Al'baqara" 109)

So The Prophet "Allah's blessing and peace be upon him" used to stick to the principle of forgiveness for them as long as Allah ordered him to do so till Allah permitted fighting them.

١٥ ـ باب ﴿وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذىً كَثِيراً﴾ [١٨٦]

٤٥٦٦ ـ حدثنا أبو اليمان: أخبرنا شعيبٌ، عن الزُّهريِّ قال: أخبرني عُرْوَةُ بْنُ الزُّبير: أنَّ أُسامةَ بْنَ زيدٍ رضيَ اللَّهُ عنهما أخبرَهُ: أنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ على حِمارٍ، على قَطِيفَةٍ فَدَكِيَّةٍ، وأَرْدَفَ أُسامَةَ بْنَ زَيدٍ وَرَاءَهُ، يَعُودُ سَعْدَ بْنَ عُبادَةَ في بَنِي الحارِثِ بْنِ الخَزْرَجِ، قَبْلَ وَقْعَةِ بَدْرٍ. قال: حتَّى مَرَّ بِمَجْلِسٍ فِيهِ عَبْدُ اللَّهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ، وذلكَ قَبْلَ أَنْ يُسْلِمَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ، فإذا في المَجْلِسِ أَخْلاطٌ مِنَ المُسْلِمِينَ وَالمُشْرِكِينَ عَبَدَةِ الأَوْثانِ، وَاليَهُودِ وَالمُسْلِمِينَ، وَفي المَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، فَلَمَّا غَشِيَتِ المَجْلِسَ عَجاجَةُ الدَّابَّةِ، خَمَّرَ عَبْدُ اللَّهِ ابْنُ أُبَيٍّ أَنْفَهُ بِرِدَائِهِ، ثُمَّ قالَ: لا تُغَبِّرُوا عَلَينا، فَسَلَّمَ رَسُولُ اللَّهِ ﷺ عَلَيهِمْ ثُمَّ وَقَفَ، فَنَزَلَ فَدَعاهُمْ إِلى اللَّهِ، وَقَرَأَ عَلَيهِمُ القُرْآنَ، فَقالَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ: أَيُّها المَرْءُ، إِنَّهُ لا أَحْسَنَ مِمَّا تَقُولُ: إِنْ كانَ حَقًّا، فَلا تُؤْذِينا بِهِ في مَجْلِسِنا، ارْجِعْ إِلى رَحْلِكَ، فَمَنْ جاءَكَ فَاقْصُصْ عَلَيهِ. فَقالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ: بَلَى يا رَسُولَ اللَّهِ، فَاغْشَنا بِهِ في مَجالِسِنا، فَإِنَّا نُحِبُّ ذلِكَ. فَاسْتَبَّ المُسْلِمُونَ وَالمُشْرِكُونَ وَاليَهُودُ حَتَّى كادُوا يَتَثاوَرُونَ، فَلَمْ يَزَلِ النَّبِيُّ ﷺ يُخَفِّضُهُمْ حَتَّى سَكَنُوا، ثُمَّ رَكِبَ النَّبِيُّ ﷺ دابَّتَهُ، فَسارَ حَتَّى دَخَلَ عَلى سَعْدِ بْنِ عُبادَةَ، فَقالَ لَهُ النَّبِيُّ ﷺ: «يا سَعْدُ، أَلَمْ تَسْمَعْ ما قالَ أَبُو حُبابٍ ـ يُرِيدُ عَبْدَ اللَّهِ بْنَ أُبَيٍّ ـ قالَ: كَذا وَكَذا». قالَ سَعْدُ بْنُ عُبادَةَ: يا رَسُولَ اللَّهِ، اعْفُ عَنْهُ، وَاصْفَحْ عَنْهُ، فَوَالَّذِي أَنْزَلَ عَلَيكَ الكِتابَ، لَقَدْ جاءَ اللَّهُ بِالحَقِّ الَّذِي أَنْزَلَ عَلَيكَ لَقَدِ اصْطَلَحَ أَهْلُ هذِهِ البُحَيرَةِ عَلى أَنْ يُتَوِّجُوهُ فَيُعَصِّبُونَهُ بِالعِصابَةِ، فَلَمَّا أَبَى اللَّهُ ذلِكَ بِالحَقِّ الَّذِي أَعْطاكَ اللَّهُ شَرِقَ بِذلِكَ، فَذلِكَ فَعَلَ بِهِ ما رَأَيتَ. فَعَفا عَنْهُ رَسُولُ اللَّهِ ﷺ، وَكانَ النَّبِيُّ ﷺ وَأَصْحابُهُ يَعْفُونَ عَنِ المُشْرِكِينَ وَأَهْلِ الكِتابِ، كَما أَمَرَهُمُ اللَّهُ، وَيَصْبِرُونَ عَلى الأَذى، قالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الكِتابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذىً كَثِيراً﴾ [١٨٦] الآيَةَ، وَقالَ اللَّهُ: ﴿وَدَّ كَثِيرٌ مِنْ أَهْلِ الكِتابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمانِكُمْ كُفَّاراً حَسَداً مِنْ عِنْدِ أَنْفُسِهِمْ﴾ [البقرة: ١٠٩]. إِلى آخِرِ الآيَةِ، وَكانَ النَّبِيُّ ﷺ يَتَأَوَّلُ العَفْوَ ما أَمَرَهُ اللَّهُ بِهِ، حَتَّى أَذِنَ

٤٥٦٦ ـ قوله: والمسلمين مرة ثانية ساقط من رواية مسلم.

ـ قوله: (عجاجة الدابة) غبارها.

ـ قوله: (فلا تؤذينا) بالياء قبل النون ولأبي ذرّ: فلا تؤذنا بحذفها على الأصل في الجزم (شارح).

ـ قوله: حتى سكنوا من السكون ولأبي ذرّ حتى سكتوا من السكوت (شارح).

ـ قوله: (لقد) وفي نسخة ولقد و(البحيرة) البليدة والمراد المدينة النبوية ولأبي ذر البحرة وزان البلدة.

ـ قوله فيعصبونه بالعصابة أي فيعممونه بعمامة الملوك وفي بعض النسخ يعصبونه بغير فاء فيكون بدلاً مما قبله ففيه الجمع بين إعمال أن وإهمالها في كلام واحد ولأبي ذرّ وحده: فيعصبونه بالفاء وحذف النون اهـ من الشارح.

ـ قوله: شرق أي غصّ.

So when Allah's Apostle "Allah's blessing and peace be upon him" fought the battle of Badr and Allah killed the nobles of Quraish infidels through him, Ibn Obai Ibn Salool, accompanied by the pagans and idolaters who were with him, said: "This matter (of Islam) became victorious." So they gave the pledge of allegiance (for embracing Islam) to Allah's Apostle "Allah's blessing and peace be upon him" and became Muslims.

[16] Allah's saying: "Think not that those who exult in what they have brought about, and love to be praised for what they have not done, think not that they can escape the penalty. For them is a penalty grievous indeed." (188)

4567- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: During the lifetime of Allah's Apostle, some men among the hypocrites used to be hold back behind him whenever he went out for a holy battle and they would be pleased to stay at home behind Allah's Apostle "Allah's blessing and peace be upon him". Whenever Allah's Apostle "Allah's blessing and peace be upon him" returned (from the battle) they would put forward (false) excuses and take oaths, wishing to be praised for what they had not done. So this verse was revealed.

4568- Alqama Ibn Waqqas told: Marwan said to his porter: O Rafi! Go to Ibn Abbas and say to him: "If everybody who rejoices in what he has done, and likes to be praised for what he has not done, will be punished, then all of us will be punished." Ibn Abbas said: "What relates you to this case? It was only that The Prophet "Allah's blessing and peace be upon him" called the Jews and asked them about something. But they hid the truth and told him something else, showing him that they deserved praise for the favour of telling him the answer to his question. Thus, they became happy with what they had concealed." Then Ibn Abbas recited: "And remember Allah took a Covenant from the People of the Book, to make it known and clear to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable gain and vile was the bargain they made. Think not that those who exult in what they have brought about, and love to be praised for what they have not done; think not that they can escape the penalty. For them is a penalty grievous indeed." (187:188)

[17] Allah's saying: "Behold in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding." (190)

اللَّهُ فِيهِمْ، فَلَمَّا غَزَا رَسُولُ اللَّهِ ﷺ بَدْرًا، فَقَتَلَ اللَّهُ بِهِ صَنَادِيدَ كُفَّارِ قُرَيْشٍ، قالَ ابْنُ أُبَيِّ ابْنُ سَلُولَ وَمَنْ مَعَهُ مِنَ المُشْرِكِينَ وَعَبَدَةِ الأَوْثَانِ: هذا أَمْرٌ قَدْ تَوَجَّهَ، فَبَايَعُوا الرَّسُولَ ﷺ عَلَى الإِسْلامِ فَأَسْلَمُوا. [طرفه في: ٢٩٨٧].

١٦ ـ باب ﴿لَا يَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوا﴾ [١٨٨]

٤٥٦٧ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قالَ: حَدَّثَنِي زَيدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رِجَالاً مِنَ المُنَافِقِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، كانَ إِذَا خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الغَزْوِ تَخَلَّفُوا عَنْهُ، وَفَرِحُوا بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ ﷺ، فَإِذَا قَدِمَ رَسُولُ اللَّهِ ﷺ اعْتَذَرُوا إِلَيهِ وَحَلَفُوا، وَأَحَبُّوا أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا، فَنَزَلَتْ: ﴿لَا يَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ﴾ الآيَةَ.

٤٥٦٨ ـ حدّثني إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيجٍ أَخْبَرَهُمْ، عَنِ ابْنِ أَبِي مُلَيكَةَ: أَنَّ عَلْقَمَةَ بْنَ وَقَّاصٍ أَخْبَرَهُ: أَنَّ مَرْوَانَ قالَ لِبَوَّابِهِ: اذْهَبْ يَا رَافِعُ إِلَى ابْنِ عَبَّاسٍ فَقُلْ: لَئِنْ كانَ كُلُّ امْرِئٍ فَرِحَ بِمَا أُوتِيَ، وَأَحَبَّ أَنْ يُحْمَدَ بِمَا لَمْ يَفْعَلْ، مُعَذَّبًا لَنُعَذَّبَنَّ أَجْمَعُونَ. فَقالَ ابْنُ عَبَّاسٍ: وَمَا لَكُمْ وَلِهذِهِ، إِنَّمَا دَعَا النَّبِيُّ ﷺ يَهُودَ فَسَأَلَهُمْ عَنْ شَيءٍ، فَكَتَمُوهُ إِيَّاهُ، وَأَخْبَرُوهُ بِغَيرِهِ، فَأَرَوْهُ أَنْ قَدِ اسْتَحْمَدُوا إِلَيهِ بِمَا أَخْبَرُوهُ عَنْهُ فِيمَا سَأَلَهُمْ، وَفَرِحُوا بِمَا أُوتُوا مِنْ كِتْمَانِهِمْ، ثُمَّ قَرَأَ ابْنُ عَبَّاسٍ: ﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الكِتَابَ﴾ ـ كَذلِكَ، حَتَّى قَوْلِهِ ـ ﴿يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا﴾ [١٨٧ ـ ١٨٨]. تابَعَهُ عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيجٍ.

حدّثنا ابْنُ مُقَاتِلٍ: أَخْبَرَنَا الحَجَّاجُ، عَنِ ابْنِ جُرَيجٍ: أَخْبَرَنِي ابْنُ أَبِي مُلَيكَةَ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ أَنَّهُ أَخْبَرَهُ: أَنَّ مَرْوَانَ: بِهذَا.

١٧ ـ باب ﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ﴾ [١٩٠] الآيَةَ

٤٥٦٩ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قالَ: أَخْبَرَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ كُرَيبٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: بِتُّ عِنْدَ خَالَتِي مَيمُونَةَ،

= ـ قوله: فبايعوا، وروي: فبايِعوا بكسر الياء.

٤٥٦٨ ـ قوله: (أجمعون) وفي رواية أجمعين على الأصل.

ـ قوله: (وما لكم) ولأبي ذرّ: (ما لكم) بإسقاط الواو ولأبي الوقت: (ما لهم).

ـ قوله: (استحمدوا) أي طلبوا أن يحمدهم.

ـ قوله: (بما أوتوا) أي أعطوا ولأبي ذرّ بما أتوا أي بما جاءوا به ا هـ. شارح.

ـ قوله: (يفرحون بما أوتوا) ولأبي ذر: بما أتوا بلفظ القرآن.

٤٥٦٩ ـ قوله: (استن) أي استاك.

4569- Ibn Abbas "Allah be pleased with both" narrated: I stayed for a night in the house of my aunt Maimuna. The Messenger of Allah "Allah's blessing and peace be upon him" talked with his wife for a while and then went to bed. When it was the last third of the night, he got up and looked towards the sky and said: "Behold in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding." (190) Then he stood up, performed ablution, brushed his teeth with a Siwak, and prayed eleven Rak'as. Then Bilal pronounced the call for the Fajr prayer. The Prophet "Allah's blessing and peace be upon him" prayed two Rak'as and went out (to the Mosque) and led the Fajr prayer.

[18] Allah's saying: "Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): our Lord not for naught hast thou created (all) this glory to thee give us salvation from the penalty of the fire." (191)

4570- Ibn Abbas "Allah be pleased with both" narrated: I stayed for a night in the house of my aunt Maimuna. I said to myself: "I will watch the prayer of The Messenger of Allah "Allah's blessing and peace be upon him"." a cushion for The Messenger of Allah "Allah's blessing and peace be upon him" was placed on which he slept in its length-wise direction. Then he started rubbing the traces of sleep off his face and recited the last ten Verses of The Sura of Al Imran. Then he went to a hanging water skin which he took, performed the ablution and stood up for the prayer. I got up and did the same as he had done, and stood beside him. He put his hand on my head and held me by the ear which he twisted. He prayed two Rak'as, then two Rak'as, then two Rak'as, then two Rak'as, then two Rak'as, then two Rak'as, and finally the Witr (the last rak'a).

[19] Allah's saying: "Our Lord any whom thou dost admit to fire, truly thou coverest with shame, and never will wrongdoers find any helpers." (192)

4571- Abdullah Ibn Abbas "Allah be pleased with both" narrated that he stayed overnight in the house of Maimuna "Allah be pleased with her" the wife of The Prophet "Allah's blessing and peace be upon him", his (Ibn Abbas's) aunt. He added: I lay on the bed cushion transversally while Allah's Apostle "Allah's blessing and peace be upon him" and his wife lay in the lengthwise direction of the cushion. Allah's Apostle "Allah's blessing and peace be upon him" slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He then, recited the last ten verses of The Sura of Al Imran, got up and went to a hanging water-skin. He then performed the ablution perfectly from it, and then stood up to offer the prayer. I, too, got up and did the same as he had done. Then I went and stood by his side. He placed his right hand on my head and caught my right ear which he twisted. He prayed two Rak'as then two Rak'as then two Rak'as then two Rak'as then two Rak'as then two Rak'as (separately six times), and finally one (the odd). Then he lay down again in the bed till the Mu'adhdhin (caller for prayer) came where upon The Prophet "Allah's blessing and peace be upon him" got up, prayed two light Rak'as and went out to lead the Fajr prayer.

فَتَحدَّثَ رَسُولُ اللَّهِ ﷺ مَعَ أَهْلِهِ ساعَةً ثُمَّ رَقَدَ، فَلَمَّا كانَ ثُلُثُ اللَّيلِ الآخِرُ قَعَدَ، فَنَظَرَ إِلَى السَّماءِ فَقال: ﴿إِنَّ فِي خَلْقِ السَّماوَاتِ وَالأَرْضِ وَاخْتِلافِ اللَّيلِ وَالنَّهارِ لآياتٍ لأُولِي الأَلْبابِ﴾. ثُمَّ قامَ فَتَوَضَّأَ وَاسْتَنَّ، فَصَلَّى إِحْدَى عَشْرَةَ رَكْعَةً، ثُمَّ أَذَّنَ بِلالٌ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

[طرفه في: ١١٧].

١٨ ـ باب ﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِياماً وَقُعُوداً وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّماوَاتِ وَالأَرْضِ﴾ [١٩١]

٤٥٧٠ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مالِكِ بْنِ أَنَسٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمانَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ: بِتُّ عِنْدَ خالَتِي مَيْمُونَةَ، فَقُلْتُ: لأَنْظُرَنَّ إِلَى صَلاةِ رَسُولِ اللَّهِ ﷺ، فَطُرِحَتْ لِرَسُولِ اللَّهِ ﷺ وِسادَةٌ، فَنامَ رَسُولُ اللَّهِ ﷺ فِي طُولِها، فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ، ثُمَّ قَرَأَ الآياتِ العَشْرَ الأَواخِرَ مِنْ آلِ عِمْرانَ حَتَّى خَتَمَ، ثُمَّ أَتَى شَنًّا مُعَلَّقاً، فَأَخَذَهُ فَتَوَضَّأَ، ثُمَّ قامَ يُصَلِّي، فَقُمْتُ فَصَنَعْتُ مِثْلَ ما صَنَعَ، ثُمَّ جِئْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ يَدَهُ عَلَى رَأْسِي، ثُمَّ أَخَذَ بِأُذُنِي فَجَعَلَ يَفْتِلُها، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ. [طرفه في: ١١٧].

١٩ ـ باب ﴿رَبَّنا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَما لِلظَّالِمِينَ مِنْ أَنْصارٍ﴾ [١٩٢]

٤٥٧١ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا مَعْنُ بْنُ عِيسى: حَدَّثَنا مالِكٌ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمانَ، عَنْ كُرَيْبٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّهُ باتَ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ، وَهِيَ خالَتُهُ، قالَ: فَاضْطَجَعْتُ فِي عَرْضِ الوِسادَةِ، وَاضْطَجَعَ رَسُولُ اللَّهِ وَأَهْلُهُ فِي طُولِها، فَنامَ رَسُولُ اللَّهِ ﷺ حَتَّى انْتَصَفَ اللَّيلُ، أَوْ قَبْلَهُ بِقَلِيلٍ، أَوْ بَعْدَهُ بِقَلِيلٍ، ثُمَّ اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدَيْهِ، ثُمَّ قَرَأَ العَشْرَ الآياتِ الخَواتِمَ مِنْ سُورَةِ آلِ عِمْرانَ، ثُمَّ قامَ إِلَى شَنٍّ مُعَلَّقَةٍ فَتَوَضَّأَ مِنْها، فَأَحْسَنَ وُضُوءَهُ، ثُمَّ قامَ يُصَلِّي، فَصَنَعْتُ مِثْلَ ما صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ اليُمْنَى عَلَى رَأْسِي، وَأَخَذَ بِأُذُنِي بِيَدِهِ اليُمْنَى يَفْتِلُها، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ حَتَّى جاءَهُ المُؤَذِّنُ، فَقامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ. [طرفه في: ١١٧].

٤٥٧٠ ـ قوله: (شناً) أي قربة عتقت من الاستعمال ولأبي ذر سقاء (شارح).

٤٥٧١ ـ قوله: (شنّ معلقة) أنث باعتبار القربة.

ـ قوله: (يفتلها) أي يدلكها (شارح).

[20] Allah's saying: "Our Lord we have heard the call of one calling (us) to Faith, believe ye in the Lord, and we have believed. Our Lord forgive us our sins, blot out from us our iniquities, and take to thyself our souls in the company of the righteous." (193)

4572- Abdullah Ibn Abbas "Allah be pleased with both" narrated that he stayed overnight in the house of Maimuna "Allah be pleased with her" the wife of The Prophet "Allah's blessing and peace be upon him", his (Ibn Abbas's) aunt. He added: I lay on the bed cushion transversally while Allah's Apostle "Allah's blessing and peace be upon him" and his wife lay in the lengthwise direction of the cushion. Allah's Apostle "Allah's blessing and peace be upon him" slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He then, recited the last ten verses of The Sura of Al Imran, got up and went to a hanging water-skin. He then performed the ablution perfectly from it, and then stood up to offer the prayer. I, too, got up and did the same he had done. Then I went and stood by his side. He placed his right hand on my head and caught my right ear and twisted it. He prayed two Rak'as then two Rak'as and two Rak'as and then two Rak'as and then two Rak'as and then two Rak'as (separately six times), and finally one (the odd). Then he lay down again in the bed till the Mu'adhdhin (caller) came where upon The Prophet "Allah's blessing and peace be upon him" got up, prayed two light Rak'as and went out to lead the Fajr prayer.

(4) The Sura of The Women "An'nisa"

[1] Allah's saying: "If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess. That will be more suitable, to prevent you from doing injustice." (3)

4573- A'isha "Allah be pleased with her" narrated: There was an orphan (girl) under the care of a man. He married her and she owned a date palm (garden). He married her just because of that and not because he loved her. So the following Verse came regarding his case: "If ye fear that ye shall not be able to deal justly with the orphan girls..." (Women 3) The sub-narrator added: I think it was said: "That orphan girl was his partner in that date palm (garden) and in his property."

٢٠ ـ باب ﴿رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِياً يُنَادِي لِلإِيمَانِ﴾ [١٩٣] الآيَة

٤٥٧٢ ـ حدّثنا قُتَيبةُ بْنُ سَعِيدٍ، عَنْ مالِكٍ، عَنْ مَخْرَمَةَ بنِ سُلَيمانَ، عَنْ كُرَيبٍ مَوْلَى ابْنِ عَبَّاسٍ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عنهما أَخْبَرَهُ: أَنَّهُ بَاتَ عِندَ مَيمونَةَ زَوجِ النَّبِيِّ ﷺ، وَهِيَ خَالَتُهُ، قالَ: فَاضْطَجَعْتُ فِي عَرْضِ الوِسَادَةِ، وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ، وَأَهْلُهُ فِي طُولِهَا، فَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّى إِذَا انْتَصَفَ اللَّيلُ، أَوْ قَبْلَهُ بِقَلِيلٍ، أَوْ بَعْدَهُ بِقَلِيلٍ، اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ، فَجَلَسَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ العَشْرَ الآيَاتِ الخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنٍّ مُعَلَّقَةٍ، فَتَوَضَّأَ مِنْهَا، فَأَحْسَنَ وُضُوءَهُ، ثُمَّ قَامَ يُصَلِّي. قالَ ابْنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ اليُمْنَى عَلَى رَأْسِي، وَأَخَذَ بِأُذُنِي اليُمْنَى يَفْتِلُهَا، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ حَتَّى جَاءَهُ المُؤَذِّنُ، فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ. [طرفه في: ١١٧].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سورة النساء ـ ٤

قال ابن عبّاس: ﴿يستنكِفْ﴾ [١٧٢]: يستكبر. قواماً: قوامكم من معايشكم. ﴿لَهُنَّ سَبِيلاً﴾ [١٥] يَعْنِي الرَّجْمَ لِلثَّيِّبِ، وَالجَلْدَ لِلبِكْرِ.

وَقال غيرُه: ﴿مثنى وثلاثَ﴾ [٣] يَعْنِي اثنَتين وثلاثاً وأَربعاً، ولا تُجاوِزُ العَرَبُ رُباعَ.

١ ـ باب ﴿وَإِنْ خِفتُمْ أَنْ لا تُقْسِطُوا فِي اليَتامى﴾ [٣]

٤٥٧٣ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسى: أَخبَرَنا هِشامٌ، عَنِ ابْنِ جُرَيجٍ قالَ: أَخْبَرَنِي هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها: أَنَّ رَجُلاً كانَتْ لَهُ يَتِيمَةٌ فَنَكَحَهَا، وَكانَ لَهَا عَذْقٌ، وَكانَ يُمْسِكُهَا عَلَيهِ، وَلَمْ يَكُنْ لَهَا مِنْ نَفْسِهِ شَيْءٌ، فَنَزَلَتْ فِيهِ: ﴿وَإِنْ خِفْتُمْ أَنْ لا تُقْسِطُوا فِي اليَتامى﴾ أَحْسِبُهُ قالَ: كانَتْ شَرِيكَتَهُ فِي ذلِكَ العَذْقِ وَفِي مالِهِ. [طرفه في: ٢٤٩٤].

٤٥٧٤ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صالِحِ بْنِ كَيْسانَ، عَنِ ابْنِ شِهابٍ قالَ: أَخبرَنِي عُروَةُ بْنُ الزُّبَيرِ: أَنَّهُ سَأَلَ عائِشَةَ عَنْ قَوْلِ اللَّهِ تَعالَى: ﴿وَإِنْ خِفْتُمْ أَنْ

سورة النساء ـ قوله: قواماً أراد به تفسير قوله تعالى: ﴿ولا تؤتوا السفهاء أموالكم التي جعل الله لكم قياماً﴾ قيل: ولعدم قصده التلاوة حذف الكلمة القرآنية وأشار إلى تفسيرها يقال: هذا قوام أمرك وقيامه أي ما يقوم به أمرك أفاده الشارح.

٤٥٧٣ ـ قوله: (عذق) بفتح العين أي نخله و(كان الرجل (يمسكها) أي اليتيمة (عليه) أي لأجل العذق ا هـ (شارح).

٤٥٧٤ ـ قوله: (تشركه) بفتح التاء والراء وفي نسخة تشركه بضم ثم كسر (شارح).

4574- Urwa Ibn Az'zubair asked A'isha "Allah be pleased with her" about this verse: "If ye fear that ye shall not be able to deal justly with the orphans". She answered: "O son of my sister! An Orphan girl used to be under the care of a guardian with whom she shared property. Her guardian, being attracted by her wealth and beauty, would intend to marry her without giving her a just dowry , The same as any other person might give her (in case he married her). So such guardians were forbidden to do that unless they did justice to their female wards and gave them the highest dowry their nobles might get. They were ordered (by Allah) to marry women of their choice other than those orphan girls."

A'isha added:" The people asked Allah's Apostle "Allah's blessing and peace be upon him" his instructions after the revelation of this Divine Verse whereupon Allah revealed: "They ask thy instruction concerning the women say: Allah doth instruct you about them: and (remember) what hath been rehearsed unto you in the book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans there is not a good deed which ye do, but Allah is well acquainted therewith." (Women 127)

A'isha "Allah be pleased with her" added: "And the Statement of Allah: "And yet whom ye desire to marry" (Women 127) describes anyone of you who refrains from marrying an orphan girl (under his guardianship) when she is lacking in property and beauty." A'isha added: "So they were forbidden to marry those orphan girls for whose wealth and beauty they had a desire unless with justice, and that was because they would refrain from marrying them if they were lacking in property and beauty."

[2] Allah's saying: "Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well off, let him claim no remuneration, but if he poor, let him have for himself what is just and reasonable. When ye release their property to them, take witnesses in their presence: but all sufficient is Allah in taking account." (6)

4575- Hesham narrated from his father that A'isha "Allah be pleased with her" had been asked about Allah's saying: "If the guardian is well off, let him claim no remuneration, but if he poor, let him have for himself what is just and reasonable." She replied: "This Verse was revealed regarding the orphan's property. If the guardian is poor, he can take from the property of the orphan, what is just and reasonable according to his work and the time he spends on its managing."

[3] Allah's saying: "But if at the time of division other relatives, or orphans, or poor, are present, feed them out of the (property), and speak to them words of kindness and justice." (8)

4576- Ibn Abbas "Allah be pleased with both" narrated, concerning this verse: But if at the time of division other relatives, or orphans, or poor, are present, feed them out of the (property), and speak to them words of kindness and justice": "It is fundamentally basic and not abrogated."

لا تُقسطوا في اليتامى﴾. فقالت: يا ابن أختي، هذه اليتيمةُ تكونُ في حَجْرِ وَلِيِّها، تَشْرَكُهُ في مالِهِ، وَيُعْجِبُهُ مَالُها وَجَمالُها، فَيُرِيدُ وَلِيُّها أنْ يَتَزَوَّجَها بِغَيرِ أنْ يُقسِطَ في صَداقِها، فَيُعْطِيَها مِثْلَ ما يُعْطِيها غَيرُهُ، فَنُهُوا عَنْ أنْ يَنكِحُوهُنَّ إلاَّ أنْ يُقسِطوا لَهُنَّ وَيَبْلُغُوا لَهُنَّ أعلى سُنَّتِهِنَّ في الصَّداقِ، فأُمِرُوا أنْ يَنْكِحُوا ما طابَ لَهُم مِنَ النِّساءِ سِواهُنَّ. قال عُرْوَةُ: قالَتْ عائِشَةُ: وَإنَّ النَّاسَ اسْتَفْتَوا رَسولَ اللهِ ﷺ بَعْدَ هذه الآيَة، فأنْزَلَ اللَّهُ: ﴿وَيَسْتَفْتُونَكَ في النِّساءِ﴾ [١٢٧]. قالَت عائِشَةُ: وقولُ اللهِ تَعالى في آيةٍ أُخرى: ﴿وترغبونَ أنْ تَنكِحُوهُنَّ﴾ [١٢٧] رَغبَةُ أحَدِكُم عَنْ يَتِيمَتِهِ، حِينَ تَكُونُ قَليلَةَ المَالِ وَالجَمالِ، قالَتْ: فَنُهُوا ـ أنْ يَنْكِحُوا ـ عَنْ مَنْ رَغِبُوا في مالِه وَجَمالِهِ في يَتامى النِّساءِ إلاَّ بالقِسطِ، مِنْ أجلِ رَغبتِهِم عَنهُنَّ إذا كُنَّ قَليلاتِ المالِ والجَمالِ.

[طرفه في: ٢٤٩٤].

٢ ـ باب ﴿وَمَنْ كانَ فَقيراً فلْيَأكُلْ بِالمَعْرُوفِ فإذا دَفَعْتُمْ إليهِمْ أمْوالَهُمْ فَأَشهِدُوا عَلَيهِمْ﴾ [٦] الآيَةَ

﴿وبِداراً﴾ [٦] مُبادَرةً. ﴿أعْتَدْنا﴾ [١٨]: أعْدَدْنا، أفعَلنا من العَتادِ.

٤٥٧٥ ـ حدثني إسحاق: أخبَرَنا عَبْدُ اللهِ بنُ نُميرٍ: حَدَّثَنا هِشامٌ، عَنْ أبيهِ، عَنْ عائِشةَ رَضِيَ اللَّهُ عَنْهَا: في قَوْلِهِ تَعالَى: ﴿وَمَنْ كانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كانَ فَقيراً فَلْيَأكُلْ بالمَعْرُوفِ﴾ [٦]. أنَّها نَزَلَتْ في مالِ اليَتيمِ إذا كانَ فَقيراً: أنَّهُ يَأكُلُ مِنْهُ مَكانَ قِيامِهِ عَلَيهِ بِمَعْرُوفٍ.

[طرفه في: ٢٢١٢].

٣ ـ باب ﴿وَإذا حَضَرَ القِسْمَةَ أُولُو القُرْبى وَاليَتامى وَالمَساكِينُ﴾ [٨] الآيَة

٤٥٧٦ ـ حدثنا أحْمَدُ بنُ حُمَيدٍ: أخْبَرَنا عُبَيدُ اللهِ الأشْجَعِيُّ، عَنْ سُفيانَ، عَنِ الشَّيْبانِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: ﴿وَإذا حَضَرَ القِسْمَةَ أُولُو القُرْبى وَاليَتامى وَالمَساكِينُ﴾ قال: هِيَ مُحْكَمَةٌ، وَلَيسَتْ بِمَنْسُوخَةٍ. تابَعَهُ سَعيدٌ، عَنِ ابنِ عَبَّاسٍ.

[طرفه في: ٢٧٥٩].

= قوله: (فيعطيها) معطوف على معمول بغير يعني يريد أن يتزوجها بغير أن يعطيها مثل ما يعطيها غيره أي ممن يرغب في نكاحها (شارح).

ـ الإقساط العدل، وسنتهن: طريقهن وعادتهن.

ـ قوله: (فنهوا) أي نهوا عن نكاح المرغوب فيها لمالها وجمالها لأجل زهدهم وعدم رغبتهم فيها إذا كانت قليلة المال والجمال فينبغي أن يكون نكاح الغنية الجميلة ونكاح الفقيرة الذميمة على السواء في العدل ا هـ من العيني.

٤٥٧٥ ـ قوله في مال اليتيم وفي رواية الكشميهني في ولي اليتيم والمراد بوالي اليتيم المتصرف في ماله بالوصية ونحوها (عيني).

[4] Allah's saying: "Allah (thus) directs you as regards your children's (inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two thirds of the inheritance; of only one, her share is a half. For parents, a sixth share of the inheritance to each, if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters) the mother has a sixth. (the distribution in all cases is) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-Knowing, All-Wise." (11)

4577- Jaber "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" and Abu'bakr came on foot to pay me a visit (during my illness) at Banu'salama's (dwellings). The Prophet "Allah's blessing and peace be upon him" found me unconscious, so he asked for water from which he performed ablution and sprinkled some water over me. I came to my senses and said: "O Allah's Apostle! What do you order me to do as regards my wealth?" So there was revealed: "Allah (thus) directs you as regards your children's (inheritance): …" (Women 11)

[5] Allah's saying: "In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts." (12)

4578- Ibn Abbas "Allah be pleased with both" narrated: The custom (in ancient time) was that the property of the deceased would be inherited by his offspring. As for the parents (of the deceased), they would inherit by the will of the deceased. Then Allah cancelled from that custom whatever He wished and fixed for the male two times the amount inherited by the female, and for each parent a sixth (of the whole legacy) and for the wife an eighth (in case there is offspring) or a fourth (in case there is none) and for the husband a half (if there is no offspring) or a fourth (if there is offspring).

[6] Allah's saying: "O ye who believe ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may take away part of the dower ye have given them, except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good." (19)

4579- Ibn Abbas "Allah be pleased with both" narrated, concerning Allah's saying: "O ye who believe ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may take away part of the dower ye have given them, except where they have been guilty of open lewdness": (During the old days), if a man died, his relatives used to have the right to inherit his wife: if any of them wanted to marry her, he could do; if they wished, they could give her in marriage; if they wished, they would not give her in marriage at all. Moreover, they would be more entitled to dispose her, than her own relatives. So the Verse mentioned above was revealed on this occasion.

[7] Allah's saying: "To (benefit) every one, we have appointed sharers and heirs to property left by parents and relatives. To those, also, to whom your right hand was pledged, give their due portion. For truly Allah is witness to all things." (33)

٤ ـ باب ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ﴾ [١١]

٤٥٧٧ ـ حدّثنا إبراهيم بن موسى: حَدَّثَنا هِشامٌ: أَنَّ ابْنَ جُرَيجٍ أَخْبَرَهُمْ قالَ: أَخْبَرَنِي ابْنُ مُنْكَدِرٍ، عَنْ جابِرٍ رَضِيَ اللَّهُ عَنْهُ قالَ: عادَنِي النَّبِيُّ ﷺ وَأَبُو بَكْرٍ في بَنِي سَلِمَةَ ماشِيَيْنِ، فَوَجَدَنِي النَّبِيُّ ﷺ لا أَعْقِلُ، فَدَعا بِماءٍ فَتَوَضَّأَ مِنْهُ ثُمَّ رَشَّ عَلَيَّ فَأَفَقْتُ فَقُلْتُ: ما تَأْمُرُنِي أَنْ أَصْنَعَ في مالِي يا رَسُولَ اللَّهِ؟ فَنَزَلَتْ: ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ﴾.

[طرفه في: ١٩٤].

٥ ـ باب ﴿وَلَكُمْ نِصْفُ ما تَرَكَ أَزْوَاجُكُمْ﴾ [١٢]

٤٥٧٨ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ وَرْقاءَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كانَ المالُ لِلْوَلَدِ، وَكانَتِ الوَصِيَّةُ لِلْوالِدَيْنِ، فَنَسَخَ اللَّهُ مِنْ ذٰلِكَ ما أَحَبَّ، فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الأُنْثَيَيْنِ، وَجَعَلَ لِلأَبَوَيْنِ لِكُلِّ واحِدٍ مِنْهُما السُّدُسَ وَالثُّلُثَ، وَجَعَلَ لِلْمَرْأَةِ الثُّمُنَ وَالرُّبُعَ، وَلِلزَّوْجِ الشَّطْرَ وَالرُّبُعَ.

[طرفه في: ٢٧٤٧].

٦ ـ باب ﴿لا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّساءَ كَرْهاً﴾ [١٩] الآية

وَيُذْكَرُ عَنِ ابْنِ عَبَّاسٍ: ﴿لا تَعْضُلُوهُنَّ﴾ [١٩] لا تَقْهَرُوهُنَّ. ﴿حُوباً﴾ [٢] إِثْماً. ﴿تَعُولُوا﴾ [٣] تَمِيلُوا. ﴿نِحْلَةً﴾ [٤] النِّحْلَةُ المَهْرُ.

٤٥٧٩ ـ حدّثنا مُحَمَّدُ بْنُ مُقاتِلٍ: حَدَّثَنا أَسْباطُ بْنُ مُحَمَّدٍ: حَدَّثَنا الشَّيْبانِيُّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ. قالَ الشَّيْبانِيُّ: وَذَكَرَهُ أَبُو الحَسَنِ السُّوائِيُّ، وَلا أَظُنُّهُ ذَكَرَهُ إِلَّا عَنِ ابْنِ عَبَّاسٍ: ﴿يا أَيُّهَا الَّذِينَ آمَنُوا لا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّساءَ كَرْهاً وَلا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ ما آتَيْتُمُوهُنَّ﴾ [١٩]. قالَ: كانُوا إِذا ماتَ الرَّجُلُ كانَ أَوْلِياؤُهُ أَحَقَّ بِامْرَأَتِهِ، إِنْ شاءَ بَعْضُهُمْ تَزَوَّجَها، وَإِنْ شاؤُوا زَوَّجُوها، وَإِنْ شاؤُوا لَمْ يُزَوِّجُوها، فَهُمْ أَحَقُّ بِها مِنْ أَهْلِها، فَنَزَلَتْ هٰذِهِ الآيَةُ في ذٰلِكَ. [الحديث ٤٥٧٩ ـ طرفه في: ٦٩٤٨].

٧ ـ باب ﴿وَلِكُلٍّ جَعَلْنا مَوالِيَ مِمَّا تَرَكَ الوالِدانِ وَالأَقْرَبُونَ﴾ [٣٣] الآية

مَوالِيَ، أَوْلِياءَ، وَرَثَةً، عاقَدَتْ: هُوَ مَوْلَى اليَمِينِ، وَهُوَ الحَلِيفُ، وَالمَوْلَى أَيْضاً ابْنُ العَمِّ وَالمَوْلَى المُنْعِمُ المُعْتِقُ، وَالمَوْلَى المُعْتَقُ، وَالمَوْلَى المَلِيكُ، وَالمَوْلَى مَوْلًى في الدِّينِ.

٤٥٨٠ ـ حدّثني الصَّلْتُ بْنُ مُحَمَّدٍ: حَدَّثَنا أَبُو أُسامَةَ، عَنْ إِدْرِيسَ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: ﴿وَلِكُلٍّ جَعَلْنا مَوالِيَ﴾ قالَ: وَرَثَةً. ﴿وَالَّذِينَ عاقَدَتْ أَيْمانُكُمْ﴾. كانَ المُهاجِرُونَ لَمَّا قَدِمُوا المَدِينَةَ يَرِثُ المُهاجِرُ الأَنْصارِيَّ

باب ٧ ـ قوله: (عاقدت) التلاوة: عقدت.

٤٥٨٠ ـ قوله: (الرفادة) أي المعاونة.

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4580- Ibn Abbas "Allah be pleased with both" narrated, regarding Allah's saying: "To (benefit) every one, we have appointed sharers and heirs to property left by parents and relatives": When the Emigrants came to Medina, an Emigrant used to be the heir of an Ansari with the exclusion of the latter's relatives, in view of the bond of brotherhood established between them by The Prophet "Allah's blessing and peace be upon him". But when the Verse "To (benefit) every one, we have appointed sharers and heirs" was revealed, (such an inheritance) was cancelled." Ibn Abbas further said: "(As for Allah's saying) "To those, also, to whom your right hand was pledged, give their due portion", it is concerned with the covenant of helping and advising each other. Though they can no longer inherit each other, but they can bequeath each other some of their property by means of a will."

[8] Allah's saying: "Allah is never unjust in the least degree: if there is any good (done), he doubleth it, and giveth from his own presence a great reward." (40)

4581- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: During the lifetime of The Prophet "Allah's blessing and peace be upon him" some people said: "O Allah's Apostle! Shall we see our Lord on the Day of Judgement?" The Prophet "Allah's blessing and peace be upon him" said: "Yes; do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky?" They replied: "No." He said: "Do you have any difficulty in seeing the moon at a full moon night when it is bright and there is no cloud in the sky?" They replied: "No." The Prophet "Allah's blessing and peace be upon him" said: "(Then) you will have no difficulty in seeing Allah on the Day of Judgement as you have no difficulty in seeing either of them. On the Day of Judgement, a call-maker will announce: "Let every nation follow that which they used to worship." Then none of those who used to worship anything other than Allah like idols and other gods but will fall in Hell (Fire), till there will remain none but those who used to worship Allah, whether they were obedient (Good) or disobedient (Bad) and the remaining party of the people of the Scripture. Then the Jews will be called upon and it will be said to them: "Whom do you use to worship?" They will say: "We used to worship Ezra, the son of Allah." It will be said to them: "You are liars, for Allah has never taken anyone as a wife or a son. What do you want now?" They will say: "O our Lord! We are thirsty, so give us something to drink."

They will be directed and addressed thus: "Will you drink" whereupon they will be gathered unto Hell (Fire), which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards the Christians will be called upon and it will be said to them: "Whom do you use to worship?" They will say: "We used to worship Jesus, the son of Allah." It will be said to them: "You are liars, for Allah has never taken anyone as a wife or a son." Then it will be said to them: "What do you want?" They will say what the former people have said. Then, when there remain (in the gathering) none but those who used to worship Allah whether they were obedient or disobedient, (Allah) the Lord of the worlds will come to them in a shape nearest to the picture they had in their minds about Him. It will be said: "What are you waiting for? Every nation has followed what they used to worship." They will reply: "We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship." Allah will say: "I am your Lord." They will say twice or thrice: "We do not worship any besides Allah.""

دُونَ ذَوِي رَحِمِهِ، لِلأُخُوَّةِ الَّتِي آخى النَّبِيُّ ﷺ بَينَهُمْ، فَلَمَّا نَزَلَتْ: ﴿وَلِكُلٍّ جَعَلنَا مَوَالِيَ﴾ نُسِخَتْ ثُمَّ قالَ: ﴿وَالَّذِينَ عاقَدَتْ أَيمانُكُمْ﴾ مِنَ النَّصْرِ وَالرِّفادَةِ وَالنَّصِيحَةِ، وَقَدْ ذَهَبَ المِيراثُ وَيُوصِي لَهُ. سَمِعَ أَبُو أُسامَةَ إِدْرِيسَ، وَسَمِعَ إِدْرِيسُ طَلْحَةَ.

[طرفه في: ٢٢٩٢].

٨ ـ باب ﴿إِنَّ اللَّهَ لا يَظْلِمُ مِثْقالَ ذَرَّةٍ﴾ [٤٠]

يَعْنِي زِنَةَ ذَرَّةٍ.

٤٥٨١ ـ حدّثني مُحَمَّدُ بنُ عَبْدِ العَزِيزِ: حَدَّثَنا أَبُو عُمَرَ حَفْصُ بْنُ مَيسَرَةَ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أُناساً في زَمَنِ النَّبِيِّ ﷺ قالُوا: يا رَسُولَ اللَّهِ، هَل نَرَى رَبَّنا يَوْمَ القِيامَةِ؟ قالَ النَّبِيُّ ﷺ: «نَعَمْ، هَل تُضارُّونَ في رُؤْيَةِ الشَّمْسِ بِالظَّهِيرَةِ، ضَوْءٌ لَيسَ فِيها سَحابٌ»؟ قالُوا: لا، قالَ: «وَهَل تُضارُّونَ في رُؤْيَةِ القَمَرِ لَيلَةَ البَدْرِ، ضَوْءٌ لَيسَ فِيها سَحابٌ»؟ قالُوا: لا، قالَ النَّبِيُّ ﷺ: «ما تُضارُّونَ في رُؤْيَةِ اللَّهِ عَزَّ وَجَل يَوْمَ القِيامَةِ إِلاَّ كما تُضارُّونَ في رُؤْيَةِ أَحَدِهِما، إِذا كانَ يَوْمُ القِيامَةِ أَذَّنَ مُؤَذِّنٌ: تَتبَعُ كُلُّ أُمَّةٍ ما كانَتْ تَعْبُدُ، فَلا يَبْقى مَنْ كانَ يَعْبُدُ غَيرَ اللَّهِ مِنَ الأَصْنامِ وَالأَنْصابِ إِلاَّ يَتَساقَطُونَ في النَّارِ. حَتَّى إِذا لَمْ يَبْقَ إِلاَّ مَنْ كانَ يَعْبُدُ اللَّهَ، بَرٌّ أَوْ فاجِرٌ، وَغُبَّراتِ أَهْلِ الكِتابِ، فَيُدْعى اليَهُودُ، فَيُقالُ لَهُمْ: مَنْ كُنْتُمْ تَعْبُدُونَ؟ قالُوا كُنَّا نَعْبُدُ عُزَيرَ ابْنَ اللَّهِ، فَيُقالُ لَهُمْ: كَذَبْتُمْ، ما اتَّخَذَ اللَّهُ مِنْ صاحِبَةٍ وَلا وَلَدٍ، فَماذا تَبْغُونَ؟ فَقالُوا: عَطِشْنا رَبَّنا فاسْقِنا، فَيُشارُ: أَلاَ تَرِدُونَ؟ فَيُحْشَرُونَ إِلَى النَّارِ، كَأَنَّها سَرابٌ يَحْطِمُ بَعْضُها بَعْضاً، فَيَتَساقَطُونَ في النَّارِ. ثُمَّ يُدْعى النَّصارى فَيُقالُ لَهُمْ: مَنْ كُنْتُمْ تَعْبُدُونَ؟ قالُوا: كُنَّا نَعْبُدُ المَسِيحَ ابْنَ اللَّهِ، فَيُقالُ لَهُمْ: كَذَبْتُمْ، ما اتَّخَذَ اللَّهُ مِنْ صاحِبَةٍ وَلا وَلَدٍ، فَيُقالُ لَهُمْ: ماذا تَبْغُونَ؟ فَكَذلِكَ مِثْلَ الأَوَّلِ، حَتَّى إِذا لَمْ يَبْقَ إِلاَّ مَنْ كانَ يَعْبُدُ اللَّهَ، مِنْ بَرٍّ أَوْ فاجِرٍ، أَتاهُمْ رَبُّ العالَمِينَ في أَدْنى صُورَةٍ مِنَ الَّتِي رَأَوْهُ فِيها، فَيُقالُ: ماذا تَنْتَظِرُونَ، تَتْبَعُ كُلُّ أُمَّةٍ ما كانَتْ تَعْبُدُ، قالُوا: فارَقْنا النَّاسَ في الدُّنْيا عَلَى أَفْقَرِ ما كُنَّا إِلَيهِمْ وَلَمْ نُصاحِبْهُمْ، وَنَحْنُ نَنْتَظِرُ رَبَّنا الَّذِي كُنَّا نَعْبُدُ، فَيَقُولُ: أَنا رَبُّكُمْ، فَيَقُولُونَ: لا نُشْرِكُ بِاللَّهِ شَيئاً» مَرَّتَينِ أَوْ ثَلاثاً. [طرفه في: ٢٢].

ـ قوله: (ويوصي له) أي للحليف (شارح)

٤٥٨١ ـ قوله: (هل تضارّون) أي لا تضرون أحداً ولا يضركم لمنازعة ولا مجادلة ولا مضايقة

ـ (الظهيرة) اشتداد حرّ الشمس.

ـ قوله: (ضوء) بالرفع وأعربه في الكواكب بالجر بدلاً مما قبله وكذا ما يأتي ولمسلم صحواً (شارح).

ـ قوله: (وغبرات) الخ أي بقاياهم.

ـ قوله: (في أدنى صورة) أي أقرب صفة (من التي رأوه) أي عرفوه (فيها) بأنه لا يشبه شيئاً من المحدثات زاد في نسخة أوّل مرة ا هـ (شارح).

[9] Allah's saying: "How then if we brought from each people a witness, and we brought thee as a witness against these people" (41)

4582- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said to me: "Recite (of the Qur'an) for me." I said: "Shall I recite it to you although it had been revealed to you?" He said: "I like to hear (the Qur'an) from others." So I recited The Sura of Women until I reach his Almighty's saying: "How then if we brought from each people a witness, and we brought thee as a witness against these people" (41). The Prophet "Allah's blessing and peace be upon him" said: "Stop." Indeed, his eyes were overflowing with tears.

[10] Allah's saying: "O ye who believe! Approach not Prayers with a mind befogged, until ye can understand all that ye say, nor in a state of ceremonial impurity (except when travelling on the road), until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again." (43)

4583- Hesham Ibn Urwa reported: his father told: A'isha "Allah be pleased with her" told: " A necklace belonging to Asma was lost. So Allah's Apostle sent many men in search for it. Then the time of the prayer became due when there was no water. They prayed without ablution. So the verse of Tayammum was revealed."

4584- Ibn Abbas "Allah be pleased with both" narrated: Allah's saying: "O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you" was revealed in connection with Abdullah Ibn Hudhafa Ibn Qais Ibn Adi, whom The Messenger of Allah "Allah's blessing and peace be upon him" sent, leading a certain detachment.

[11] Allah's saying: "But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction." (65)

4585- Urwa narrated: An Ansari man quarrelled with Az'zubair in the presence of The Prophet "Allah's blessing and peace be upon him" about the Harra Canals (which were used for irrigating the date-palms). So, the case was brought before The Prophet "Allah's blessing and peace be upon him" who said to Az'zubair:

٩ ـ باب ﴿فَكَيفَ إذا جِئْنَا مِنْ كُلِّ أُمَّةٍ بشَهيدٍ وجِئْنَا بِكَ على هؤُلاءِ شَهيداً﴾ [٤١]

المُخْتالُ وَالخَتَّالُ وَاحِدٌ. ﴿نَطْمِسَ﴾ [٤٧]. نُسَوِّيَهَا حَتَّى تَعُودَ كَأَقْفَائِهِمْ، طَمَسَ الكِتَابَ مَحَاهُ، ﴿سَعِيراً﴾ [٥٥]: وُقُوداً.

٤٥٨٢ ـ حدثنا صَدَقَةُ: أخْبَرَنَا يَحيى، عَنْ سُفيانَ، عَنْ سُلَيمانَ، عَنْ إبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَن عَبدِ اللهِ، قال يَحيى: بَعْضُ الحَدِيثِ عَنْ عَمْرِو بْنِ مُرَّةَ، قال: قال لي النَّبيُّ ﷺ: «اقْرَأْ عَلَيَّ». قُلتُ: آقْرَأُ عَلَيكَ وَعَلَيكَ أُنْزِلَ؟ قال: «فَإِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيرِي». فَقَرَأْتُ عَلَيهِ سُورَةَ النِّسَاءِ، حتى بَلَغْتُ: ﴿فَكَيفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهيدٍ وَجِئْنَا بِكَ عَلَى هؤُلاءِ شَهيداً﴾. قال: «أَمْسِكْ» فإِذا عَيناهُ تَذْرِفانِ.

[الحديث ٤٥٨٢ ـ أطرافه في: ٥٠٤٩، ٥٠٥٠، ٥٠٥٥، ٥٠٥٦].

١٠ ـ باب ﴿وَإِنْ كُنْتُمْ مَرْضى أوْ عَلى سَفَرٍ أوْ جاءَ أحَدٌ مِنْكُمْ مِنَ الغائِطِ﴾ [٤٣]

﴿صَعِيداً﴾ [٤٣] وَجْهَ الأَرْضِ.

وَقالَ جابِرٌ: كَانَتِ الطَّوَاغِيتُ الَّتِي يَتَحَاكَمُونَ إِلَيهَا: في جُهَينَةَ وَاحِدٌ، وَفي أَسْلَمَ وَاحِدٌ، وَفي كُلِّ حَيٍّ وَاحِدٌ، كُهَّانٌ يَنْزِلُ عَلَيهِمُ الشَّيطَانُ.

وَقالَ عُمَرُ: الجِبْتُ السِّحْرُ، وَالطَّاغُوتُ الشَّيطَانُ.

وَقالَ عِكْرِمَةُ: الجِبْتُ بِلِسَانِ الحَبَشَةِ شَيطَانٌ، وَالطَّاغُوتُ الكاهِنُ.

٤٥٨٣ ـ حدثنا مُحَمَّدٌ: أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: هَلَكَتْ قِلادَةٌ لأَسْمَاءَ، فَبَعَثَ النَّبِيُّ ﷺ في طَلَبِهَا رِجالاً، فَحَضَرَتِ الصَّلاةُ، وَلَيسُوا عَلَى وُضُوءٍ، وَلَمْ يَجِدُوا مَاءً، فَصَلَّوْا وَهُمْ عَلَى غَيرِ وُضُوءٍ، فَأَنْزَلَ اللهُ، يَعْنِي: آيَةَ التَّيَمُّمِ. [طرفه في: ٣٣٤]

٤٥٨٤ ـ حدثنا صَدَقَةُ بْنُ الفَضْلِ: أَخْبَرَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيجٍ، عَنْ يَعْلَى بْنِ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: ﴿أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنْكُمْ﴾. قالَ: نَزَلَتْ في عَبْدِ اللهِ بْنِ حُذَافَةَ بْنِ قَيسِ بْنِ عَدِيٍّ، إِذْ بَعَثَهُ النَّبِيُّ ﷺ في سَرِيَّةٍ.

١١ ـ باب ﴿فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فيما شَجَرَ بَينَهُمْ﴾ [٦٥]

٤٥٨٥ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ قالَ: خَاصَمَ الزُّبَيرُ رَجُلاً مِنَ الأَنْصَارِ في شَرِيجٍ مِنَ الحَرَّةِ، فَقالَ النَّبِيُّ ﷺ: «اسْقِ يَا

٤٥٨٢ ـ قوله: (عبد الله) هو ابن مسعود.

باب ١٠ ـ قوله: وجه الأرض بالنصب ولأبي ذر بالرفع بتقدير هو (شارح).

٤٥٨٥ ـ قوله: (في شريج) مسيل الماء يكون في الجبل وينزل إلى السهل (من الحرة) خارج المدينة ١ هـ (شارح). =

"O Zubair! Irrigate (your land) and then let the water pass to your neighbour." On that the Ansari got angry and said to The Prophet "Allah's blessing and peace be upon him": "Is it for he (Zubair) is your aunt's son?" On that the colour of the face of The Messenger of Allah "Allah's blessing and peace be upon him" changed (because of anger) and he said: "O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees, and then let the water pass to your neighbor." The Prophet "Allah's blessing and peace be upon him" enabled Az'zubair to take his full right after the Ansari provoked his anger. The Prophet "Allah's blessing and peace be upon him" had previously given an order that was in favor of both of them. Zubair said: "By Allah, I think that the following verse was revealed on this occasion": "But no, by your Lord They can have No faith Until they make you judge In all disputes between them." (65)

[12] Allah's saying: "All who obey Allah and the Messenger are in the Company of those on whom is the Grace of Allah, of the Prophets (who teach), the Sincere (lovers of Truth), the Witnesses (who testify), and the Righteous (who do good): ah! what a beautiful Fellowship!" (69)

4586- A'isha "Allah be pleased with her" narrated that she Used to hear (from The Prophet) that no Prophet gets seriously ill (and dies) till he is given the option to select either the worldly life or the life of the Hereafter. I heard The Prophet "Allah's blessing and peace be upon him" in his fatal disease, with his voice becoming hoarse, saying: " All who obey Allah and the Messenger are in the Company of those on whom is the Grace of Allah, of the Prophets (who teach), the Sincere (lovers of Truth), the Witnesses (who testify), and the Righteous (who do good): ah! what a beautiful Fellowship!" (Women 69) Thereupon I thought that The Prophet "Allah's blessing and peace be upon him" had been given the option.

[13] Allah's saying: "And why should ye not fight in the cause of Allah and of those who, being weak, are ill treated (and oppressed)? whose cry is: our Lord rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help." (75)

4587- Ibn Abbas "Allah be pleased with both" narrated: My mother and I were amongst the weak oppressed persons (for our being Muslims at Mecca.

4588- Ibn Abu'mulaika narrated: Ibn Abbas "Allah be pleased with both" recited: "Except those who are (really) weak and oppressed men, women, and children who have no means in their power nor (a guide post) to direct their way." (98) Then he commented: "My mother and I were amongst those whom Allah excused.

[14] Allah's saying: "Why should ye be divided into two parties about the Hypocrites? Allah hath upset them for their (evil) deeds. Would ye guide those whom Allah hath thrown out of the way? for those whom Allah hath thrown out of the way, never shalt thou find the way." (88)

زُبيرُ، ثمَّ أرسلِ الماءَ إلى جارِكَ». فقالَ الأنصاريُّ: يا رسولَ اللهِ، أنْ كانَ ابنَ عمَّتِكَ! فتلوَّنَ وجهُهُ ثمَّ قال: «اسقِ يا زبيرُ، ثمَّ احبسِ الماءَ حتى يرجعَ إلى الجدرِ، ثمَّ أرسلِ الماءَ إلى جارِكَ». واستوعى النبيُّ ﷺ للزُّبيرِ حقَّهُ في صريحِ الحُكمِ، حينَ أحفظَهُ الأنصاريُّ، كانَ أشارَ عليهِما بأمرٍ لهُما فيهِ سعةٌ. قالَ الزُّبيرُ: فما أحسِبُ هذهِ الآياتِ إلا نزلتْ في ذلكَ: ﴿فلا وربِّكَ لا يؤمنونَ حتى يحكِّموكَ فيما شجرَ بينَهم﴾.

[طرفه في: ٢٣٦٠].

١٢ ـ باب ﴿فأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ﴾ [٦٩]

٤٥٨٦ ـ حدثنا مُحمَّدُ بنُ عبدِ اللهِ بنِ حَوْشَبٍ: حدَّثَنا إبراهيمُ بنُ سعدٍ، عن أبيهِ، عن عُروةَ، عن عائشةَ رضيَ اللهُ عنها قالتْ: سَمِعْتُ رسولَ اللهِ ﷺ يقولُ: «ما مِنْ نَبيٍّ يَمْرَضُ إلا خُيِّرَ بينَ الدُّنيا والآخرةِ». وكانَ في شَكْواهُ الَّذي قُبِضَ فيهِ، أخذَتْهُ بُحَّةٌ شديدةٌ، فسمعتُهُ يقولُ: ﴿مَعَ الذينَ أنعمَ اللهُ عليهِمْ منَ النَّبيِّينَ والصِّدِّيقينَ والشُّهداءِ والصَّالحينَ﴾. فعلمتُ أنَّهُ خُيِّرَ.

[طرفه في: ٤٤٣٥].

١٣ ـ بابٌ قَوْلُهُ: ﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ـ إِلَى ـ الظَّالِمِ أَهْلُهَا﴾ [٧٥]

٤٥٨٧ ـ حدثني عبدُ اللهِ بنُ مُحمَّدٍ: حدَّثَنا سفيانُ، عن عُبيدِ اللهِ قال: سمعتُ ابنَ عبَّاسٍ قال: كُنْتُ أنا وأمِّي مِنَ المُستضعَفينَ.

[طرفه في: ١٣٥٧].

٤٥٨٨ ـ حدثنا سُليمانُ بنُ حَرْبٍ: حدَّثَنا حمَّادُ بنُ زيدٍ، عنْ أيُّوبَ، عنِ ابنِ أبي مُلَيكةَ: أنَّ ابنَ عبَّاسٍ تلا: ﴿إلا المُستضعَفينَ منَ الرِّجالِ والنِّساءِ والوِلدانِ﴾ [٩٨]. قال: كُنْتُ أنا وأمِّي ممَّنْ عذرَ اللهُ. ويُذكَرُ عنِ ابنِ عبَّاسٍ: ﴿حَصِرَتْ﴾ [٩٠] ضاقَتْ. ﴿تلوُوا﴾ [١٣٥] ألسِنَتَكُمْ بالشَّهادةِ.

وقالَ غيرُهُ: المُراغَمُ المُهاجَرُ، راغمتُ: هاجرتُ قومي. ﴿موقوتًا﴾ [١٠٣] موقَّتًا وقتَهُ عليهِمْ.

[طرفه في: ١٣٥٧].

١٤ ـ باب ﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُمْ﴾ [٨٨]

قالَ ابنُ عبَّاسٍ: بدَّدهُمْ، فِئَةٌ: جماعةٌ.

= المراد بالجدر جدران الشربات وهي الحفر التي تحفر في أصول النخل. والاستيعاء: الاستيفاء كاملاً كأن جمعه في وعاء بحيث لم يترك منه شيئاً. والاحفاظ الاغضاب

ـ قوله: (وكان) كان نخر.

٤٥٨٦ ـ قوله: في شكواه أي في مرضه الذي قبض فيه وروي التي قبض فيها كما في الشارح.

4589- Zaid Ibn Thabit "Allah be pleased with him" narrated: Regarding Allah's saying: " Why should ye be divided into two parties about the Hypocrites? Allah hath upset them for their (evil) deeds. Would ye guide those whom Allah hath thrown out of the way? for those whom Allah hath thrown out of the way, never shalt thou find the way": When the Prophet "Allah's blessing and peace be upon him" returned from (The Holy Battle of) Ohud, a party of the believers remarked that they would kill those (hypocrites) who had returned, but another party said that they would not kill them. So, this verse was revealed. The Prophet said: "It (Medina) is good. It expels the bad persons from it, as fire expels the impurities of silver."

[15] Allah's saying: "When there comes to them some matter touching (public) safety or fear, they divulge it. If they had only referred it to the Messenger, or to those charged with authority among them, the proper investigators would have tested it from them (direct). Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have followed Satan." (83)

[16] Allah's saying: "If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him." (93)

4590- Sa'eed Ibn Jubair narrated: People of Kufa went on dispute about this verse. I went to Ibn Abbas whom I asked about it. He replied: "As for the verse "If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever)", it was the last verse sent down (concerning the intentional murder); and it was abrogated by nothing."

[17] Allah's saying: "O ye who believe when ye go abroad in the cause of Allah, investigate carefully, and say not to any one who offers you a salutation: thou art none of a Believer coveting the perishable goods of this life: with Allah are profits and spoils abundant. Even thus were ye yourselves before, till Allah conferred on you his favours: therefore carefully investigate. For Allah is well aware of all that ye do." (94)

4591- Ibn Abbas "Allah be pleased with both" narrated: As for Allah's saying: "and say not to any one who offers you a salutation: thou art none of a Believer coveting the perishable goods of this life": There was a man amidst his sheep, whom Muslims pursued. Though he said (to them) "Peace be on you", they killed him and took over his sheep. Thereupon Allah revealed the verse mentioned above.

[18] Allah's saying: "Not equal are those Believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons." (95)

4592- Sahl Ibn Sa'd narrated: Once I found Marwan sitting in the mosque. I came closer to him. He told us that Zaid Ibn Thabit "Allah be pleased with him" reported that Allah's Apostle "Allah's blessing and peace be upon him" had dictated to him the Divine Verse: "Not equal are those Believers who sit (at home), and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) hath Allah promised well: but those who strive and fight hath he distinguished above those who sit (at home) by a special reward." (Women 95)

Zaid said: "Ibn Ommu'maktum came to The Prophet "Allah's blessing and peace be upon him" while he was dictating to me that very Verse. On that Ibn Ommu'maktum said: "O Allah's Apostle! If I had power, I would surely take part in Jihad." He was a blind man. So Allah sent down revelation to His Apostle "Allah's blessing and peace be upon him" while his thigh was on mine and it became so heavy for me that I feared

٤٥٨٩ - حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ وَعَبْدُ الرَّحْمٰنِ قالا: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللهُ عَنْهُ: ﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ﴾ رَجَعَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنْ أُحُدٍ، وَكَانَ النَّاسُ فِيهِمْ فِرْقَتَيْنِ: فَرِيقٌ يَقُولُ: اقْتُلْهُمْ، وَفَرِيقٌ يَقُولُ: لا، فَنَزَلَتْ: ﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ﴾. وَقَالَ: «إِنَّهَا طَيْبَةُ تَنْفِي الْخَبَثَ، كَمَا تَنْفِي النَّارُ خَبَثَ الْفِضَّةِ».

[طرفه في: ١٨٨٤]

١٥ - باب ﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ﴾

أفشوه. ﴿يستنبطونه﴾ [٨٣] يستخرجونه. ﴿حسيباً﴾ [٨٦] كافيا. ﴿إلاّ إناثاً﴾ [١١٧] المَوَاتَ، حَجَراً أَوْ مَدَراً، وَما أَشْبَهَهُ ﴿مَرِيداً﴾ [١١٧] مُتَمَرِّداً. ﴿فَلَيُبَتِّكُنَّ﴾ [١١٩] بَتَّكَهُ قَطَّعَهُ. ﴿قِيلاً﴾ [١٢٢] وَقَوْلاً وَاحِدٌ. ﴿طُبِعَ﴾ [١٥٥] خُتِمَ.

١٦ - باب ﴿وَمَنْ يَقْتُلْ مُؤْمِناً مُتَعَمِّداً فَجَزَاؤُهُ جَهَنَّمُ﴾ [٩٣]

٤٥٩٠ - حدّثنا آدم بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُغِيرَةُ بْنُ النُّعْمَانِ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ قَالَ: اخْتَلَفَ فِيهَا أَهْلُ الْكُوفَةِ، فَرَحَلْتُ فِيهَا إِلَى ابْنِ عَبَّاسٍ فَسَأَلْتُهُ عَنْهَا، فَقَالَ: نَزَلَتْ هذه الآيَةُ: ﴿وَمَنْ يَقْتُلْ مُؤْمِناً مُتَعَمِّداً فَجَزَاؤُهُ جَهَنَّمُ﴾ هِيَ آخِرُ ما نَزَلَ، وما نَسَخَهَا شَيْءٌ.

[طرفه في: ٣٨٥٥]

١٧ - باب ﴿وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِناً﴾ [٩٤]

السِّلْمُ وَالسَّلَمُ وَالسَّلَامُ وَاحِدٌ.

٤٥٩١ - حدّثني عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما ﴿وَلا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلامَ لَسْتَ مُؤْمِناً﴾ قالَ: قَالَ ابْنُ عَبَّاسٍ: كَانَ رَجُلٌ فِي غُنَيْمَةٍ لَهُ فَلَحِقَهُ الْمُسْلِمُونَ، فَقَالَ: السَّلامُ عَلَيْكُمْ، فَقَتَلُوهُ وَأَخَذُوا غُنَيْمَتَهُ، فَأَنْزَلَ اللهُ في ذَلِكَ إِلَى قَوْلِهِ: ﴿عَرَضَ الْحَيَاةِ الدُّنْيَا﴾ تِلْكَ الْغُنَيْمَةُ. قَالَ: قَرَأَ ابْنُ عَبَّاسٍ: السَّلَامَ.

١٨ - باب ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ... وَالْمُجَاهِدُونَ فِي سَبِيلِ اللهِ﴾

٤٥٩٢ - حدّثنا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَهْلُ بْنُ سَعْدٍ السَّاعِدِيُّ: أَنَّهُ رَأَى مَرْوَانَ بْنَ الْحَكَمِ فِي الْمَسْجِدِ، فَأَقْبَلْتُ حَتَّى جَلَسْتُ إِلَى جَنْبِهِ فَأَخْبَرَنَا أَنَّ زَيْدَ بْنَ ثَابِتٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ أَمْلَى عَلَيْهِ: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللهِ﴾ فَجَاءَهُ ابْنُ أُمِّ مَكْتُومٍ وَهُوَ يُمِلُّهَا عَلَيَّ، قَالَ: يَا رَسُولَ اللهِ، وَاللهِ لَوْ أَسْتَطِيعُ الْجِهَادَ لَجَاهَدْتُ. وَكَانَ أَعْمَى، فَأَنْزَلَ اللهُ عَلَى رَسُولِهِ ﷺ، وَفَخِذُهُ عَلَى فَخِذِي، فَثَقُلَتْ عَلَيَّ حَتَّى خِفْتُ أَنْ تَرُضَّ فَخِذِي، ثُمَّ سُرِّيَ عَنْهُ،

٤٥٩٢ - قوله (ترض) أي تدق وضبط بفتح التاء وضم الراء.

that my thigh would be broken. Then that state of The Prophet "Allah's blessing and peace be upon him" was over after Allah revealed: "...and receive no hurt (by injury or by being blind, lame etc.)"

4593- Al'bara "Allah be pleased with him" narrated: When Allah Almighty revealed: "Not equal are those Believers who sit (at home), and those who strive and fight in the cause of Allah with their goods and their persons" The Prophet "Allah's blessing and peace be upon him" sent for Zaid (Ibn Thabit) who came with a shoulder-blade on which he wrote it. Ibn Ommu'maktum complained of his blindness. On that occasion Allah revealed: "Not equal are those believers who sit (at home) and receive no hurt (by injury, or by being blind or lame etc.) and those who strive and fight in the cause of Allah with their goods and their persons." (The Women 95)

4594- Al'bara "Allah be pleased with him" narrated: When Allah Almighty revealed: "Not equal are those Believers who sit (at home), and those who strive and fight in the cause of Allah with their goods and their persons" The Prophet "Allah's blessing and peace be upon him" said: "Call so-and-so (Zaid Ibn Thabit)", who came with an ink-pot and a shoulder-blade. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Write: "Not equal are those Believers who sit (at home), and those who strive and fight in the cause of Allah with their goods and their persons." Ibn Ommu'maktum was behind The Prophet "Allah's blessing and peace be upon him". He said: "O Messenger of Allah! I am blind (and cannot take part in Jihad)." On that occasion Allah revealed instead: "Not equal are those believers who sit (at home) and receive no hurt (by injury, or by being blind or lame etc.) and those who strive and fight in the cause of Allah with their goods and their persons." (The Women 95)

4595- Ibn Abbas "Allah be pleased with both" narrated: Not equal are those believers who sat (at home) and did not join the Badr battle, and those who took part in the Badr battle.

[19] Allah's saying: "When angels take the souls of those who die in sin against their souls" (97)

4596- Mohammad Ibn Abdur'rahman Abul'aswad narrated: The people of Medina were forced to prepare an army (to fight against the people of Sham during the caliphate of Abdullah Ibn Az'zubair at Mecca), in which I was enlisted. A while later, I met Ikrima, the freed slave of Ibn Abbas, whom I informed . He insistently forbade me to do so. He said: Ibn Abbas "Allah be pleased with both" reported: some Muslim people were with the pagans, increasing the number of the pagans against Allah's Apostle. An arrow used to be shot which would hit one of them (the Muslims in the company of the pagans) and kill him, or he would be struck and killed (with a sword)." Then Allah revealed: "When angels take the souls of those who die in sin against their souls, they say: in what (plight) were ye? They reply: weak and oppressed were we in the earth. They say: was not the earth of Allah spacious enough for you to move yourselves away (from evil)? Such men will find their abode in Hell, what an evil refuge!" (97)

فَأَنْزَلَ اللَّهُ: ﴿غيرَ أُولِي الضَّرَرِ﴾.

[طرفه في: ٢٨٣٢].

٤٥٩٣ ـ حدثنا حفص بن عمر: حدثنا شعبة، عن أبي إسحاق، عن البراء رضي الله عنه قال: لمّا نزلت: ﴿لا يستوي القاعدون من المؤمنين﴾ دعا رسول الله ﷺ زيداً فكتبها، فجاء ابن أم مكتوم فشكا ضرارته، فأنزل الله: ﴿غيرَ أولي الضَّرَرِ﴾.

[طرفه في: ٢٨٣١].

٤٥٩٤ ـ حدثنا محمد بن يوسف: عن إسرائيل، عن أبي إسحاق، عن البراء، قال: لمّا نزلت: ﴿لا يستوي القاعدون من المؤمنين﴾، قال النبي ﷺ: «ادعوا فلاناً». فجاءه ومعه الدواة واللوح، أو الكتف، فقال: «اكتب: ﴿لا يستوي القاعدون من المؤمنين والمجاهدون في سبيل الله﴾». وخلف النبي ﷺ ابن أم مكتوم، فقال: يا رسول الله أنا ضرير، فنزلت مكانها: ﴿لا يستوي القاعدون من المؤمنين غيرُ أولي الضَّرَرِ والمجاهدون في سبيل الله﴾. [طرفه في: ٢٨٣١].

٤٥٩٥ ـ حدثنا إبراهيم بن موسى: أخبرنا هشام: أن ابن جريج أخبرهم (ح). وحدثني إسحاق: أخبرنا عبد الرزاق: أخبرنا ابن جريج: أخبرني عبد الكريم: أن مقسماً مولى عبد الله ابن الحارث أخبره: أن ابن عباس رضي الله عنهما أخبره: ﴿لا يستوي القاعدون من المؤمنين﴾: عن بدر، والخارجون إلى بدر. [طرفه في: ٣٩٥٤].

١٩ ـ باب ﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا﴾

٤٥٩٦ ـ حدثنا عبد الله بن يزيد المقرئ: حدثنا حيوة وغيره قالا: حدثنا محمد بن عبد الرحمن أبو الأسود قال: قُطِعَ على أهل المدينة بعث، فاكتتبت فيه، فلقيت عكرمة مولى ابن عباس فأخبرته، فنهاني عن ذلك أشد النهي، ثم قال: أخبرني ابن عباس: أن ناساً من المسلمين كانوا مع المشركين، يكثرون سواد المشركين على رسول الله ﷺ، يأتي السهم فيرمى به، فيصيب أحدهم فيقتله، أو يضرب فيقتل، فأنزل الله: ﴿إن الذين توفاهم الملائكة ظالمي أنفسهم﴾ [٩٧] الآية رواه الليث، عن أبي الأسود.

[الحديث ٤٥٩٦ ـ طرفه في: ٧٠٨٥].

ـ قوله: (غير أولي) بالحركات الثلاث في غير بالنصب نافع وابن عامر والكسائي على الاستثناء أو على الحال وبالرفع ابن كثير وأبو عمرو وحمزة وعاصم على الصفة للقاعدين وبالجر في الشاذ على الصفة للمؤمنين أو البدل منه كما في الشارح وكتب النحو.

٤٥٩٣ ـ قوله: (ضرارته) أي عماه.

٤٥٩٤ ـ قوله: ادعوا فلاناً أي زيد بن ثابت فدعوه و(الضرير) الأعمى.

[20] Allah's saying: "Except those who are (really) weak and oppressed men, women, and children who have no means in their power nor (a guide post) to direct their way." (98)

4597- Ibn Abu'mulaika narrated: Ibn Abbas "Allah be pleased with both" commented on Allah's saying: "Except those who are (really) weak and oppressed men, women, and children who have no means in their power nor (a guide post) to direct their way" (98): "My mother was amongst those whom Allah excused.

[21] Allah's saying: "For these, there is hope that Allah will forgive: for Allah doth blot out (sins) and forgive again and again." (99)

4598- Abu'huraira "Allah be pleased with him" narrated: While The Messenger of Allah "Allah's blessing and peace be upon him" was performing Isha prayer, he invoked Allah, after his saying: "Allah heard he who sent praises to him": "O Allah! Save Aiyyash Ibn Abu'rabie'a, Al'walid Ibn Al'walid, Salama Ibn Hesham, and the weak and the helpless people among the faithful believers. O Allah! Be hard on the tribe of Mudar and let them suffer from famine years like that of the time of Joseph."

[22] Allah's saying: "But there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take (every) precaution for yourselves. For the Unbelievers Allah hath prepared a humiliating punishment." (102)

4599- Ibn Abbas "Allah be pleased with both" narrated: as for Allah's saying: "But there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill": "Abdur'rahman Ibn Awf was ill."

[23] Allah's saying: "They ask thy instruction concerning the women say: Allah doth instruct you about them: and (remember) what hath been rehearsed unto you in the book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans there is not a good deed which ye do, but Allah is well acquainted therewith." (127)

4600- A'isha "Allah be pleased with her" narrated: As for Allah's saying: "They ask thy instruction concerning the women say: Allah doth instruct you about them: and (remember) what hath been rehearsed unto you in the book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry": (It tells of) a man who has an orphan girl, and he is her guardian and heir. The girl shares with him all his property, even a date-palm (garden). But he dislikes to marry her and give her in marriage to somebody else who would share with him the property she is sharing with him. For this reason that guardian prevents that orphan girl from marrying. So, this Verse was revealed.

٢٠ ـ باب ﴿إِلاَّ المُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالوِلْدَانِ لا يَسْتَطِيعُونَ حِيلَةً وَلا يَهْتَدُونَ سَبِيلاً﴾ [٩٨]

٤٥٩٧ ـ حدّثنا أبو النُّعْمَانِ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿إِلاَّ المُسْتَضْعَفِينَ﴾، قالَ: كانَتْ أُمِّي مِمَّنْ عَذَرَ اللَّهُ.

[طرفه في: ١٣٥٧].

٢١ ـ باب ﴿فَعَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُوّاً غَفُوراً﴾ [٩٩]

٤٥٩٨ ـ حدّثنا أبو نُعَيم: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: بَيْنَا النَّبِيُّ ﷺ يُصَلِّي العِشَاءَ إِذْ قالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ». ثُمَّ قالَ قَبْلَ أَنْ يَسْجُدَ: «اللَّهُمَّ نَجِّ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ نَجِّ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ نَجِّ الوَلِيدَ بْنَ الوَلِيدِ، اللَّهُمَّ نَجِّ المُسْتَضْعَفِينَ مِنَ المُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا سِنِينَ كَسِنِي يُوسُفَ».

[طرفه في ٧٩٧]

٢٢ ـ باب ﴿وَلا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذىً مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ﴾ [١٠٢]

٤٥٩٩ ـ حدّثنا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الحَسَنِ: أَخْبَرَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ قالَ: أَخْبَرَنِي يَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿إِنْ كَانَ بِكُمْ أَذىً مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى﴾ قالَ: عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ كانَ جَرِيحاً.

٢٣ ـ باب ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَى عَلَيْكُمْ فِي الكِتَابِ فِي يَتَامَى النِّسَاءِ﴾ [١٢٧]

٤٦٠٠ ـ حدّثنا عُبَيْدُ بْنُ إِسْماعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ﴾ إِلَى قَوْلِهِ ـ ﴿وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ﴾ قالَتْ: هُوَ الرَّجُلُ تَكُونُ عِنْدَهُ اليَتِيمَةُ، هُوَ وَلِيُّهَا وَوَارِثُهَا، فَأَشْرَكَتْهُ فِي مالِهِ حَتَّى فِي العَذْقِ، فَيَرْغَبُ أَنْ يَنْكِحَهَا وَيَكْرَهُ أَنْ يُزَوِّجَهَا رَجُلاً، فَيَشْرَكُهُ فِي مالِهِ بِمَا شَرِكَتْهُ، فَيَعْضُلُهَا،

باب ٢٢ ـ قوله: (باب قوله) كذا للمستملي بالإضافة ولأبي ذر تنوين باب وحذف تاليه (شارح).

٤٦٠٠ ـ قوله: (العذق) بفتح العين وسكون المعجمة أي في النخلة ولأبي ذرّ والأصيلي بكسر العين أي في الكباسة وزان الرسالة وهي عنقود التمر كما في الشارح.

ـ قوله: (فيعضلها) أي يمنعها نصب عطفاً على المنصوب السابق وكذا فيشركه ويجوز رفعهما عطفاً على يرغب ويكره اهـ من الشارح.

[24] Allah's saying: "If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practise self-restraint, Allah is well acquainted with all that ye do.

4601- A'isha "Allah be pleased with her" narrated, commenting on Allah's saying: "If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practise self restraint, Allah is well acquainted with all that ye do." (128): "A man may dislike his wife and intend to divorce her, so she says to him: "I give up my rights, so do not divorce me." The above verse was revealed concerning such a case."

[25] Allah's saying: "The Hypocrites will be in the lowest depths of the fire: no helper wilt thou find for them." (145)

4602- Al'aswad narrated: While we were sitting in a circle in Abdullah's gathering, Hudhaifa came and stopped before us. He greeted us and said: "People better than you became hypocrites." Al'aswad said: I testify the uniqueness of Allah! Allah says: "The hypocrites will be in the lowest depths of the Fire." On that Abdullah smiled and Hudhaifa sat somewhere in the Mosque. Abdullah then got up and his companions dispersed. Hudhaifa then threw a pebble at me (intending to call me). I went to him and he said: "I was surprised at Abdullah's smile though he understood what I said. People better than you became hypocrites but they repented and Allah forgave them."

[26] Allah's saying: "We have sent thee inspiration, as we sent it to Noah and the Messengers after him: We sent inspiration to Abraham, Ishmael, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David we gave the Psalms." (163)

4603- Abdullah "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "None should say: I am better than Yunus (Jonah) Ibn Matta."

4604- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who said: "I am better than Yunus (Jonah) Ibn Matta" will have told a lie."

فَنَزَلَتْ هذهِ الآيَةُ.
[طرفه في: ٢٤٩٤].

٢٤ ـ باب ﴿وَإِنِ امْرَأَةٌ خافَتْ مِنْ بَعْلِها نُشُوزاً أَوْ إِعْراضاً﴾ [١٢٨]

وقال ابن عبَّاس: ﴿شِقاق﴾ [٣٥] تفاسُدٌ. ﴿وَأُحْضِرَتِ الأَنْفُسُ الشُّحَّ﴾ [١٢٨] هواه في الشَّيءِ يَحرِص عليه. ﴿كالمُعلَّقة﴾ [١٢٩] لا هِيَ أيِّمٌ، ولا ذاتُ زوجٍ. ﴿نشوزاً﴾ بُغضاً.

٤٦٠١ ـ حدّثنا محمَّدُ بْنُ مُقاتِلٍ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا هِشامُ بْنُ عُرْوَةَ، عَنْ أَبيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها: ﴿وَإِنِ امْرَأَةٌ خافَتْ مِنْ بَعْلِها نُشُوزاً أَوْ إِعْراضاً﴾ [١٢٨] قالَتِ: الرَّجُلُ تَكونُ عِندَه المَرْأَةُ لَيسَ بِمُستَكثِرٍ مِنها، يُرِيدُ أَنْ يُفارِقَها، فَتَقُولُ: أَجْعَلُكَ مِنْ شَأْنِي في حِلٍّ، فَنَزَلَتْ هذهِ الآيَةُ في ذلِكَ.
[طرفه في: ٢٤٥٠].

٢٥ ـ باب ﴿إِنَّ المُنافِقينَ في الدَّرْكِ الأَسْفَلِ﴾ [١٤٥]

وَقالَ ابْنُ عَبَّاسٍ: أَسْفَلَ النَّارِ، ﴿نَفَقاً﴾ [الأنعام: ٣٥] سَرَباً.

٤٦٠٢ ـ حدّثنا عمرُ بن حفصٍ: حدّثنا أبي: حدّثنا الأعمشُ قال: حدَّثني إبراهِيمُ، عَنِ الأَسْودِ قال: كُنّا في حلقةِ عبدِ اللهِ، فجاءَ حُذَيفةُ حتَّى قامَ علينا فسلَّمَ، ثمَّ قالَ: لَقَدْ أُنزِلَ النِّفاقُ عَلى قومٍ خيرٍ منكُمْ، قالَ الأَسوَدُ: سُبحانَ اللهِ، إنَّ اللهَ يَقولُ: ﴿إِنَّ المُنافِقينَ في الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ﴾ [١٤٥] فَتَبَسَّمَ عَبْدُ اللهِ، وَجَلَسَ حُذَيفَةُ في ناحِيَةِ المَسْجِدِ، فَقامَ عَبْدُ اللهِ فَتَفَرَّقَ أَصْحابُهُ، فَرَماني بالحَصا، فَأَتَيتُهُ، فَقالَ حُذَيفَةُ: عَجِبْتُ مِنْ ضَحِكِه، وَقَدْ عَرَفَ ما قُلتُ، لَقَدْ أُنزِلَ النِّفاقُ عَلى قَومٍ كانُوا خَيراً مِنكُمْ ثُمَّ تابُوا، فَتابَ اللَّهُ عَلَيهِمْ.

٢٦ ـ باب ﴿إِنَّا أَوْحَينا إِلَيكَ ـ إِلى قَوْلِهِ ـ وَيُونُسَ وَهارُونَ وَسُلَيمانَ﴾ [١٦٣]

٤٦٠٣ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحيى، عَنْ سُفيانَ قال: حَدَّثَني الأَعْمَشُ، عَنْ أَبِي وائِلٍ، عَنْ عَبدِ اللَّهِ، عَنِ النَّبيِّ ﷺ قال: «ما يَنبَغِي لأَحَدٍ أَنْ يَقُولَ: أَنا خَيرٌ مِنْ يُونُسَ بنِ مَتَّى».
[طرفه في: ٣٤١٢].

٤٦٠٤ ـ حدّثنا مُحَمَّدُ بْنُ سِنانٍ: حَدَّثَنا فُلَيحٌ: حَدَّثَنا هِلالٌ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبيِّ ﷺ قال: «مَنْ قالَ: أَنا خَيرٌ مِنْ يُونُسَ بنِ مَتَّى، فَقَدْ كَذَبَ».
[طرفه في: ٣٤١٥].

٤٦٠٢ ـ قوله: (فرماني) أي قال الأسود رماني حذيفة بن اليمان.
ـ قوله: (بالحصا) أي ليستدعيني إليه ا هـ شارح بزيادتين من البدر العينيّ.

[27] Allah's saying: "They ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: if (such a deceased was) a woman, who left no child, her brother takes her inheritance: if there are two sisters, they shall have two thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus doth Allah make clear to you (his law), lest ye err. And Allah hath knowledge of all things." (176)

4605- Al'bara "Allah be pleased with him" narrated: The last Sura which was sent down was that of Disavowal "Bara'a"; and the last verse was "They ask thee for a legal decision" (Women 176).

(5) The Sura of The Repast (Al'ma'ida)

[1] (The Arabic text contains in this item an explanation of some words and phrases in different parts of The Sura, which is more suitable for the Arabic reader in view of its close relation to the Arabic language itself).

[2] Allah's saying: "This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination transgression, Allah is indeed Oft-Forgiving, Most Merciful." (3)

4606- Tariq Ibn Shehab narrated: The Jews said to Omar: "You (Muslims) recite a Verse, had it been revealed to us, we would have taken the day on which it was revealed as a day of celebration." Omar said: "No doubt I know when and where it was revealed, and where The Messenger of Allah "Allah's blessing and peace be upon him" was at the time of its revelation. It was on the day of Arafat (the day of Hajj), and by Allah, I was at Arafat." (Sufyan, a sub-narrator said: I have some doubt whether the Verse: "This day have I perfected your religion for you" was revealed on Friday or not).

[3] Allah's saying: "O Ye who believe when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bath your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sands or earth, and rub therewith your faces and hands. Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful." (6)

٢٧ ـ باب ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الكَلَالَةِ إِنِ امْرُؤٌ هَلَكَ لَيسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ﴾ [١٧٦]

وَالكَلالَةُ: مَن لَمْ يَرِثْهُ أَبٌ أَوِ ابْنٌ، وَهُوَ مَصْدَرٌ، مِنْ تَكَلَّلَهُ النَّسَبُ.

٤٦٠٥ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ: سَمِعْتُ البَرَاءَ رَضِيَ اللَّهُ عَنْهُ قالَ: آخِرُ سُورَةٍ نَزَلَتْ: ﴿بَرَاءَةٌ﴾ وَآخِرُ آيَةٍ نَزَلَتْ: ﴿يَسْتَفْتُونَكَ﴾. [طرفه في: ٤٣٦٤]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سورة المَائِدَةِ ٥

١ ـ باب ﴿حُرُمٌ﴾ [١] وَاحِدُهَا حَرَامٌ

﴿فَبِمَا نَقْضِهِمْ﴾ [١٣] بِنَقْضِهِمْ ﴿الَّتِي كَتَبَ اللَّهُ﴾ [٢١] جَعَلَ اللَّهُ. ﴿تَبُوءَ﴾ [٢٩] تَحْمِلُ. ﴿دَائِرَةٌ﴾ [٥٢] دَوْلَةٌ.

وَقالَ غَيْرُهُ: الإِغْرَاءُ التَّسْلِيطُ ﴿أُجُورَهُنَّ﴾ [٥] مُهُورَهُنَّ. قالَ سُفْيَانُ: مَا فِي القُرْآنِ آيَةٌ أَشَدُّ عَلَيَّ مِنْ: ﴿لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَاةَ وَالإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ﴾ [٦٨] مَخْمَصَةٌ مَجَاعَةٌ. ﴿مَنْ أَحْيَاهَا﴾ [٣٢] يَعْنِي مَنْ حَرَّمَ قَتْلَهَا إِلَّا بِحَقٍّ، حَيِيَ النَّاسُ مِنْهُ جَمِيعاً. ﴿شِرْعَةً وَمِنْهَاجاً﴾ [٤٨] سَبِيلاً وَسُنَّةً. المُهَيْمِنُ: الأَمِينُ، القُرْآنُ أَمِينٌ عَلَى كُلِّ كِتَابٍ قَبْلَهُ.

٢ ـ باب ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ [٣]

وَقالَ ابْنُ عَبَّاسٍ: ﴿مَخْمَصَةٍ﴾ [٣] مَجَاعَةٍ.

٤٦٠٦ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ، عَنْ قَيْسٍ، عَنْ طَارِقِ بْنِ شِهَابٍ: قالَتِ اليَهُودُ لِعُمَرَ: إِنَّكُمْ تَقْرَؤُونَ آيَةً، لَوْ نَزَلَتْ فِينَا لَاتَّخَذْنَاهَا عِيداً. فَقالَ عُمَرُ: إِنِّي لَأَعْلَمُ حَيْثُ أُنْزِلَتْ، وَأَيْنَ أُنْزِلَتْ، وَأَيْنَ رَسُولُ اللَّهِ ﷺ حِينَ أُنْزِلَتْ: يَوْمَ عَرَفَةَ، وَإِنَّا وَاللَّهِ بِعَرَفَةَ. قالَ سُفْيَانُ: وَأَشُكُّ كانَ يَوْمَ الجُمُعَةِ أَمْ لَا: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾. [طرفه في: ٤٥]

٣ ـ باب ﴿فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيداً طَيِّباً﴾ [٦]

تَيَمَّمُوا: تَعَمَّدُوا. ﴿آمِّينَ﴾ [٢] عَامِدِينَ، أَمَّمْتُ وَتَيَمَّمْتُ وَاحِدٌ.

وَقالَ ابْنُ عَبَّاسٍ: ﴿لَمَسْتُمْ﴾ [المائدة: ٦] وَ ﴿تَمَسُّوهُنَّ﴾ [البقرة: ٢٣٦-٢٣٧]

باب ٢٧ ـ قوله: (تكلله النسب) أي تطرقه كأنه أخذ طرفية من جهة الوالد والولد وليس له منهما أحد (عيني).

باب ٣ ـ قوله: (أممت وتيممت) وفي نسخة العيني أممت ويممت كما في القول القائل ولا أدري إذا يممت أرضاً

ا هـ.

ـ قوله: (المستم) التلاوة: لامستم.

4607- A'isha "Allah be pleased with her" narrated: We set out with Allah's Apostle "Allah's blessing and peace be upon him" on one of his journeys till we reached Al'baida or Dhatul'jaish, where a necklace of mine was broken (and lost). Allah's Apostle "Allah's blessing and peace be upon him" stayed there in search for it, and so did the people along with him.

There was no water at that place, so the people went to Abu'bakr As'siddiq and said: "Don't you see what A'isha has done? She has made Allah's Apostle "Allah's blessing and peace be upon him" and the people stay where there is no water and they have no water with them." Abu'bakr came while Allah's Apostle "Allah's blessing and peace be upon him" was sleeping with his head on my thigh. He said to me: "You have detained Allah's Apostle "Allah's blessing and peace be upon him" and the people where there is no water and they have no water with them." A'isha further added: So he admonished me, said what Allah wished him to say, and hit me on my flank with his hand. Nothing prevented me from moving (as a result of pain) but the position of Allah's Apostle "Allah's blessing and peace be upon him" on my thigh. Allah's Apostle "Allah's blessing and peace be upon him" got up when dawn broke and there was no water.

So Allah revealed the Divine Verse of Tayammum. Accordingly, they all performed Tayammum. Osaid Ibn Hudair said: "O the family of Abu'bakr! This is not the first blessing of yours." A'isha further said: Then the camel on which I was riding was caused to move from its place under which the necklace was found.

4608- A'isha "Allah be pleased with her" narrated: A necklace of mine was lost at Al'baida when we were on our way to Medina. The Prophet "Allah's blessing and peace be upon him" made his camel kneel down. Then he dismounted and laid his head on my lap and slept. Abu'bakr came and hit me violently on the chest and said: "You have detained the people because of a necklace." I kept as motionless as a dead person because of the position of The Messenger of Allah "Allah's blessing and peace be upon him" (on my lap) although Abu'bakr had hurt me. Then The Prophet "Allah's blessing and peace be upon him" woke up and it was the time for the morning (prayer). Water was sought for, but in vain; so the following Verse was revealed: "O Ye who believe when ye prepare for prayer, wash your faces, and your hands..." (6) Osaid Ibn Hudair said: "Allah has blessed the people for your sake, O the family of Abu'bakr. You are but a blessing for them."

[4] Allah's saying: "They said: "O Moses! while they remain there, never shall we be able to enter, to the end of time. Go thou, and thy Lord, and fight ye two, while we sit here (and watch)." (24)

4609- Abdullah "Allah be pleased with him" narrated: Al'miqdad said (to The Prophet while he was urging Muslims to fight during the battle of Badr): "We will not say as the Israelites said to Moses: "Go you and your Lord and fight you two." But proceed, and we are with you." I saw the face of The Prophet "Allah's blessing and peace be upon him" getting bright with happiness.

والأحزاب: ٤٩] و ﴿اللاَّتِي دَخلتُم بِهِنَّ﴾ [النساء: ٢٣]، وَالإفضاءُ: النِّكاحُ.

٤٦٠٧ ـ حدّثنا إسماعيل قال: حَدَّثني مالك، عَنْ عَبْدِ الرَّحْمٰن بن القاسِم، عن أبيه، عن عائِشَةَ رَضِيَ اللَّهُ عَنْها، زَوجِ النبيِّ ﷺ، قالَتْ: خَرَجْنا مَعَ رَسُولِ اللَّهِ ﷺ في بَعْضِ أَسْفارِهِ، حَتَّى إذَا كُنّا بالبَيداءِ، أوْ بِذاتِ الجَيشِ، انقطعَ عِقْدٌ لِي، فَأقامَ رَسُولُ اللَّهِ ﷺ على التِماسِهِ، وَأقامَ النَّاسُ مَعَهُ، وَلَيسُوا عَلَى ماءٍ، وَلَيسَ مَعَهُمْ ماءٌ، فأَتَى النَّاسُ إلَى أبِي بَكْرٍ الصِّدِّيقِ فَقالُوا: ألاَ تَرَى ما صَنعَتْ عائِشَةُ، أقامَتْ بِرَسُولِ اللَّهِ ﷺ وبالنَّاسِ، وَليسوا عَلى ماءٍ، ولَيس مَعَهم ماءٌ؟ فَجاءَ أبُو بَكْرٍ، وَرَسُولُ اللَّهِ ﷺ واضِعٌ رَأسَهُ عَلى فَخِذِي قَدْ نَامَ، فَقالَ: حَبَسْتِ رَسُولَ اللَّهِ ﷺ وَالنَّاسَ، وَلَيسُوا عَلى ماءٍ وَليسَ مَعَهُم ماءٌ! قالَتْ عائِشَةُ: فَعاتَبَنِي أبو بَكرٍ، وقالَ ما شاءَ اللَّهُ أنْ يَقُولَ، وَجَعَلَ يَطْعُنُني بِيَدِهِ في خاصِرَتِي، وَلاَ يَمْنَعُني مِنَ التَّحَرُّكِ إلاَّ مَكانُ رَسُولِ اللَّهِ ﷺ عَلى فَخِذِي، فَقامَ رَسُولُ اللَّهِ ﷺ حَتَّى أصْبَحَ عَلى غَيرِ ماءٍ، فَأنْزَلَ اللَّهُ آيَةَ التَّيَمُّمِ، فَقالَ أُسَيدُ بْنُ حُضَيرٍ: ما هِيَ بِأوَّلِ بَرَكَتِكُمْ يا آلَ أبِي بَكْرٍ. قالَتْ: فَبَعَثْنَا البَعِيرَ الَّذِي كُنْتُ عَلَيهِ فَإذا العِقْدُ تَحْتَهُ. [طرفه في: ٣٣٤].

٤٦٠٨ ـ حدّثنا يَحيى بن سُليمان قال: حَدَّثني ابنُ وهْبٍ قال: أخْبَرَني عَمْرٌو أنَّ عَبدَ الرَّحْمٰنِ بْنَ القاسِمِ حَدَّثَهُ عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها: سَقَطَتْ قِلاَدَةٌ لِي بالبَيداءِ، وَنَحْنُ داخِلُونَ المَدِينَةَ، فَأناخَ النَّبيُّ ﷺ وَنَزَلَ، فَثَنى رَأسَهُ في حَجْرِي راقِداً، أقْبَلَ أبُو بكرٍ فَلَكَزَني لَكْزَةً شَدِيدَةً، وَقالَ: حَبَسْتِ النَّاسَ في قِلاَدَةٍ، فَبي المَوْتُ لِمَكانِ رَسُولِ اللَّهِ ﷺ، وَقَدْ أوْجَعَني، ثُمَّ إنَّ النَّبيَّ ﷺ اسْتَيقَظَ، وَحَضَرَتِ الصُّبْحُ، فالتُمِسَ الماءُ فَلَمْ يُوجَدْ، فَنَزَلَتْ: ﴿يا أيُّها الَّذِينَ آمَنُوا إذا قُمْتُمْ إلَى الصَّلاَةِ﴾ [٦] الآيَةَ، فَقالَ أُسَيدُ بْنُ حُضَيرٍ: لَقَدْ بارَكَ اللَّهُ لِلنَّاسِ فِيكُمْ يَا آلَ أبِي بَكْرٍ، ما أنْتُمْ إلاَّ بَرَكَةٌ لَهُمْ. [طرفه في: ٣٣٤].

٤ ـ باب ﴿فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقاتلا إِنَّا هاهُنا قاعِدُون﴾ [٢٤]

٤٦٠٩ ـ حدّثنا أبو نُعَيم: حَدَّثَنا إسْرائِيلُ، عَنْ مُخارِقٍ، عَنْ طارِقِ بْنِ شِهابٍ: سَمِعْتُ ابْنَ مَسْعُودٍ رَضِيَ اللَّهُ عنه قال: شَهِدْتُ مِنَ المِقْدادِ (ح). وحَدَّثني حَمْدانُ بْنُ عُمَرَ: حَدَّثَنا أبُو النَّضْرِ: حَدَّثَنَا الأشْجَعِيُّ، عَنْ سُفيانَ، عَنْ مُخارِقٍ، عَنْ طارِقٍ، عَنْ عَبْدِ اللَّهِ قالَ: قالَ المِقْدادُ يَوْمَ بَدْرٍ: يَا رَسُولَ اللَّهِ، إنَّا لا نَقُولُ لَكَ كما قالَتْ بَنُوا إسْرائِيلَ لِمُوسى: ﴿فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقاتلا إِنَّا هاهُنَا قاعِدونَ﴾. وَلكِنِ امْضِ وَنَحْنُ مَعَكَ. فَكَأنَّهُ سُرِّيَ عَنْ رَسُولِ اللَّهِ ﷺ.

وَرَواهُ وَكِيعٌ، عَنْ سُفيانَ، عَنْ مُخارِقٍ، عَنْ طارِقٍ: أنَّ المِقْدادَ قالَ ذلِكَ لِلنَّبيِّ ﷺ.

[طرفه في: ٣٩٥٢].

٤٦٠٧ ـ البيداء وذات الجيش اسمان لموضعين بين مكة والمدينة كما في العيني.

٤٦٠٨ ـ (اللكز): هو الدفع في الصدر بالكف.

٤٦٠٩ ـ قوله: سرّي الخ أي أزيل عنه المكروهات كلها (شارح).

[5] Allah's saying: "The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter." (33)

4610- Salman Abu'raja, the freed slave of Abu'qilaba narrated that he (Abu'qilaba) was sitting behind Omar Ibn Abdul'aziz and the people mentioned and mentioned (Qasama) and they said and said that the Caliphs had permitted it. Omar Ibn Abdul'aziz turned towards Abu'qilaba who was behind him and said:" What do you say, O Abdullah Ibn Zaid?" or said: "What do you say, O Abu'qilaba?" Abu'qilaba said: "I do not know that killing a person is permitted in Islam but in three cases: a married person committing adultery, one who murdered somebody illegally, or one who wages war against Allah and His Messenger." Anbasa said: "Anas narrated to us such-and-such (a story of those of Oraina tribe)." Abu'qilaba said: "Anas narrated to me in this context, saying: "Some people came to The Prophet "Allah's blessing and peace be upon him" and said: "The climate of this land does not suit us." The Prophet "Allah's blessing and peace be upon him" said: "These are camels belonging to us. They are usually taken out to the pasture. So take them out and drink of their milk and urine." So they took them. They set out and drank of their urine and milk. But having recovered, they attacked and killed the shepherd, and drove away the camels." Why should there be any delay in punishing them since they committed a murder, waged war against Allah and His Messenger, and frightened The Messenger of Allah "Allah's blessing and peace be upon him" ?" Anbasa said: "Glorified be Allah!" Abu'qilaba said: "Do you suspect me?" Anbasa said: "No, that (tradition) was narrated to us by Anas." Then Anbasa further said: "O people of such-and-such (country)! You will remain in good state as long as Allah keeps this (man) and the like of him amongst you."

[6] Allah's saying: "We ordained therein for them: life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. But if any one remits the retaliation by way of Charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what Allah hath revealed, they are (no better than) wrongdoers." (45)

4611- Anas "Allah be pleased with him" narrated: Ar'rubaiy Bint "daughter of" An'nadr, Anas's aunt, broke the tooth of a girl. The relatives of the girl requested the retaliation. So, they went to The Prophet "Allah's blessing and peace be upon him" who ordered them to bring about retaliation. Anas Ibn An'nadr, Anas's uncle, said: "O Messenger of Allah! No, by he, Who has sent you with the Truth, Ar'rubaiy's tooth will not be broken." The Prophet "Allah's blessing and peace be upon him" said: "O Anas! Allah's law ordains the equality of retaliation." Later the relatives of the girl accepted the compensation and forgave her. The Prophet "Allah's blessing and peace be upon him" said: "There are some of Allah's slaves who, if they take an oath by Allah, are responded to by Allah, with their oath fulfilled."

٥ ـ باب ﴿إِنَّمَا جَزَاءُ الذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الأَرْضِ فَسَاداً أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا ـ إِلَى قَوْلِهِ ـ أَوْ يُنْفَوْا مِنَ الأَرْضِ﴾ [٣٣]

المَحَارَبَةُ لله: الكُفرُ به.

٤٦١٠ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ: حَدَّثَنَا ابْنُ عَوْنٍ قال: حَدَّثَني سَلْمانُ أبو رَجاءٍ مَوْلى أبي قِلابَةَ، عَنْ أَبي قِلابَةَ: أَنَّهُ كانَ جالِساً خلفَ عُمَرَ بْنِ عَبْدِ العَزِيزِ، فَذَكَرُوا وَذَكَرُوا، فَقالُوا وَقالُوا: قَدْ أَقادَتْ بِهَا الخُلَفَاءُ، فَالتَفَتَ إِلَى أَبِي قِلابَةَ، وَهْوَ خَلفَ ظَهْرِهِ، فَقَالَ: ما تَقولُ يَا عَبْدَ اللَّهِ بْنَ زَيدٍ، أَوْ قالَ: ما تَقُولُ يا أَبا قِلابَةَ؟ قُلتُ: ما عَلِمْتُ نَفساً حَلَّ قَتْلُها في الإِسْلامِ، إِلاَّ رَجُلٌ زَنَى بَعْدَ إِحْصانٍ، أَوْ قَتَلَ نَفساً بِغَيرِ نَفسٍ، أَوْ حارَبَ اللَّهَ وَرَسُولَهُ ﷺ. فَقالَ عَنْبَسَةُ: حَدَّثَنا أَنَسٌ بِكَذَا وَكَذَا. قُلتُ: إِيَّايَ حَدَّثَ أَنَسٌ، قالَ: قَدِمَ قَوْمٌ عَلَى النَّبِيِّ ﷺ فَكَلَّمُوهُ، فَقَالُوا: قَد اسْتَوْخَمْنَا هذهِ الأَرْضَ، فَقَالَ: «هذهِ نَعَمٌ لَنَا تَخْرُجُ، فَاخْرُجُوا فِيهَا، فَاشْرَبُوا مِنْ أَلبَانِهَا وَأَبْوَالِهَا». فَخَرَجُوا فِيهَا، فَشَرِبُوا مِنْ أَبْوَالِهَا وَأَلبَانِهَا، وَاسْتَصَحُّوا، وَمالُوا عَلَى الرَّاعِي فَقَتَلُوهُ، وَاطَّرَدُوا النَّعَمَ، فَمَا يُسْتَبْطَأُ مِنْ هؤُلاَءِ؟ قَتَلُوا النَّفْسَ، وَحَارَبُوا اللَّهَ وَرَسُولَهُ، وَخَوَّفُوا رَسُولَ اللَّهِ ﷺ. فَقَالَ: سُبْحَانَ اللَّهِ، فَقُلتُ: تَتَّهِمُنِي؟ قالَ: حَدَّثَنَا بِهذا أَنَسٌ. قالَ: وَقالَ: يَا أَهلَ كَذا، إِنَّكُمْ لَنْ تَزالوا بِخَيرٍ ما أُبْقِيَ هذا فِيكُمْ، وَمِثْلُ هذا. [طرفه في: ٢٣٣].

٦ ـ باب ﴿وَالجُرُوحَ قِصَاصٌ﴾ [٤٥]

٤٦١١ ـ حدّثني مُحَمَّدُ بْنُ سَلاَمٍ: أَخْبَرَنَا الفَزَارِيُّ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قال: كَسَرَتِ الرُّبَيِّعُ، وَهِيَ عَمَّةُ أَنَسِ بْنِ مالِكٍ، ثَنِيَّةَ جارِيَةٍ مِنَ الأَنْصَارِ، فَطَلَبَ القَوْمُ القِصَاصَ، فَأَتَوُا النَّبِيَّ ﷺ، فَأَمَرَ النَّبِيُّ ﷺ بِالقِصَاصِ، فَقالَ أَنَسُ بْنُ النَّضْرِ، عَمُّ أَنَسِ بْنِ مالِكٍ، لاَ وَاللَّهِ لاَ تُكْسَرُ سِنُّهَا يا رَسُولَ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَنَسُ، كِتَابُ اللَّهِ القِصَاصُ». فَرَضِيَ القَوْمُ

٤٦١٠ ـ قوله: (فذكروا وذكروا) أي في القسامة حين استشارهم عمر فقالوا القود بها حق وقد أقادت بها الخلفاء.

ـ قوله: بكذا وكذا يعني حديث العرنيين كما في الشارح وقوله: قلن: مقول أبي قلابة.

ـ قوله: (تخرج) أي لترعى.

ـ قوله: (فما يستبطأ) أي أيّ شيء يستبطأ من هؤلاء الذين قتلوا الخ وفيه معنى التعجب أيضاً وفي رواية: يستبقى بالقاف بدل الطاء أي أيّ شيء يترك منهم وفي موضع آخر من البخاري وأيّ شيء أشدّ مما صنع هؤلاء.

ـ قوله: يا أهل كذا أي يا أهل الشام لأن هذا كله وقع في دمشق وأشار عنبسة بقوله: (هذا) إلى أبي قلابة ا هـ من العينيّ.

ـ قوله: ما أبقى الله هذا وفي نسخة العينيّ ما أبقي هذا بالبناء للمفعول.

ـ قوله: ومثل هذا كذا عند الشارح وصوابه كما عند العينيّ أو مثل هذا أي أو قال عنبسة مثل ما ذكر شك الراوي.

[7] Allah's saying: "O Messenger! Proclaim the (Message) which hath been sent to thee from thy Lord." (67)

4612- A'isha "Allah be pleased with her" reported: Whoever tells that Mohammad concealed part of what was revealed to him, is a liar, for Allah says: "O Messenger! Proclaim the (Message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His Mission. Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith." (67)

[8] Allah's saying: "Allah will not call you to account for what is futile in your oaths, but he will call you to account for your deliberate oaths." (89)

4613- A'isha "Allah be pleased with her" narrated: This verse "Allah will not call you to account for what is futile in your oaths, but he will call you to account for your deliberate oaths" was revealed in connection with one who says (during his talk): "No, by Allah" or "Yes, by Allah".

4614- A'isha "Allah be pleased with her" narrated that her father never broke his oath till Allah revealed the legal expiation for oath. Abu'bakr said: "If I take an oath, and later find that to do something else is better, then I do that which is better, and accept Allah's permission (and expiate for my oath)."

[9] Allah's saying: "O ye who believe! Make not unlawful the good things which Allah hath made lawful for you" (87)

4615- Abdullah "Allah be pleased with him" reported: We used to participate in the holy wars carried on by The Prophet "Allah's blessing and peace be upon him" and we had no women (wives) with us. So we said (to The Prophet "Allah's blessing and peace be upon him"): "Shall we castrate ourselves?" But The Prophet "Allah's blessing and peace be upon him" forbade us to do that. Henceforward, he allowed us to marry a woman (temporarily) by giving her even a garment, and then he recited: "O ye who believe! Make not unlawful the good things which Allah hath made lawful for you, but commit no excess: for Allah loveth not those given to excess." (87)

[10] Allah's saying: "Ye who believe intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, of Satan's handiwork: eschew such (abomination), that ye may prosper." (90)

وَقَبِلُوا الأَرْشَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ».

[طرفه في: ٢٧٠٣].

٧ ـ باب ﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ ما أُنْزِلَ إِلَيكَ مِنْ رَبِّكَ﴾ [٦٧]

٤٦١٢ ـ حدثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفيَانُ، عَنْ إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: مَنْ حَدَّثَكَ أَنَّ مُحَمَّداً ﷺ كَتَمَ شَيئاً مما أُنْزِلَ عَلَيهِ فَقَدْ كَذَبَ، واللَّهُ يَقُولُ: ﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ ما أُنزِلَ إِلَيكَ﴾ الآيَةَ.

[طرفه في: ٣٢٣٤].

٨ ـ باب ﴿لا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ في أَيمَانِكُمْ﴾ [٨٩]

٤٦١٣ ـ حدثنا عَلِيُّ بنُ سَلمَةَ: حَدَّثَنا مالِكُ بْنُ سُعَيرٍ: حَدَّثَنا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا: أُنْزِلَتْ هذهِ الآيَةُ: ﴿لا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ في أَيمَانِكُمْ﴾. في قَوْلِ الرَّجلِ: لا وَاللَّهِ، وَبَلَى وَاللَّهِ. [الحديث ٤٦١٣ ـ طرفه في: ٦٦٦٣].

٤٦١٤ ـ حدثنا أَحْمَدُ بْنُ أَبِي رَجاءٍ: حَدَّثَنَا النَّضْرُ، عَنْ هِشَامٍ قالَ: أَخْبَرَنِي أَبِي، عَنْ عائِشَةَ رَضِيَ اللهُ عَنهَا: أَنَّ أَبَاهَا كانَ لا يَحْنَثُ في يَمِينٍ، حَتَّى أَنزَلَ اللَّهُ كَفَّارَةَ اليَمِينِ، قالَ أَبُو بَكْرٍ: لا أَرَى يَمِيناً أُرَى غَيرَهَا خَيراً مِنْهَا إِلاَّ قَبِلْتُ رُخْصَةَ اللَّهِ، وَفَعَلْتُ الَّذِي هُوَ خَيرٌ.

[الحديث ٤٦١٤ ـ طرفه في: ٦٦٢١].

٩ ـ باب ﴿لا تُحَرِّمُوا طَيِّبَاتِ ما أَحَلَّ اللَّهُ لَكُمْ﴾ [٨٧]

٤٦١٥ ـ حدثنا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا خالِدٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيسٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُ قالَ: كُنَّا نَغْزُو مَعَ النَّبِيِّ ﷺ وَلَيسَ مَعَنا نِسَاءٌ، فَقُلنَا: أَلاَ نَخْتَصِي؟ فَنَهَانَا عَنْ ذلِكَ، فَرَخَّصَ لَنا بَعْدَ ذلِكَ أَنْ نَتَزَوَّجَ المَرْأَةَ بِالثَّوْبِ، ثُمَّ قَرَأَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لا تُحَرِّمُوا طَيِّبَاتِ ما أَحَلَّ اللَّهُ لَكُمْ﴾. [الحديث ٤٦١٥ ـ طرفاه في: ٥٠٧١، ٥٠٧٥].

١٠ ـ باب ﴿إِنَّمَا الخَمْرُ وَالمَيسِرُ وَالأَنْصَابُ وَالأَزْلاَمُ رِجْسٌ مِنْ عَمَلِ الشَّيطَانِ﴾

وَقالَ ابْنُ عَبَّاسٍ: الأَزْلاَمُ: القِدَاحُ يَقْتَسِمُونَ بِهَا في الأُمُورِ، وَالنُّصُبُ: أَنْصَابٌ يَذْبَحُونَ عَلَيهَا

٤٦١٥ ـ قوله: (ألا نختصي) أي ألا نفعل الخصاء، وهو الشق على الأنثيين وانتزاعهما.

باب ١٠ ـ قوله: القداح كانت سبعة موضوعة في جوف الكعبة عند هبل أعظم أصنامهم مكتوب على ستتها وسابعها غفل أي ليس عليه شيء فهذا معنى قوله: وقد أعلموا القداح أعلاماً بضروب فعلى واحد أمرني ربي وعلى الآخر نهاني ربي وعلى آخر واحد منكم وعلى آخر من غيركم وعلى آخر ملصق وعلى آخر العقل أفاده الشارح القسطلاني وقوله: غفل بضم الغين وسكون الفاء والمشهور أنها ثلاثة آمر وناهٍ وغفل يقوم بها سدنة البيت وربما كان مع الرجل زلمان وضعهما في قرابه فإذا أراد الاستقسام أخرج أحدهما ا هـ.

4616- Ibn Omar “Allah be pleased with both” narrated: When the divine verse of prohibiting wine was revealed, there were in Medina five types of (Alcoholic) drinks, none of which was made of grapes. (The five kinds of alcoholic drink were produced from: honey, dates, wheat, parley, and maize).

4617- Anas Ibn Malik "Allah be pleased with him" reported: We had no alcoholic drink except that which was produced from dates and which you call Fadikh. While I was standing offering drinks to Abu'talha with so and so, and so and so of people, a man came and said: "Has the news reached you?" They said: "What is that?" He said: "Alcoholic drinks have been prohibited." They said: "Spill (the contents of) these pots, O Anas! "Then they neither asked about it (alcoholic drinks) nor returned it after the news from that man.

4618- Jaber “Allah be pleased with him” narrated: In the morning of (the day of) Ohud, some people drank wine (before going to fight). Then on the same day, all of them were killed as martyrs. This happened before it (wine) was prohibited.

4619- Ibn Omar “Allah be pleased with both” narrated: I heard Omar, on the pulpit of The Prophet “Allah's blessing and peace be upon him” saying: "Now then: O people! The divine order of prohibiting alcoholic drinks was revealed. However, alcoholic drinks are produced from five things: Grapes, dates, honey, wheat, and barley. (It should be known that) alcoholic drink is that which confuses and bewilders the mind."

[11] Allah's saying: “On those who believe and do deeds of righteousness there is no blame for what they ate (in the past), when they guard themselves from evil, and believe, and do deeds of righteousness, (or) again, guard themselves from evil and believe, (or) again, guard themselves from evil and do good. For Allah loveth those who do good.” (93)

4620- Anas “Allah be pleased with him” narrated: The wine which was spilled was that (made of dates) known as Fadikh.

وقال غيرُه: الزُّلَم: القِدْحُ لا رِيشَ لهُ، وهُوَ واحِدُ الأَزْلامِ، والاسْتِقسام: أَنْ يُجِيلَ القِداحَ، فإِنْ نَهَتْهُ انْتَهى، وإِنْ أَمَرَتْهُ فَعَلَ ما تَأْمُرُهُ، وَقَدْ أَعْلَمُوا القِداحَ أَعْلاماً، بِضُرُوبٍ يَسْتَقْسِمُونَ بِهَا، وَفَعَلْتُ مِنْهُ قَسَمْتُ، وَالقُسُومُ المَصْدَرُ.

٤٦١٦ ـ حدثنا إِسحاق بنُ إِبراهيم: أَخْبَرنا مُحمَّدُ بنُ بِشْرٍ: حَدَّثنا عَبدُ العَزيزِ بنُ عُمَرَ بن عَبْدِ العَزِيزِ قال: حَدَّثني نَافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قال: نَزَلَ تَحْرِيمُ الخَمْرِ، وَإِنَّ في المَدِينَةِ يَوْمَئِذٍ لَخَمْسَةَ أَشْرِبَةٍ، ما فِيها شَرابُ العِنَبِ.

[الحديث ٤٦١٦ ـ طرفه في: ٥٥٧٩].

٤٦١٧ ـ حدّثنا يَعقُوبُ بنُ إِبْراهِيمَ: حَدَّثَنا ابنُ عُلَيَّةَ: حَدَّثَنا عَبْدُ العَزِيزِ بنُ صُهَيبٍ قالَ: قال أَنَسُ بنُ مالِكٍ رَضِيَ اللَّهُ عَنهُ: ما كانَ لَنا خَمْرٌ غَيرُ فَضِيخِكُمْ هذا الَّذِي تُسَمُّونَهُ الفَضِيخَ، فإِني لَقائِمٌ أَسْقِي أَبا طَلْحَةَ وَفلاناً وَفلاناً إِذْ جاءَ رَجُلٌ، فَقالَ: وَهل بَلَغَكُمُ الخَبَرُ؟ فَقالوا: وما ذاكَ؟ قال: حُرِّمَتِ الخَمْرُ، قالُوا: أَهْرِقْ هذه القِلالَ يا أَنَسُ، قالَ: فَمَا سَأَلُوا عَنْهَا وَلاَ رَاجَعُوهَا بَعْدَ خَبَرِ الرَّجُلِ.

[طرفه في: ٢٤٦٤].

٤٦١٨ ـ حدثنا صَدَقَةُ بنُ الفَضْلِ: أَخْبَرَنا ابنُ عُيَينَة، عَنْ عَمْرٍو، عَنْ جابِرٍ قال: صَبَّحَ أُناسٌ غَداةَ أُحُدٍ الخَمْرَ، فَقُتِلُوا مِنْ يَوْمِهِمْ جَمِيعاً شُهَدَاءَ، وَذلكَ قَبْلَ تَحْرِيمِهَا.

[طرفه في: ٢٨١٥].

٤٦١٩ ـ حدّثنا إِسحاقُ بنُ إِبْراهِيمَ الحَنْظَلِيُّ: أَخبَرَنَا عِيسى وَابْنُ إِدْرِيسَ، عَنْ أَبِي حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ ابنِ عُمَرَ قالَ: سَمِعْتُ عُمَرَ رَضِيَ اللَّهُ عَنهُ عَلى مِنبَرِ النَّبِيِّ ﷺ يَقُولُ: أَمَّا بَعْدُ، أَيُّها النَّاسُ إِنَّهُ نَزَلَ تَحْرِيمُ الخَمْرِ، وَهِيَ مِنْ خَمْسَةٍ: مِنَ العِنَبِ وَالتَّمرِ وَالعَسَلِ وَالحِنْطَةِ وَالشَّعِيرِ، وَالخَمْرُ ما خامَرَ العَقْلَ.

[الحديث ٤٦١٩ ـ أطرافه في: ٥٥٨١، ٥٥٨٨، ٥٥٨٩، ٧٣٣٧].

١١ ـ باب ﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا﴾ إِلى قَوْلِه: ﴿وَاللَّهُ يُحِبُّ المُحْسِنِينَ﴾ [٩٣]

٤٦٢٠ ـ حدثنا أَبُو النُّعْمانِ: حَدَّثنا حَمَّادُ بنُ زَيدٍ: حَدَّثَنا ثابِتٌ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ الخَمْرَ الَّتِي أُهْرِيقَتِ الفَضِيخُ.

٤٦١٦ ـ قوله: (خمسة أشربة) شراب العسل والتمر والحنطة والشعير والذرة.

٤٦١٧ ـ (الفضيخ): شراب يتخذ من البسر.

٤٦١٨ ـ قوله: (صبح أناس) أي شربوا الخمر صبوحا بالغداة، والمعروف في هذا المعنى اصطبح.

٤٦٢٠ ـ قوله: (أهريقت) هريقت نخ.

According to another narration, Anas “Allah be pleased with him” told: I was the butler of the people in the house of Abu’talha, when the order of prohibiting the wine was revealed. Somebody was ordered to announce that the wine had been prohibited. Abu’talha ordered me to go out and see what is this voice. I came out (and verified of the truth, Then I returned) and said to him: “It is an announcer calling: The wine was prohibited.” He ordered me to go out and spill the wine. I went out and spilled it, and it flowed in the streets of Medina. In those days (alcoholic) drinks were prepared from dates. Some people said: "Some people were killed with wine still in their stomachs." On this occasion, Allah Almighty revealed: “On those who believe and do deeds of righteousness there is no blame for what they ate (in the past), when they guard themselves from evil, and believe, and do deeds of righteousness, (or) again, guard themselves from evil and believe, (or) again, guard themselves from evil and do good. For Allah loveth those who do good.” (The Repast “Al’ma’ida” 93)

[12] Allah's saying: "Ye who believe ask not questions about things which, if made plain to you, may cause you trouble." (101)

4621- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" delivered a sermon the like of which I had never heard before. He said: "If you but knew what I know then you would laugh little and weep much." On hearing that, the companions of The Prophet "Allah's blessing and peace be upon him" covered their faces and the sound of their weeping was heard. A man said: "Who is my father?" The Prophet "Allah's blessing and peace be upon him" said: "So-and-so." So this Verse was revealed: "Ye who believe ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-Forgiving most forbearing." (The Repast 101)

4622- Ibn Abbas "Allah be pleased with both" reported: Some people used to ask Allah's Apostle "Allah's blessing and peace be upon him" questions mockingly. A man would say: "Who is my father?" Another man whose she-camel had gone astray would say: "Where is my she-camel? "So Allah revealed that Verse in this connection: "Ye who believe ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur’an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-Forgiving most forbearing." (The Repast 101)

[13] Allah’s saying: “It was not Allah who instituted (superstitions like those of) a slit ear she camel, or a she camel let loose for free pasture, or idol sacrifice for free pasture, or idol sacrifice for twin births in animals, or stallion camels freed from work it is blasphemers who invent a lie against Allah; but most of them lack wisdom.” (103)

وَزَادَنِي مُحَمَّدٌ، عَنْ أَبِي النُّعْمَانِ قالَ: كُنْتُ سَاقِيَ القَوْمِ في مَنْزِلِ أَبِي طَلْحَةَ، فَنَزَلَ تَحْرِيمُ الخَمْرِ، فَأَمَرَ مُنَادِياً فَنَادَى، فَقالَ أَبُو طَلْحَةَ: اخْرُجْ فَانْظُرْ ما هذا الصَّوْتُ؟ قالَ: فَخَرَجْتُ فَقُلْتُ: هذا مُنَادٍ يُنَادِي: أَلا إِنَّ الخَمْرَ قَدْ حُرِّمَتْ، فَقالَ لِي: اذْهَبْ فَأَهْرِقْهَا، قالَ: فَجَرَتْ في سِكَكِ المَدِينَةِ. قالَ: وَكَانَتْ خَمْرُهُمْ يَوْمَئِذٍ الفَضِيخَ، فَقَالَ بَعْضُ القَوْمِ: قُتِلَ قَوْمٌ وَهْيَ في بُطُونِهِمْ، قالَ: فَأَنْزَلَ اللَّهُ: ﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيما طَعِمُوا﴾ [٩٣].

[طرفه في: ٢٤٦٤].

١٢ ـ باب ﴿لاَ تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ﴾ [١٠١]

٤٦٢١ ـ حدَّثنا مُنْذِرُ بْنُ الوَلِيدِ بْنِ عَبْدِ الرَّحْمٰنِ الجَارُودِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ خُطْبَةً ما سَمِعْتُ مِثْلَهَا قَطُّ قالَ: «لَوْ تَعْلَمُونَ ما أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيراً». قالَ فَغَطَّى أَصْحَابُ رَسُولِ اللَّهِ ﷺ وُجُوهَهُمْ لَهُمْ خَنِينٌ، فَقالَ رَجُلٌ: مَنْ أَبِي؟ قالَ: «فُلاَنٌ». فَنَزَلَتْ هذِهِ الآيَةُ: ﴿لاَ تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ﴾. رَوَاهُ النَّضْرُ، وَرَوْحُ بْنُ عُبَادَةَ، عَنْ شُعْبَةَ.

[طرفه في: ٩٣].

٤٦٢٢ ـ حدَّثنا الفَضْلُ بْنُ سَهْلٍ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو خَيْثَمَةَ: حَدَّثَنَا أَبُو الجُوَيْرِيَةِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كانَ قَوْمٌ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ اسْتِهْزَاءً، فَيَقُولُ الرَّجُلُ: مَنْ أَبِي؟ وَيَقُولُ الرَّجُلُ تَضِلُّ نَاقَتُهُ: أَيْنَ نَاقَتِي؟ فَأَنْزَلَ اللَّهُ فِيهِمْ هذه الآيَةَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ﴾. حَتَّى فَرَغَ مِنَ الآيَةِ كُلِّهَا.

١٣ ـ باب ﴿مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلا سَائِبَةٍ وَلا وَصِيلَةٍ وَلا حامٍ﴾ [١٠٣]

﴿وَإِذْ قالَ اللَّهُ﴾ [١١٦] يَقُولُ: قالَ اللَّهُ، وَإِذْ هَا هُنَا صِلَةٌ.

المَائِدَةُ: أَصْلُهَا مَفْعُولَةٌ، كَعِيشَةٍ رَاضِيَةٍ، وَتَطْلِيقَةٍ بَائِنَةٍ، وَالمَعْنَى: مِيدَ بِهَا صَاحِبُهَا مِنْ خَيْرٍ، يُقَالُ مَادَنِي يَمِيدُنِي.

وَقالَ ابْنُ عَبَّاسٍ: ﴿مُتَوَفِّيكَ﴾ [آل عمران: ٥٥] مُمِيتُكَ.

٤٦٢٣ ـ حدَّثنا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ

٤٦٢١ ـ قوله: (خنين) بالخاء المعجمة للكشميهني أي صوت مرتفع من الأنف بالبكاء مع غنة وروي حنين بالحاء المهملة أي صوت مرتفع بالبكاء من الصدر وهو دون الانتحاب ا هـ من الشارح.

باب ١٣ ـ قوله: (صلة) أي زائدة قال العينيّ وتمثيله بقوله وتطليقه بائنة غير صحيح لأنّ لفظ بائنة هنا على أصله بمعنى قاطعة ا هـ.

ـ قوله: (ميد بها صاحبها) يعني امتير بها لأن ماده يميده لغة في ماره يميره من الميرة وهي الطعام.

٤٦٢٣ ـ قوله: (درها) أي لبنها لأجل الأصنام.

4623- Sa'eed Ibn Al'musaiyyab narrated: Al'bahira was an animal whose milk was spared for the idols and other deities, and so nobody was allowed to milk it. As'sa'iba was an animal, which they (pagans) used to set free in the names of their gods so that it would not be used for carrying anything. Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I saw Amr Ibn Amer Ibn Luhai Al'khuza'i dragging his intestines in the (Hell) Fire, for he was the first man who started the custom of releasing animals (for the sake of false gods). "

Al'wasila is the she-camel which gives birth to a she-camel as its first delivery, and then gives birth to another she-camel as its second delivery. People (before Islam) used to let such a she camel loose for their idols if it gave birth to two she-camels successively without giving birth to a male camel in between. Ham was the male camel which was used for copulation. Having finished the number of copulations assigned for it, it would be set free for their idols and excused from burdens so as to carry nothing. It was called the Hami. Abu'huraira said: "I heard The Prophet "Allah's blessing and peace be upon him" saying so."

4624- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw The (parts of) Hell (fire) destroying each other. I saw also Amr dragging his intestines (in the (Hell) Fire), for he was the first man who started the custom of releasing animals (for the sake of false gods)."

[14] Allah's saying: ""Never said I to them aught except what Thou didst command me to say, to wit, "Worship Allah, my Lord and your Lord"; and I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast the watcher over them, and Thou art a witness to all things." (117)

4625- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "You will be gathered (on the Day of Judgment), bare-footed, naked and not circumcised." He then recited: "As we began the first creation, we shall repeat it: A Promise We have undertaken: Truly we shall do it." (Prophets 104) He added: "The first to be dressed on the Day of Judgement, will be Abraham. Some of my companions will be taken towards the left side (the Hell Fire), and I will say: "My companions! My companions!" It will be said: "You do not know what they did after you left them." Then I will say as the Pious slave of Allah (Jesus) said: "I was a witness over them while I dwelt amongst them. When you took me up you were the Watcher over them, and you are a witness to all things." (The Repast 117) it will be said: "They became renegades from Islam after you had left them."

ابن شهابٍ، عنْ سعيدِ بنِ المُسيَّبِ قالَ: البَحيرَةُ: الَّتي يُمْنَعُ دَرُّهَا للطَّواغيتِ، فلا يَحْلُبُها أَحدٌ منَ النّاسِ، والسائِبَةُ: كانُوا يُسيِّبُونَها لآلِهَتِهِم لا يُحْمَلُ عليْها شيْءٌ.

قالَ: وقالَ أَبُو هُرَيرَةَ: قالَ رَسُولُ اللَّهِ ﷺ: «رَأَيتُ عَمْرَو بْنَ عامِرٍ الخُزَاعِيَّ يَجُرُّ قُصْبَهُ في النَّارِ، كانَ أَوَّلَ مَنْ سَيَّبَ السَّوائِبَ». وَالوَصِيلَةُ: النَّاقَةُ البِكْرُ، تُبَكِّرُ في أَوَّلِ نِتاجِ الإِبِلِ، ثُمَّ تُثَنِّي بَعْدُ بِأُنْثى، وَكانُوا يُسَيِّبُونَهُمْ لِطَوَاغِيتِهِمْ، إِنْ وَصَلَتْ إِحْدَاهُمَا بِالأُخْرَى لَيسَ بَينَهُمَا ذَكَرٌ، وَالحَام: فَحلُ الإِبلِ يَضْرِبُ الضِّرابَ المَعْدُودَ، فإذا قضى ضِرابَهُ ودَعُوهُ للطَّواغيتِ، وأَعفَوْهُ مِنَ الحَمْلِ، فلَمْ يُحْمَلْ عَليهِ شيءٌ، وَسَمَّوهُ الحَامِيَ. وَقالَ أَبُو اليَمانِ: أَخبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ: سَمِعْتُ سَعيداً قالَ: يُخْبِرُهُ بهذا. قالَ: وَقالَ أَبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: سَمِعتُ النَّبيَّ ﷺ: نَحاوَهُ. وَرَواهُ ابْنُ الهادِ، عَنِ ابْنِ شِهابٍ، عَنْ سَعيدٍ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ: سَمِعْتُ النَّبيَّ ﷺ. [طرفه في: ٣٥٢١].

٤٦٢٤ ـ حدَّثني مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ أَبُو عَبْدِ اللَّهِ الكَرْمانِيُّ: حَدَّثَنا حَسَّانُ بْنُ إِبْرَاهِيمَ: حدثنا يونسُ، عنِ الزُّهريّ، عن عُروةَ: أنّ عائشةَ رضيَ اللّه عنها قالتْ: قالَ رَسُولُ اللّه ﷺ: «رَأَيتُ جَهَنَّمَ يَحْطِمُ بَعْضُهَا بَعْضاً، وَرَأَيتُ عَمراً يَجُرُّ قُصْبَهُ، وَهْوَ أَوَّلُ مَنْ سَيَّبَ السَّوَائِبَ».

[طرفه في: ١٠٤٤].

١٤ ـ باب ﴿وَكُنْتُ عَلَيهِمْ شَهِيداً ما دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيهِمْ وَأَنْتَ عَلَى كُلِّ شَيءٍ شَهِيدٌ﴾ [١١٧]

٤٦٢٥ ـ حدّثنا أَبُو الوَلِيدِ: حدّثَنا شُعْبَةُ: أَخبَرَنا المُغِيرَةُ بْنُ النُّعْمانِ قالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ فَقالَ: «يَا أَيُّهَا النَّاسُ، إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ حُفَاةً عُرَاةً غُرْلاً، ثُمَّ قالَ: ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْداً عَلَينَا إِنَّا كُنَّا فاعِلِينَ﴾ [الأنبياء: ١٠٤] إِلَى آخِرِ الآيَةِ، ثُمَّ قالَ: أَلاَ وَإِنَّ أَوَّلَ الخَلائِقِ يُكْسى يَوْمَ القِيَامَةِ إِبْرَاهِيمُ، أَلاَ وَإِنَّهُ يُجاءُ بِرِجالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذاتَ الشِّمالِ، فَأَقُولُ: يا رَبِّ أُصَيحابِي فَيُقالُ: إِنَّكَ لا تَدْرِي ما أَحدَثُوا بَعدَكَ، فَأَقُولُ كَمَا قالَ العَبْدُ الصَّالِحُ: ﴿وَكُنْتُ عَلَيهِمْ شَهِيداً ما دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيهِمْ﴾ [١١٧]، فَيُقالُ: إِنَّ هؤُلاءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ».

[طرفه في: ٣٣٤٩].

= ـ قوله: (قصبه) أي معاه.

ـ قوله: (يسيبونهم) ولأبي ذرّ: يسيبونها.

ـ قوله: (أن وصلت) أي من أجل أن الخ ويجوز كسر الهمزة.

ـ قوله: (ودعوه) بالتخفيف ولأبي ذرّ ودّعوه بالتشديد أي تركوه لأجل الطواغيت.

٤٦٢٤ ـ قوله: (الكرماني) بكسر الكاف وضبطه النووي بفتحها والأول هو المشهور (شارح).

[15] Allah's saying: ""If Thou dost punish them, they are Thy servants: if Thou dost forgive them, Thou are the Exalted in power, the Wise." (118)

4626- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" delivered a sermon, in which he said: "You will be gathered (on The Day of Judgement, as bare-footed, naked and uncircumcised). Some people (of my companions) will be taken to the left side (The Hell fire, to be punished because of their apostasy). Then I will say the same as the pious slave (Jesus) had said: "Never said I to them aught except what Thou didst command me to say, to wit, 'Worship Allah, my Lord and your Lord'; and I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast the watcher over them, and Thou art a witness to all things. "If Thou dost punish them, they are Thy servants: if Thou dost forgive them, Thou are the Exalted in power, the Wise."

(6) The Sura of The Cattle (Al'an'am)

(In this part, there are , in the Arabic text, some explanations of many problematic words and phrases in different parts of The Sura, in the sight of such exegetes as Ibn Abbas and others. But most of this explanations are understood in the Qur'anic translations into any foreign language other than Arabic.

Such being the case, there is no need to come with them just because they are more appropriate for the Arabic reader himself whose social and environmental background enables him to taste and understand them elaborately).

١٥ ـ باب ﴿إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾ [١١٨]

٤٦٢٦ ـ حدثنا مُحمَّدُ بْنُ كَثيرٍ: حَدَّثَنا سُفيَانُ: حَدَّثَنا المُغيرَةُ بْنُ النُّعْمَانِ قال: حَدَّثَني سَعِيدُ بْنُ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّكُمْ مَحْشُورُونَ، وَإِنَّ نَاساً يُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ، فَأَقُولُ كما قالَ العَبْدُ الصَّالِحُ: ﴿وَكُنْتُ عَلَيْهِمْ شَهِيداً ما دُمْتُ فِيهِمْ ـ إِلَى قَوْلِهِ ـ العَزِيزُ الحَكِيمُ﴾» [١١٧ ـ ١١٨].

[طرفه في: ٣٣٤٩].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الأَنْعَامِ ـ ٦

قالَ ابْنُ عَبَّاسٍ: ﴿فِتْنَتُهُمْ﴾ [٢٣] مَعْذِرَتُهُمْ. ﴿مَعْرُوشَاتٍ﴾ [١٤١] ما يُعْرَشُ مِنَ الكَرْمِ وَغَيرِ ذلِكَ. ﴿حَمُولَةً﴾ [١٤٢] ما يُحْمَلُ عَلَيهَا. ﴿وَلَلَبَسْنَا﴾ [٩] لَشَبَّهْنَا. ﴿يَنْأَوْنَ﴾ [٢٦] يَتَبَاعَدُونَ. ﴿تُبْسَلَ﴾ [٧٠] تُفضَحَ. ﴿أُبْسِلُوا﴾ [٧٠] أُفضِحُوا. ﴿بَاسِطُوا أَيْدِيهِمْ﴾ [٩٣]: البَسْطُ الضَّرْبُ. ﴿اسْتَكْثَرْتُمْ﴾ [١٢٨] أَضْلَلْتُمْ كَثيراً. ﴿ذَرَأَ مِنَ الحَرْثِ﴾ [١٣٦]. جَعَلُوا لِلَّهِ مِنْ ثَمَرَاتِهِمْ وَمَالِهِمْ نَصِيباً، وَلِلشَّيطَانِ وَالأَوْثَانِ نَصِيباً. ﴿أَمَّا اشْتَمَلَتْ﴾ [١٤٣ ـ ١٤٤]، يَعْنِي هَل تَشْتَمِلُ إِلاَّ عَلَى ذَكَرٍ أَوْ أُنْثَى، فَلِمَ تُحَرِّمُونَ بَعْضاً وَتُحِلُّونَ بَعْضاً؟ ﴿مَسْفُوحاً﴾ [١٤٥] مُهْرَاقاً. ﴿صَدَفَ﴾ [١٥٧] أَعْرَضَ.

أُبْلِسُوا: أُويِسُوا، ﴿وَأُبْسِلُوا﴾ [٧٠] أُسْلِمُوا. ﴿سَرْمَداً﴾ [القصص: ٧١ ـ ٧٢] دائِماً. ﴿اسْتَهْوَتْهُ﴾ [٧١] أَضَلَّتْهُ. ﴿تَمْتَرُونَ﴾ [٢] تَشُكُّونَ. ﴿وَقْرٌ﴾ [٢٥] صَمَمٌ. وَأَمَّا الوِقْرُ الحِمْلُ. ﴿أَسَاطِيرُ﴾ [٢٥] وَاحِدُهَا أُسْطُورَةٌ وَإِسْطَارَةٌ، وَهيَ التُّرَّهَاتُ. ﴿البَأْسَاءِ﴾ [٤٢] مِنَ البَأْسِ، وَيَكُونُ مِنَ البُؤْسِ. ﴿جَهْرَةً﴾ [٤٧] مُعَايَنَةً. ﴿الصُّوَرِ﴾ [٧٣] جَمَاعَةُ صُورَةٍ، كَقَوْلِهِ سُورَةٌ وَسُوَرٌ. ﴿مَلَكُوتَ﴾ [٧٥] مُلْكٌ، مِثْل: رَهَبُوتٍ خَيرٌ مِنْ رَحَمُوتٍ، وَيَقُولُ: تُرْهَبُ خَيرٌ مِنْ أَنْ تُرْحَمَ. ﴿جَنَّ﴾ [٧٦] أَظْلَمَ، يُقَالُ: عَلَى اللَّهِ حُسْبَانُهُ أَي حِسَابُهُ، وَيُقَالُ: ﴿حُسْبَاناً﴾ [٩٦] مَرَامِيَ، وَ ﴿رُجُوماً لِلشَّيَاطِينِ﴾ [الملك: ٥]، ﴿مُسْتَقَرٌّ﴾ [٩٨] في الصُّلْبِ، ﴿وَمُسْتَوْدَعٌ﴾ [٩٨] في الرَّحِمِ. القِنْوُ: العِذْقُ، وَالاِثْنَانِ قِنْوَانِ، وَالجَمَاعَةُ أَيضاً قِنْوَانٌ، مِثْلُ صِنْوٍ وَ ﴿صِنْوَانٍ﴾

سورة الأنعام ـ قوله: (أما اشتملت) ولأبي ذر أم ما اشتملت وهو الأصل.

ـ قوله: (أويسوا) ولأبي ذر أيسوا كيئسوا وزناً ومعنى.

ـ قوله: (الصور) الخ هذا على قراءة يوم ينفخ في الصور بضم الصاد وفتح الواو.

ـ قوله: (ملكوت): بفتح التاء كما في الآية.

[1] Allah's saying: "With him are the keys of the unseen, the treasures that none knoweth but he. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with his knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (to those who can read)." (59)

4627- Salim narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The keys of the Unseen are five: Verily the knowledge of the Hour is with Allah (alone). It is He Who knows rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things). (Luqman 34)

[2] Allah's saying: "Say: he hath power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance each from the other. See how we explain the Signs by various (symbols); that they may understand." (65)

4628- Jaber "Allah be pleased with him" reported: When this Verse was revealed: "Say: he hath power to send calamities on you, from above" (The Cattle 65) Allah's Apostle "Allah's blessing and peace be upon him" said: "O Allah! I seek refuge with Your Face (from this punishment)." And when Allah resumed: "and below ", Allah's Apostle "Allah's blessing and peace be upon him" said: "I seek refuge with Your Face (from this punishment)." But when there was revealed: " or to cover you with confusion in party strife, giving you a taste of mutual vengeance each from the other" Allah's Apostle "Allah's blessing and peace be upon him" said: "This is lighter" (or) "this is easier."

[3] Allah's saying: "It is those who believe and confuse not their beliefs with wrong that are (truly) in security, for they are on (right) guidance." (82)

4629- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: When the following Verse was revealed: " It is those who believe and confuse not their beliefs with wrong that are (truly) in security, for they are on (right) guidance" (The Cattle "Al'an'am" 82), the companions of Allah's Apostle asked: "Who is amongst us who had not done wrong?" Allah revealed: " join not in worship (others) with Allah: for false worship is indeed the highest wrong doing." (Luqman 13)

[4] Allah's saying: "And Ishmael and Elisha; and Jonah, and lot: and to all we gave favour above the nations." (86)

4630- Abul'aliya narrated: Your Prophet's cousin i.e. Ibn Abbas told me: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None should say: I'm better than Yunus (Jonah) Ibn Matta."

[الرعد: ٤].

١ ـ باب ﴿وَعِنْدَهُ مَفَاتِحُ الغَيْبِ لا يَعْلَمُهَا إِلاَّ هُوَ﴾ [٥٩]

٤٦٢٧ ـ حدثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «مَفَاتِحُ الغَيْبِ خَمْسٌ: ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ، وَيُنَزِّلُ الغَيْثَ، وَيَعْلَمُ ما فِي الأَرْحامِ، وَما تَدْرِي نَفْسٌ ماذا تَكْسِبُ غَداً، وَما تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾» [لقمان: ٣٤].

[طرفه في: ١٠٣٩].

٢ ـ باب ﴿قُلْ هُوَ القَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيكُمْ عَذَاباً مِنْ فَوْقِكُمْ﴾ [٦٥] الآيَةَ

﴿يَلْبِسَكُمْ﴾ [٦٥] يَخْلِطَكُمْ، مِنَ الالتِبَاسِ. ﴿يَلْبِسُوا﴾ [٨٢] يَخْلِطُوا. ﴿شِيَعاً﴾ [٦٥] فِرَقاً.

٤٦٢٨ ـ حدثنا أَبُو النُّعْمانِ: حَدَّثَنا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينارٍ، عَنْ جابِرٍ رَضِيَ اللَّهُ عَنْهُ قال: لَمَّا نَزَلَتْ هذهِ الآيَةُ: ﴿قُلْ هُوَ القَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيكُمْ عَذَاباً مِنْ فَوْقِكُمْ﴾ قالَ رَسُولُ اللَّهِ ﷺ: «أَعُوذُ بِوَجْهِكَ». قالَ: ﴿أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ﴾ قالَ: «أَعُوذُ بِوَجْهِكَ». ﴿أَوْ يَلْبِسَكُمْ شِيَعاً، وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ﴾ قالَ رَسُولُ اللهِ ﷺ: «هذا أَهْوَنُ، أَوْ هذا أَيْسَرُ».

[الحديث ٤٦٢٨ ـ طرفاه في: ٧٣١٣، ٧٤٠٦].

٣ ـ باب ﴿وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ [٨٢]

٤٦٢٩ ـ حدثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قال: لَمَّا نَزَلَتْ: ﴿وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾. قالَ أَصْحابُهُ: وَأَيُّنَا لَمْ يَظْلِمْ؟ فَنَزَلَتْ: ﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣].

[طرفه في: ٣٢].

٤ ـ باب ﴿وَيُونُسَ وَلُوطاً وَكُلاًّ فَضَّلْنَا عَلَى العَالَمِينَ﴾ [٨٦]

٤٦٣٠ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا ابْنُ مَهْدِيٍّ: حَدَّثَنا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي العَالِيَةِ قال: حَدَّثَنِي ابْنُ عَمِّ نَبِيِّكُمْ، يَعْنِي ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قال: «ما يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى». [طرفه في: ٣٣٩٥].

٤٦٣٢ ـ قوله: (هو منهم) أي داود من الأنبياء المذكورين في هذه الآية.

ـ قوله: (ممن أمر أن يقتدي بهم) أي وقد سجدها داود فسجدها رسول الله ﷺ اقتداء به (شارح).

ـ قوله: (الحوايا المبعر) الحوايا المباعر نخ.

٤٦٣٣ ـ قوله: (جملوه) أي أذابوا المذكور واستخرجوا دهنه (شارح).

٤٦٣٤ ـ قوله: (لا أحد) بالنصب من غير تنوين ولأبي ذر بالرفع منوناً (شارح).

4631- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None should say: I'm better than Yunus (Jonah) Ibn Matta."

[5] Allah's saying: "Those were the (prophets) who received Allah's guidance: copy the guidance they received; say: no reward for this do I ask of you: this is no less than a message for the nations." (90)

4632- Mujahid narrated that he had asked Ibn Abbas "Allah be pleased with both": "Is there any prostration in The Sura of Sad?" he answered: "Yes." He then recited Allah's saying: "We gave him Isaac and Jacob: all (three) we guided: and before him, we guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus do we reward those who do good: And Zakariya and john, and Jesus and Elias: all in the ranks of the righteous: And Ishmael and Elisha; Jonah, and lot: and to all we gave favour above the nations: (to them) and to their fathers, and progeny and brethren: we chose them, and we guided them to a straight way. This is the guidance of Allah: he giveth that guidance to whom he pleaseth, of his worshippers. If they were to join other gods with him, all that they did would be vain for them. These were the men to whom we gave the book, and authority, and Prophethood: if these (their descendants) reject them, behold we shall entrust their charge to a new people who reject them not. Those were the (prophets) who received Allah's guidance: copy the guidance they received; say: no reward for this do I ask of you: this is no less than a message for the nations." (The Cattle 84:90) then he commented: "He (The Prophet David) was amongst those whom The Prophet must follow." he further added: "Your Prophet "Allah's blessing and peace be upon him" was one of those ordered by Allah almighty to follow their guidance." (That is, to offer this prostration which David offered).

[6] Allah's saying: "For those who followed the Jewish law, we forbade every (animal) with undivided hoof, and we forbade them the fat of the ox and the sheep, except what adheres to their backs or their entrails, or is mixed up with a bone: this in recompense for their willful disobedience: for we are true (in our ordinances)." (146)

4633- Jaber "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "May Allah curse the Jews, for Allah made the fat (of dead animals) unlawful for them; yet they melted the fat, sold it and ate its price."

[7] Allah's saying: "Say: come, I will rehearse what Allah hath (really) prohibited you from: join not anything as equal with him; be good to your parents; kill not your children on a plea of want; we provide sustenance for you and for them; come not nigh to shameful deeds, whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom." (151)

٤٦٣١ ـ حدّثنا آدمُ بنُ أبي إياس: حَدَّثَنا شُعْبَةُ: أخبرَنا سعدُ بنُ إبراهيم قال: سَمِعْتُ حُمَيدَ بْنَ عَبْدِ الرَّحمٰنِ بن عوفٍ، عن أبي هريرةَ رَضِيَ اللَّهُ عنهُ، عن النَّبِيِّ ﷺ قال: «ما يَنبَغِي لِعَبْدٍ أنْ يَقولَ: أنا خيرٌ من يونُسَ بن مَتَّى». [طرفه في: ٣٤١٥].

٥ ـ باب ﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ﴾ [٩٠]

٤٦٣٢ ـ حدّثني إبراهيمُ بنُ موسى: أخبرَنا هشامٌ: أنّ ابنَ جُريجٍ أخبرَهُم قال: أخبرَنِي سُليمانُ الأحْوَلُ: أنَّ مُجاهِداً أخبَرَهُ: أنَّهُ سأَلَ ابنَ عبَّاسٍ: أفِي ﴿ص﴾ سَجدَةٌ؟ فقالَ: نَعَمْ، ثُمَّ تلاَ: ﴿وَوَهَبْنَا إِلَى ـ قَوْلِهِ ـ فَبِهُدَاهُمُ اقْتَدِهْ﴾. ثُمَّ قالَ: هُوَ مِنهُمْ.

زادَ يزيدُ بنُ هارونَ، ومُحمَّدُ بنُ عُبيدٍ، وسَهلُ بْنُ يُوسُفَ، عَنِ العَوَّامِ، عَنْ مُجاهِدٍ: قُلتُ لابْنِ عبَّاسٍ، فقالَ: نَبِيُّكُمْ ﷺ مِمَّنْ أُمِرَ أنْ يَقتَدِيَ بِهِمْ. [طرفه في: ٣٤٢١].

٦ ـ باب ﴿وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفُرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا﴾ [١٤٦] الآيَة

وَقالَ ابنُ عبَّاسٍ: ﴿كُلَّ ذِي ظُفُرٍ﴾: البَعيرُ والنَّعامَةُ ﴿الحَوَايَا﴾ [١٤٦] المَبْعَرُ. وَقالَ غيرُهُ: هادُوا: صارُوا يَهوداً. وأمَّا قولُهُ: ﴿هُدْنَا﴾ [الأعراف: ١٥٦] تُبْنا، هائِدٌ تائِبٌ.

٤٦٣٣ ـ حدّثنا عَمرُو بنُ خالدٍ: حَدَّثَنا اللَّيثُ، عَنْ يَزيدَ بْنِ أبي حَبيبٍ: قالَ عَطاءٌ: سَمِعْتُ جابرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُما: سَمِعْتُ النَّبيَّ ﷺ قالَ: «قاتَلَ اللَّهُ اليَهودَ، لَمَّا حَرَّمَ اللَّهُ عَليهِم شُحُومَها جَمَلُوهُ، ثُمَّ باعُوهُ، فأكلُوها».

وَقالَ أبُو عاصِمٍ: حَدَّثَنا عَبْدُ الحَمِيدِ: حَدَّثَنا يَزيدُ: كَتَبَ إِلَيَّ عَطاءٌ: سَمِعْتُ جابراً عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٢٢٣٦].

٧ ـ باب ﴿وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾ [١٥١]

٤٦٣٤ ـ حدّثنا حفصُ بنُ عُمَرَ: حدَّثَنا شُعبةُ، عَنْ عَمرٍو، عَنْ أبي وائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُ قال: «لا أحدَ أغْيَرُ مِنَ اللَّهِ، ولِذلِكَ حَرَّمَ الفَواحِشَ ما ظَهَرَ مِنها وما بَطَنَ، ولا شيءَ أحَبُّ إليهِ المَدحُ مِنَ اللَّهِ، ولِذلكَ مَدَحَ نفسَهُ». قُلتُ: سَمِعْتَهُ مِن عَبْدِ اللَّهِ؟ قال: نَعَمْ، قُلتُ: وَرَفَعَهُ؟ قال: نَعَمْ..

[الحديث ٤٦٣٤ ـ أطرافه في: ٤٦٣٧، ٥٢٢٠، ٧٤٠٣].

٨ ـ باب ﴿وَكِيلٌ﴾ [١٠٢] حَفيظٌ ومُحيطٌ به

﴿قُبُلاً﴾ [١١١] جَمْعُ قَبِيلٍ، وَالمَعْنَى: أنَّهُ ضُرُوبٌ للعَذابِ، كُلُّ ضَرْبٍ مِنْهَا قَبِيلٌ.

باب ٨ ـ قوله: (التوشية) التزيين.

4634- Abdullah "Allah be pleased with him" reported, ascribing it to The Prophet: "None is more protective (for his slaves) than Allah. He prohibits shameful sins (adultery, etc.) Whether committed openly or secretly. None loves to be praised more than Allah does, and for this reason He praises Himself." (I (the sub-narrator) said: "Did you hear it (this narration) from Abdullah?" Abu'wa'il replied: "Yes." I asked: "Did he (Abdullah) ascribe it to The Messenger of Allah "Allah's blessing and peace be upon him"?" he replied: "Yes."

[8] (Explanation of many words and phrases in different parts of The Sura).

[9] Allah's saying: "Say: bring forward your witnesses to prove that Allah did forbid so and so. If they bring such witnesses, be not thou amongst them: nor follow thou the vain desires of such as treat our Signs as falsehoods, and such as believe not in the Hereafter: for they hold others as equal with their guardian Lord." (150)

[10] Allah's saying: "Are they waiting to see if the angels come to them, or thy Lord (Himself), or certain of the Signs of thy Lord the day that certain of the Signs of thy Lord do come, no good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its Faith. Say: wait ye: we too are waiting." (158)

4635- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (Day of Judgement) will not be established before the sun rises from the west. This will be when "no good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its Faith"." (158)

4636- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (Day of Judgement) will not be established till the sun will rise from the west. If it rose as such, and was seen by people, then all of them would believe (in Allah). But, this will be when "no good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its Faith"." (158)

﴿زُخْرُفَ﴾ [١١٢] كُلُّ شَيءٍ حَسَّنْتَهُ وَوَشَّيْتَهُ، وَهُوَ بَاطِلٌ، فَهُوَ زُخْرُفٌ. ﴿وَحَرْثٌ حِجْرٌ﴾ [١٣٨] حَرَامٌ، وَكُلُّ مَمْنُوعٍ فَهُوَ حِجْرٌ مَحْجُورٌ وَالحِجْرُ كُلُّ بِنَاءٍ بَنَيْتَهُ، وَيُقَالُ لِلإِنْثَى مِنَ الخَيلِ: حِجرٌ ويقال لِلعَقْلِ: حِجْرٌ وَحِجىً، وَأَمَّا الحِجْرُ فَمَوْضِعُ ثَمُودَ، وَما حَجَّرْتَ عَلَيهِ مِنَ الأَرْضِ فَهُوَ حِجْرٌ، وَمِنْهُ سُمِّيَ حَطِيمُ البَيتِ حِجْراً، كَأَنَّهُ مُشْتَقٌّ مِنْ مَحْطُومٍ، مِثْلُ: قَتِيلٍ مِنْ مَقْتُولٍ، وَأَمَّا حَجْرُ اليَمامَةِ فَهُوَ مَنْزِلٌ.

٩ ـ باب ﴿هَلُمَّ شُهَدَاءَكُمْ﴾ [١٥٠]

لُغَةُ أَهْلِ الحِجَازِ، هَلُمَّ لِلْوَاحِدِ وَالاثْنَينِ وَالجَمِيعِ.

١٠ ـ باب ﴿لا يَنْفَعُ نفساً إيمانُها لم تَكُنْ آمَنَتْ من قبْلُ﴾ [١٥٨]

٤٦٣٥ ـ حدثنا مُوسى بْنُ إِسماعِيلَ: حَدَّثَنَا عَبْدُ الوَاحِدِ: حَدَّثَنَا عُمارَةُ: حَدَّثَنَا أَبُو زُرْعَةَ: حَدَّثَنَا أَبُو هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا رَآهَا النَّاسُ آمَنَ مَنْ عَلَيهَا، فَذَاكَ حِينَ: ﴿لاَ يَنْفَعُ نَفساً إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ﴾ [١٥٨].

[طرفه في: ٨٥]

٤٦٣٦ ـ حدثني إِسحاقُ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ وَرَآهَا النَّاسُ آمَنُوا أَجْمَعُونَ، وَذلِكَ حِينَ لاَ يَنْفَعُ نَفساً إِيمَانُهَا» ثُمَّ قَرَأَ الآيَةَ.

[طرفه في: ٨٥].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الأَعْرَافِ ـ ٧

قالَ ابْنُ عَبَّاسٍ: ﴿وَرِيَاشاً﴾ [٢٦] المَالُ. ﴿المُعْتَدِينَ﴾ [٥٥]: فِي الدُّعَاءِ وَفِي غَيرِهِ. ﴿عَفَوْا﴾ [٩٥]: كَثُرُوا وَكَثُرَتْ أَمْوَالُهُمْ. ﴿الفَتَّاحُ﴾ [سبأ: ٢٦]: القَاضِي. ﴿افْتَحْ بَيْنَنَا﴾ [٨٩]: اقْضِ بَيْنَنَا. ﴿نَتَقْنَا﴾ [١٧١]: رَفَعْنَا. ﴿انْبَجَسَتْ﴾ [١٦٠]: انْفَجَرَتْ. ﴿مُتَبَّرٌ﴾ [١٣٩]: خُسْرَانٌ. ﴿آسى﴾ [٩٣]: أَحْزَنُ. ﴿تَأْسَ﴾ [المائدة: ٢٦، ٦٨]: تَحْزَنْ. وَقالَ غَيرُهُ: ﴿ما مَنَعَكَ أَنْ لاَ تَسْجُدَ﴾ [١٢]. يَقُولُ: ما مَنَعَكَ أَنْ تَسْجُدَ. ﴿يَخْصِفَانِ﴾ [٢٢]: أَخَذَا الخِصَافَ مِنْ وَرَقِ الجَنَّةِ، يُؤَلِّفَانِ الوَرَقَ يَخْصِفَانِ الوَرَقَ، بَعْضَهُ إِلَى بَعْضٍ. ﴿سَوْآتِهِمَا﴾ [٢٠] كِنَايَةٌ عَنْ فَرْجَيهِمَا. ﴿وَمَتَاعٌ إِلَى حِينٍ﴾ [٢٤]: هَا هُنَا إِلَى القِيَامَةِ، وَالحِينُ عِنْدَ العَرَبِ مِنْ سَاعَةٍ إِلَى ما لاَ

سورة الأعراف ـ قوله: (ومشاق الإنسان) وفي بعض النسخ ومسام الإنسان.

ـ قوله: (نشراً) التلاوة بشراً بضم الباء وسكون الشين.

(7) The Sura of Al'a'raf

(In this part, there are, in the Arabic text, some explanations of many problematic words and phrases in different parts of The Sura, in the sight of such exegetes as Ibn Abbas and others. But most of this explanations are understood in the Qur'anic translations into any foreign language other than Arabic.

Such being the case, there is no need to come with them just because they are more appropriate for the Arabic reader himself whose social and environmental background enables him to taste and understand them elaborately).

[1] Allah's saying: "Say: the things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; since and trespasses against truth or reason; assigning of partners to Allah, for which He hath given no authority; and saying things about Allah of which ye have no knowledge." (33)

4637- Abu'wa'il narrated from Abdullah: (I (the sub-narrator) said: "Did you hear it (this narration) from Abdullah?" Abu'wa'il replied: "Yes.") (In another narration, the sub-narrator further asked: "Did he (Abdullah) ascribe it to The Messenger of Allah "Allah's blessing and peace be upon him"?" he replied: "Yes.") He said: "None is more protective (for his slaves) than Allah. He prohibits shameful sins (adultery, etc.) Whether committed openly or secretly. None loves to be praised more than Allah does, and for this reason He praises Himself."

[2] Allah's saying: "When Moses came to the place appointed by us, and his Lord addressed him, he said: O my Lord show (thyself) to me, that I may look upon thee. Allah said. By no means canst thou see me (direct); but look upon the mount; if it abide in its place, then shalt thou see me. When his Lord manifested his glory on the mount, He made it as dust, and Moses fell down in a swoon. When he recovered his senses he said: Glory be to thee to thee I turn in repentance, and I am the first to believe." (143)

يُحصى عَدَدُها

الرِّيَاشُ وَالرِّيشُ واحِدٌ، وَهُوَ ما ظَهَرَ مِنَ اللِّبَاسِ. ﴿قَبِيلُهُ﴾ [٢٧] جِيلُهُ الَّذِي هُوَ مِنْهُمْ. ﴿ادَّارَكُوا﴾ [٣٨] اجْتَمَعُوا. وَمَشَاقُّ الإِنْسانِ وَالدَّابَّةِ كُلُّهُمْ يُسَمَّى سُمُوماً، وَاحِدُهَا سَمٌّ، وَهِيَ: عَيْنَاهُ وَمَنْخِرَاهُ وَفَمُهُ وَأُذُنَاهُ وَدُبُرُهُ وَإِحْلِيلُهُ. ﴿غَوَاشٍ﴾ [٤١] ما غُشُوا بِهِ. ﴿نُشُراً﴾ [٥٧] مُتَفَرِّقَةً. ﴿نَكِداً﴾ [٥٨] قَلِيلاً. ﴿يَغْنَوْا﴾ [٩٢] يَعِيشُوا. ﴿حَقِيقٌ﴾ [١٠٥] حَقٌّ. ﴿اسْتَرْهَبُوهُمْ﴾ [١١٦] مِنَ الرَّهْبَةِ. ﴿تَلْقَفُ﴾ [١١٧] تَلْقَمُ. ﴿طَائِرُهُمْ﴾ [١٣١] حَظُّهُمْ. طُوفَانٌ مِنَ السَّيْلِ، وَيُقَالُ لِلْمَوْتِ الكَثِيرِ الطُّوفَانُ. ﴿القُمَّلُ﴾ [١٣٣] الحُمْنَانُ يُشْبِهُ صِغَارَ الحَلَمِ. عُرُوشٌ وَعَرِيشٌ بِنَاءٌ. ﴿سُقِطَ﴾ [١٤٩] كُلُّ مَنْ نَدِمَ فَقَدْ سُقِطَ فِي يَدِهِ. الأَسْبَاطُ قَبَائِلُ بَنِي إِسْرَائِيلَ. ﴿يَعْدُونَ فِي السَّبْتِ﴾ [١٦٣] يَتَعَدَّوْنَ لَهُ، يُجَاوِزُونَ. ﴿تَعْدُ﴾ [الكهف: ٢٨] تُجَاوِزْ. ﴿شُرَّعاً﴾ [١٦٣]: شَوَارِعَ. ﴿بَئِيسٍ﴾ [١٦٥] شَدِيدٍ. ﴿أَخْلَدَ﴾ [١٧٦] قَعَدَ وَتَقَاعَسَ. ﴿سَنَسْتَدْرِجُهُمْ﴾ [١٨٢] نَأْتِيهِمْ مِنْ مَأْمَنِهِمْ، كَقَوْلِهِ تَعَالَى: ﴿فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا﴾ [الحشر: ٢]. ﴿مِنْ جِنَّةٍ﴾ [١٨٤] مِنْ جُنُونٍ. ﴿فَمَرَّتْ بِهِ﴾ [١٨٩]: اسْتَمَرَّ بِهَا الحَمْلُ فَأَتَمَّتْهُ. ﴿يَنْزَغَنَّكَ﴾ [٢٠٠] يَسْتَخِفَّنَّكَ. ﴿طَيْفٌ﴾ [٢٠١] مُلِمٌّ بِهِ لَمَمٌ، وَيُقَالُ: ﴿طَائِفٌ﴾ وَهُوَ وَاحِدٌ. ﴿يَمُدُّونَهُمْ﴾ [٢٠٢] يُزَيِّنُونَ. ﴿وَخِيفَةً﴾ [٢٠٥] خَوْفاً، وَخُفْيَةً مِنَ الإِخْفَاءِ. ﴿وَالآصَالِ﴾ [٢٠٥] وَاحِدُهَا أَصِيلٌ، مَا بَيْنَ العَصْرِ إِلَى المَغْرِبِ، كَقَوْلِهِ: ﴿بُكْرَةً وَأَصِيلاً﴾ [الفرقان: ٥].

١ ـ باب ﴿إِنَّمَا حَرَّمَ رَبِّيَ الفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾ [٣٣]

٤٦٣٧ ـ حدثنا سليمانُ بنُ حَرْبٍ: حَدَّثَنا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: أَنْتَ سَمِعْتَ هٰذا مِنْ عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ، وَرَفَعَهُ، قَالَ: «لا أَحَدَ أَغْيَرُ مِنَ اللَّهِ، فَلِذٰلِكَ حَرَّمَ الفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلا أَحَدَ أَحَبُّ إِلَيْهِ المِدْحَةُ مِنَ اللَّهِ، فَلِذٰلِكَ مَدَحَ نَفْسَهُ». [طرفه في: ٤٦٣٤]

٢ ـ باب ﴿وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي وَلٰكِنِ انْظُرْ إِلَى الجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي، فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكّاً وَخَرَّ مُوسَى صَعِقاً فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ المُؤْمِنِينَ﴾ [١٤٣]

قَالَ ابْنُ عَبَّاسٍ أَرِنِي: أَعْطِنِي.

٤٦٣٨ ـ حدثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ يَحْيَى المَازِنِيِّ، عَنْ أَبِيهِ،

ـ قوله: (تلقف) التلاوة تلقف من الثلاثي.

ـ قوله: تعد تجاوز وفي نسخة العيني تعدى تحاوز وفي نسخة تعدّ تجاوز.

٤٦٣٧ ـ قوله: لا أحد كما تقدم في الحديث ٤٦٣٤.

٤٦٣٨ ـ قوله أم جزي ولأبي ذر أو جوزي.

4638- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: While The Messenger of Allah "Allah's blessing and peace be upon him" was sitting, a Jew came and said: "O Mohammad! One of your companions from The Ansar slapped me on my face." The Prophet "Allah's blessing and peace be upon him" The Prophet "Allah's blessing and peace be upon him" sent for him, and on his arrival, he asked him : "Why did you hit his (the Jew's) face?" He replied: "I heard him taking an oath in the market saying: "By He, Who gave Moses superiority over all the human beings." I said: "Has Allah given Moses superiority even over Mohammad "Allah's blessing and peace be upon him"?" I became furious and slapped him over his face." The Prophet "Allah's blessing and peace be upon him" said: "Do not give me superiority over The Prophets, for on the Day of Judgement all the people will fall unconscious and I will be the first to emerge from the earth, and will see Moses standing and holding one of the legs of the Throne. I do not know whether Moses has fallen unconscious or the first unconsciousness (in the worldly life) was sufficient for him."

[3] Allah's saying: "We divided them into twelve Tribes or nations. We directed Moses by inspiration, when his (thirsty) people asked him for water: "Strike the rock with thy staff": out of it there gushed forth twelve springs: each group knew its own place for water. We gave them the shade of clouds, and sent down to them manna and quails, (saying): "Eat of the good things we have provided for you": (but they rebelled); to Us they did no harm, but they harmed their own souls." (160)

4639- Sa'eed Ibn Zaid "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The Kam'a (a kind of edible fungus) is like the Manna (in its being obtained without effort) and its water is a (medicine) cure for eye trouble."

[4] Allah's saying: "Say: "O men! I am sent unto you all, as the Messenger of Allah, to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He that giveth both life and death. So believe in Allah and His Messenger, the unlettered Prophet, who believeth in Allah and His Words: follow him that (so) ye may be guided." (158)

4640- Abud'darda "Allah be pleased with him" narrated: There was a quarrel between Abu'bakr and Omar, and Abu'bakr made Omar furious, who left angrily. Abu'bakr followed him, requesting him to ask forgiveness (of Allah) for him, but Omar refused to do so and closed his door in Abu'bakr's face. So Abu'bakr went to The Messenger of Allah "Allah's blessing and peace be upon him" while we were with him. The Messenger of Allah "Allah's blessing and peace be upon him" said: "This friend of yours must have quarrelled (with somebody)." At the same time, Omar repented and felt sorry for what he had done. He came, greeted and sat with The Prophet "Allah's blessing and peace be upon him" whom he told the story. The Messenger of Allah "Allah's blessing and peace be upon him" became angry and Abu'bakr started saying: "O Allah's Apostle! By Allah, I was more causer to angry (than Omar)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Are you (people) leaving for me my companion (Abu'bakr)? Are you leaving for me my companion? When I said: "O people I am sent to you all as The Messenger of Allah", you said: "You are liar." while Abu'bakr said: "You have spoken the truth."

[5] Allah's saying: "And remember it was said to them: dwell in this town and eat therein as ye wish, but say the word of humility and enter the gate in a posture of humility: we shall forgive you your faults; we shall increase (the portion of) those who do good." (161)

4641- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It was said to the Israelites: "Enter the gate (of the town), prostrate (in humility) and say: Hitta (repentance O Allah! Forgive our sins)." (Heifer 58) But they entered by dragging themselves on their buttocks, so they did something different and said: "Hitta", but added: "A grain in a hair.""

عَنْ أَبِي سَعِيدِ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قالَ: جاءَ رَجُلٌ مِنَ اليَهُودِ إِلَى النَّبِيِّ ﷺ قَدْ لُطِمَ وَجْهُهُ، وَقالَ: يا مُحَمَّدُ، إِنَّ رَجُلاً مِنْ أَصْحابِكَ مِنَ الأَنْصارِ لَطَمَ فِي وَجْهِي، قالَ: «ادْعُوهُ». فَدَعَوهُ، قالَ: «لِمَ لَطَمْتَ وَجْهَهُ». قالَ: يا رَسُولَ اللَّهِ، إِنِّي مَرَرْتُ بِاليَهُودِ، فَسَمِعْتُهُ يَقُولُ: وَالَّذِي اصْطَفَى مُوسى عَلَى البَشَرِ، فَقُلْتُ: وَعَلَى مُحَمَّدٍ، وَأَخَذَتْنِي غَضْبَةٌ فَلَطَمْتُهُ، قالَ: «لا تُخَيِّرُونِي مِنْ بَيْنِ الأَنْبِياءِ، فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ القِيامَةِ، فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذا أَنا بِمُوسى آخِذٌ بِقائِمَةٍ مِنْ قَوائِمِ العَرْشِ، فَلا أَدْرِي أَفاقَ قَبْلِي أَمْ جُزِيَ بِصَعْقَةِ الطُّورِ». [طرفه في: ٢٤١٢].

٣ ـ باب ﴿المَنَّ والسَّلْوَى﴾ [١٦٠]

٤٦٣٩ ـ حدّثنا مُسْلِمٌ: حَدَّثَنا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ، عَنِ النَّبِيِّ ﷺ قالَ: «الكَمْأَةُ مِنَ المَنِّ، وَماؤُها شِفاءُ العَيْنِ». [طرفه في: ٤٤٧٨].

٤ ـ باب ﴿قُلْ يا أَيُّها النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعاً الَّذِي لَهُ مُلْكُ السَّماواتِ وَالأَرْضِ لا إِلٰهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِماتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾ [١٥٨]

٤٦٤٠ ـ حدّثنا عَبْدُ اللَّهِ: حَدَّثَنا سُلَيْمانُ بْنُ عَبْدِ الرَّحْمٰنِ وَمُوسى بْنُ هارُونَ قالا: حَدَّثَنا الوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنا عَبْدُ اللَّهِ بْنُ العَلاءِ بْنِ زَبْرٍ قالَ: حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللَّهِ قالَ: حَدَّثَنِي أَبُو إِدْرِيسَ الخَوْلانِيُّ قالَ: سَمِعْتُ أَبا الدَّرْداءِ يَقُولُ: كانَتْ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ مُحاوَرَةٌ، فَأَغْضَبَ أَبُو بَكْرٍ عُمَرَ، فَانْصَرَفَ عَنْهُ عُمَرُ مُغْضَباً، فَاتَّبَعَهُ أَبُو بَكْرٍ يَسْأَلُهُ أَنْ يَسْتَغْفِرَ لَهُ فَلَمْ يَفْعَلْ، حَتَّى أَغْلَقَ بابَهُ فِي وَجْهِهِ، فَأَقْبَلَ أَبُو بَكْرٍ إِلَى رَسُولِ اللَّهِ ﷺ. فَقالَ أَبُو الدَّرْداءِ: وَنَحْنُ عِنْدَهُ، فَقالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا صاحِبُكُمْ هذا فَقَدْ غامَرَ». قالَ: وَنَدِمَ عُمَرُ عَلَى ما كانَ مِنْهُ، فَأَقْبَلَ حَتَّى سَلَّمَ وَجَلَسَ إِلَى النَّبِيِّ ﷺ، وَقَصَّ عَلَى رَسُولِ اللَّهِ ﷺ الخَبَرَ. قالَ أَبُو الدَّرْداءِ: وَغَضِبَ رَسُولُ اللَّهِ ﷺ، وَجَعَلَ أَبُو بَكْرٍ يَقُولُ: وَاللَّهِ يا رَسُولَ اللَّهِ، لَأَنا كُنْتُ أَظْلَمَ. فَقالَ رَسُولُ اللَّهِ ﷺ: «هَلْ أَنْتُمْ تارِكُوا لِي صاحِبِي، هَلْ أَنْتُمْ تارِكُوا لِي صاحِبِي، إِنِّي قُلْتُ: يا أَيُّها النَّاسُ، إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعاً، فَقُلْتُمْ: كَذَبْتَ، وَقالَ أَبُو بَكْرٍ: صَدَقْتَ».
[طرفه في: ٣٦٦١].

٥ ـ باب ﴿وَقُولُوا حِطَّةٌ﴾ [١٦١]

٤٦٤١ ـ حدّثنا إِسْحاقُ: أَخْبَرَنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ: أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «قِيلَ لِبَنِي إِسْرائِيلَ: ﴿ادْخُلُوا البابَ سُجَّداً وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطاياكُمْ﴾. فَبَدَّلُوا، فَدَخَلُوا يَزْحَفُونَ عَلَى أَسْتاهِهِمْ، وَقالُوا: حَبَّةٌ فِي شَعَرَةٍ». [طرفه في: ٣٤٠٣].

٤٦٤٠ ـ قوله: «غامر» يأتي من المؤلف تفسيره، وقال الشارح أي خاصم وغاضب وحاقد ا هـ.

[6] Allah's saying: "Hold to forgiveness; command what is right; but turn away from the ignorant." (199)

4642- Ibn Abbas “Allah be pleased with both” narrated: Oyaina Ibn Hisn Ibn Hudhaifa came and stayed with his nephew Al’hurr Ibn Qais who was one of those whom Omar used to make near, since the Qur’an reciters were the people of Omar's sessions and advisors whether they were old or young. Oyaina said to his nephew: "O son of my brother! You have an access to this Commander, so take for me the permission to enter into him." Al’hurr said: "I will take the permission for you to meet him." So Al’hurr asked the permission for Oyaina whom Omar admitted. When Oyaina entered upon him, he said: "Beware! O the son of Al’khattab! By Allah, you neither give us sufficient provisions nor judge among us with justice." Thereupon Omar became so furious that he intended to harm him, but Al’hurr said: "O Commander of The Believers! Allah said to His Prophet: "Hold to forgiveness; command what is right; but turn away from the ignorant." (Al’a’raf 199) and this (Oyaina) is one of the ignorants." By Allah, Omar did not overlook that Verse when Al’hurr recited it before him. Indeed, he used to observe (the orders of) Allah's Book strictly.

4643- Abdullah Ibn Az’zubair "Allah be pleased with both" reported, concerning Allah’s saying: "Hold to forgiveness; command what is right; but turn away from the ignorant" (199): “It was revealed by Allah just regarding people’s behaviour.”

4644- Abdullah Ibn Az’zubair "Allah be pleased with both" reported: Allah ordered His Prophet "Allah's blessing and peace be upon him" to forgive the people their misbehaviour (towards him).

(8) The Sura of The Spoils of War (Al'anfal)

[1] Allah’s saying: “They ask thee concerning (things taken as) spoils of war. Say: "(Such) spoils are at the disposal of Allah and the Messenger: so fear Allah, and keep straight the relations between yourselves: Obey Allah and His Messenger, if ye do believe." (1)

٦ ـ باب ﴿خُذِ العفو وأْمُرْ بِالعُرْفِ وَأعْرِضْ عَنِ الجَاهِلِينَ﴾ [١٩٩]

العُرْف: المَعْرُوف.

٤٦٤٢ ـ حدثنا أبو اليمانِ: أَخبَرَنا شُعَيبٌ، عَنِ الزُهْرِيِّ قالَ: أَخْبَرَني عُبَيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: قَدِمَ عُيَينَةُ بْنُ حِصْنِ بْنِ حُذَيفَةَ، فَنَزَلَ عَلى ابْنِ أَخِيهِ الحُرِّ بْنِ قَيسٍ، وكانَ مِنَ النَّفَرِ الَّذِينَ يُدْنِيهِمْ عُمَرُ، وكانَ القُرَّاءُ أصْحابَ مَجالِسِ عُمَرَ وَمُشاوَرَتِهِ، كُهُولاً كانُوا أوْ شُبّاناً، فَقالَ عُيَينَةُ لابْنِ أَخِيهِ: يا ابْنَ أَخِي، لَكَ وَجْهٌ عِنْدَ هذا الأَمِيرِ، فاسْتَأْذِنْ لِي عَلَيهِ، قالَ: سَأَسْتَأْذِنُ لَكَ عَلَيهِ، قالَ ابْنُ عَبَّاسٍ فَاسْتَأْذَنَ الحُرُّ لِعُيَينَةَ فَأَذِنَ لَهُ عُمَرُ فَلَمَّا دَخَلَ عَلَيهِ قالَ: هِيْ يا ابْنَ الخَطَّابِ، فَوَاللَّهِ ما تُعْطِينا الجَزْلَ وَلا تَحكُمُ بَينَنَا بِالعَدْلِ. فَغَضِبَ عُمَرُ حَتَّى هَمَّ به، فَقالَ لَهُ الحُرُّ: يا أَمِيرَ المُؤْمِنِينَ، إِنَّ اللَّهَ تَعالَى قالَ لِنَبِيِّهِ ﷺ: ﴿خُذِ العَفْوَ وَأْمُرْ بِالعُرْفِ وَأَعْرِضْ عَنِ الجَاهِلِينَ﴾. وَإِنَّ هذا مِنَ الجَاهِلِينَ. وَاللَّهِ ما جاوَزَها عُمَرُ حِينَ تَلاها عَلَيهِ، وَكانَ وَقَّافاً عِنْدَ كِتابِ اللَّهِ.

[الحديث ٤٦٤٢ ـ طرفه في: ٧٢٨٦].

٤٦٤٣ ـ حدّثنا يَحيى: حَدَّثَنا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بنِ الزُّبَيرِ: ﴿خذِ العَفوَ وَأْمُرْ بِالعُرْفِ﴾. قالَ: ما أَنْزَلَ اللَّهُ إِلاَّ في أَخْلاَقِ النَّاسِ.

[الحديث ٤٦٤٣ ـ طرفه في: ٤٦٤٤].

٤٦٤٤ ـ وَقالَ عَبْدُ اللَّهِ بْنُ بَرَّادٍ: حَدَّثَنا أَبُو أُسامَةَ: حَدَّثَنا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيرِ قالَ: أَمَرَ اللَّهُ نَبِيَّهُ ﷺ أَنْ يَأْخُذَ العَفوَ مِنْ أَخْلاَقِ النَّاسِ، أَوْ كما قالَ.

[طرفه في: ٤٦٤٣].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورة الأنفال ـ ٨

١ ـ باب قَوْلُهُ: ﴿يَسْأَلُونَكَ عَنِ الأنفَالِ قُلِ الأنْفَالُ لِلَّهِ وَالرسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَينِكُمْ﴾ [١]

قالَ ابْنُ عَبَّاسٍ: الأَنْفَالُ: المَغانِمُ. قالَ قُتَادَةُ: ﴿رِيحُكُمْ﴾ [٤٦] الحَرْبُ. يُقَالُ: نَافِلَةٌ عَطِيَّةٌ.

باب ٦ ـ أشار الشارح إلى أن باب بلا تنوين.

٤٦٤٢ ـ قوله: هي بكسر الهاء وسكون الياء كلمة تهديد وقيل: هي ضمير وهناك محذوف أي هي داهية (شارح).

ـ قوله: (الجزل) أي العطاء الكثير.

4645- Sa'eed Ibn Jubair narrated: I asked Ibn Abbas "Allah be pleased with both" about The Sura of Al'anfal. He replied: "It was revealed in connection with (The Holy Battle of) Badr."

[2] Allah's saying: "For the worst of beasts in the sight of Allah are the deaf and the dumb, those who understand not." (22)

4646- Mujahid narrated: Ibn Abbas "Allah be pleased with both" said, concerning Allah's saying: "For the worst of beasts in the sight of Allah are the deaf and the dumb, those who understand not": "They are a group (of people) belonging to (the clan of) Banu Abdud'dar."

[3] Allah's saying: "O ye who believe! give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to Whom ye shall (all) be gathered." (24)

4647- Abu'sa'eed Ibn Al'mu'alla "Allah be pleased with him" reported: While I was praying in the Mosque, Allah's Apostle "Allah's blessing and peace be upon him" called me but I did not respond to him. The Messenger of Allah "Allah's blessing and peace be upon him" said (after I had finished the prayer): "What did prevent you from answering me? Didn't Allah say: "O ye who believe! Give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to whom ye shall (all) be gathered"? (Spoils of War "Al'anfal" 24) He then said to me: "I will teach you a Sura which is the greatest Sura in the Qur'an, before I leave the Mosque." When he intended to leave (the Mosque), I reminded him. He said: "It (the greatest Sura in The Holy Qur'an) is "Praise be to Allah, the Lord of the worlds", which is known as the seven repeatedly recited Verses."

[4] Allah's saying: "Remember who they said: O Allah if this is indeed the truth from thee, Rain down on us a shower of stones from the sky, or send us a grievous penalty." (32)

٤٦٤٥ ـ حدّثني محمدُ بنُ عبدِ الرَّحيمِ: حدَّثنا سعيدُ بنُ سُليمانَ: أخبرَنا هُشَيمٌ: أخبرَنا أبو بِشرٍ، عن سعيدِ بنِ جُبيرٍ قال: قُلتُ لابنِ عبَّاسٍ رضيَ اللَّهُ عنهُما: سورةُ الأنفالِ، قال: نزلَتْ في بدرٍ.

[طرفه في: ٤٠٢٩].

﴿الشَّوكَةِ﴾ [٧] الحدُّ. ﴿مُرْدِفِينَ﴾ [٩] فَوجاً بعدَ فَوجٍ، رَدِفَني وأَرْدَفَني: جاءَ بَعْدِي. ﴿ذُوقُوا﴾ [٥٠] باشِرُوا وجَرِّبُوا، ولَيس هذا من ذَوقِ الفَمِ. ﴿فَيَرْكُمَهُ﴾ [٣٧] يَجمَعُهُ. ﴿شَرِّدْ﴾ فَرِّقْ ﴿وَإِن جَنَحُوا﴾ [٦١] طَلَبُوا. ﴿يُثْخِنَ﴾ [٦٧] يَغْلِبَ. وقال مُجاهِد: ﴿مُكَاءً﴾ إدخالُ أصابعِهِمْ في أفواهِهِم. ﴿وَتَصْدِيَةً﴾ [٣٥] الصَّفِيرُ ﴿لِيُثْبِتُوكَ﴾ [٣٠] لِيَحْبِسُوكَ [طرفه في: ٤٠٢٩].

٢ ـ باب ﴿إِنَّ شَرَّ الدَّوَابِّ عِندَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ﴾ [٢٢]

٤٦٤٦ ـ حدّثنا محمّدُ بنُ يوسُفَ: حدَّثنا ورقاءُ، عنِ ابنِ أبي نَجيحٍ، عن مُجاهدٍ، عنِ ابنِ عبَّاسٍ: ﴿إِنَّ شَرَّ الدَّوَابِّ عِندَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ﴾. قال: هُم نَفَرٌ من بَني عبدِ الدَّارِ.

٣ ـ باب ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ﴾ [٢٤]

اسْتَجيبُوا: أَجيبُوا. لِمَا يُحْيِيكُمْ: يُصْلِحُكُمْ.

٤٦٤٧ ـ حدّثني إسحاقُ: أخبرَنا رَوْحٌ: حدَّثنا شُعبةُ، عن خُبيبِ بنِ عبدِ الرَّحمٰنِ: سَمِعتُ حَفصَ بنَ عاصمٍ يُحدِّثُ، عن أبي سعيدِ بنِ المُعلَّى رضيَ اللَّهُ عنهُ قال: كُنتُ أُصلِّي فمرَّ بي رسولُ اللَّهِ ﷺ فدعاني، فلم آتِهِ حتَّى صلَّيتُ، ثُمَّ أتيتُهُ فقال: «ما منعَكَ أن تأتيَ؟ ألم يقُلِ اللَّهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ﴾». ثُمَّ قال: لأُعَلِّمَنَّكَ أعظمَ سُورةٍ في القُرآنِ قبلَ أن أخرُجَ» فذهبَ رسولُ اللَّهِ ﷺ ليَخرُجَ فذكَرْتُ لَهُ.

وقال مُعاذٌ: حدَّثنا شُعبةُ، عن خُبيبٍ: سَمِعَ حفصاً: سَمِعَ أبا سعيدٍ رَجلاً من أصحابِ النَّبيِّ ﷺ بهذا. وقال: هِيَ: «﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾. السَّبعُ المَثاني». [طرفه في: ٤٤٧٤].

٤ ـ باب ﴿وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ﴾ [٣٢]

قال ابنُ عُيَيْنَةَ: ما سمَّى اللَّهُ تعالى مَطَراً في القُرآنِ إلَّا عذاباً، وتُسمِّيهِ العربُ الغَيثَ، وهُوَ

٤٦٤٧ ـ قوله (هي) أي أعظم سورة في القرآن ا هـ.

باب ٤ ـ قوله: (إلا عذاباً) فيه نظر فيه لأن المطر جاء في القرآن بمعنى الغيث في قوله تعالى: ﴿إن كان بكم أذى من مطر﴾ (عيني).

4648- Anas “Allah be pleased with him” narrated: Abu’jahl (Father of Ignorance) said: “O Allah! If this is indeed the truth from thee, Rain down on us a shower of stones from the sky, or send us a grievous penalty.” So Allah Almighty revealed: But Allah was not going to send them a penalty whilst thou (The Messenger of Allah) wast amongst them; nor was he going to send it whilst they could ask for pardon. But what plea have they that Allah should not punish them, when they keep out (men) from the sacred Mosque and they are not its guardians? no men can be its guardians except the righteous; but most of them do not understand.” (33:34)

[5] Allah’s saying: “But Allah was not going to send them a penalty whilst thou wast amongst them; nor was he going to send it whilst they could ask for pardon.” (33)

4649- Anas “Allah be pleased with him” narrated : Abu’jahl (Father of Ignorance) said: “O Allah! If this is indeed the truth from thee, Rain down on us a shower of stones from the sky, or send us a grievous penalty.” So Allah Almighty revealed: But Allah was not going to send them a penalty whilst thou (The Messenger of Allah) wast amongst them; nor was he going to send it whilst they could ask for pardon. But what plea have they that Allah should not punish them, when they keep out (men) from the sacred Mosque and they are not its guardians? No men can be its guardians except the righteous; but most of them do not understand.” (33:34)

[6] Allah's saying: "And fight them on until there is no more tumult or oppression, and there prevail justice and Faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do." (39)

4650- Nafi narrated that a man came to Ibn Omar “Allah be pleased with both” and said: "O Abu Abdur’rahman! Don't you hear what Allah has mentioned in His Book: “If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just).” (The Chambers “Al’hujurat” 9) what does prevent you from fighting as Allah mentioned in His Book?" Ibn Omar said: "O son of my brother! I would rather be blamed for not fighting because of this Verse than to be blamed because of another Verse where Allah says: “If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.” (Women 93) then this man said: “No doubt, Allah says (in another location): “And fight them on until there is no more tumult or oppression, and there prevail justice and Faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do.” (The Spoils of War “Al’anfal” 39) Ibn Omar replied: "We did so during the lifetime of The Messenger of Allah “Allah’s blessing and peace be upon him” when Muslims were few, and a man was put to trial because of his religion, whom the pagans would either kill or chain. But when the Muslims increased (and Islam became widespread), there was no persecution." When that man saw that Ibn Omar did not agree with him, he said: "What is your opinion regarding Ali and Othman?" Ibn Omar said: "What is my opinion regarding Ali and Othman? As for Othman, Allah forgave him though you disliked to forgive him. Ali is the cousin and son-in-law of The Messenger of Allah “Allah’s blessing and peace be upon him”." Then he pointed out with his hand and said: "That is his daughter's (house) which you can see."

قَوْلُهُ تَعالَى: ﴿يُنَزِّلُ الغَيْثَ مِن بَعْدِ ما قَنَطوا﴾ [الشورى: ٢٨].

٤٦٤٨ ـ حدثني أحمد: حَدَّثَنا عُبَيْدُ اللَّهِ بْنُ مُعاذٍ: حَدَّثَنا أَبِي: حَدَّثَنا شُعْبَةُ، عَنْ عَبْدِ الحَمِيدِ، هُوَ ابْنُ كُرْدِيدٍ، صَاحِبُ الزِّيَادِيِّ: سَمِعَ أَنَسَ بْنَ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: قالَ أَبُو جَهْلٍ: اللَّهُمَّ إِنْ كانَ هذا هُوَ الحَقَّ مِنْ عِنْدِكَ، فَأَمْطِرْ عَلَيْنا حِجارَةً مِنَ السَّماءِ، أَوِ ائْتِنا بِعَذابٍ أَلِيمٍ فَنَزَلَتْ: ﴿وَما كانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَما كانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ. وَما لَهُمْ أَنْ لا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ المَسْجِدِ الحَرامِ﴾ [٣٣ ـ ٣٤] الآيَةَ. [الحديث ٤٦٤٨ ـ طرفه في: ٤٦٤٩].

٥ ـ باب ﴿وَما كانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَما كانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾ [٣٣]

٤٦٤٩ ـ حدّثنا مُحَمَّدُ بْنُ النَّضْرِ: حَدَّثَنا عُبَيْدُ اللَّهِ بْنُ مُعاذٍ: حَدَّثَنا أَبِي: حَدَّثَنا شُعْبَةُ، عَنْ عَبْدِ الحَمِيدِ صَاحِبِ الزِّيَادِيِّ: سَمِعَ أَنَسَ بْنَ مالِكٍ قالَ: قالَ أَبُو جَهْلٍ: اللَّهُمَّ إِنْ كانَ هذا هُوَ الحَقَّ مِنْ عِنْدِكَ، فَأَمْطِرْ عَلَيْنا حِجارَةً مِنَ السَّماءِ، أَوِ ائْتِنا بِعَذابٍ أَلِيمٍ. فَنَزَلَتْ: ﴿وَما كانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَما كانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ. وَما لَهُمْ أَنْ لا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ المَسْجِدِ الحَرامِ﴾ الآيَةَ. [طرفه في: ٤٦٤٨].

٦ ـ باب ﴿وَقاتِلُوهُمْ حَتَّى لا تَكُونَ فِتْنَةٌ﴾ [٣٩]

٤٦٥٠ ـ حدثنا الحَسَنُ بْنُ عَبْدِ العَزِيزِ: حَدَّثَنا عَبْدُ اللَّهِ بْنُ يَحْيَى: حَدَّثَنا حَيْوَةُ، عَنْ بَكْرِ ابْنِ عَمْرٍو، عَنْ بُكَيْرٍ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّ رَجُلاً جاءَهُ فَقالَ: يا أَبا عَبْدِ الرَّحْمٰنِ، أَلا تَسْمَعُ ما ذَكَرَ اللَّهُ في كِتابِهِ: ﴿وَإِنْ طائِفَتانِ مِنَ المُؤْمِنِينَ اقْتَتَلُوا﴾ [الحجرات: ٩]. إِلى آخِرِ الآيَةَ، فَما يَمْنَعُكَ أَنْ لا تُقاتِلَ كَما ذَكَرَ اللَّهُ في كِتابِهِ؟ فَقالَ: يا ابْنَ أَخِي أَغْتَرُّ بِهذِهِ الآيَةِ وَلا أُقاتِلُ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَغْتَرَّ بِهذِهِ الآيَةِ الَّتِي يَقُولُ اللَّهُ تَعالَى: ﴿وَمَنْ يَقْتُلْ مُؤْمِناً مُتَعَمِّداً﴾ [النساء: ٩٣] إِلى آخِرِها. قالَ: فَإِنَّ اللَّهَ يَقُولُ: ﴿وَقاتِلُوهُمْ حَتَّى لا تَكُونَ فِتْنَةٌ﴾ [٣٩] قالَ ابْنُ عُمَرَ: قَدْ فَعَلْنا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ إِذْ كانَ الإِسْلامُ قَلِيلاً، فَكانَ الرَّجُلُ يُفْتَنُ في دِينِهِ: إِمَّا يَقْتُلُوهُ وَإِمَّا يُوثِقُوهُ، حَتَّى كَثُرَ الإِسْلامُ فَلَمْ تَكُنْ فِتْنَةٌ، فَلَمَّا رَأَى أَنَّهُ لا يُوافِقُهُ فِيما يُرِيدُ قالَ: فَما قَوْلُكَ في عَلِيٍّ وَعُثْمانَ؟ قالَ ابْنُ عُمَرَ: ما قَوْلِي في عَلِيٍّ وَعُثْمانَ؟ أَمَّا عُثْمانُ: فَكانَ اللَّهُ قَدْ عَفا عَنْهُ، فَكَرِهْتُمْ أَنْ يَعْفُوَ عَنْهُ. وَأَمَّا عَلِيٌّ: فَابْنُ عَمِّ رَسُولِ اللَّهِ ﷺ وَخَتَنُهُ ـ وَأَشارَ بِيَدِهِ ـ وَهذِهِ ابْنَتُهُ ـ أَوْ بِنْتُهُ ـ حَيْثُ تَرَوْنَ. [طرفه في: ٣١٣٠].

٤٦٥٠ ـ قوله: (يقتلوه) حذف النون منه بلا جازم ولا ناصب وهي لغة وكذلك يوثقوه (عيني).

ـ قوله: (تعفوا عنه) هكذا في الفتح والذي في الفروع المعتمدة أن يعفو بالمثناة التحتية بالإفراد أي الله كما تقدم في سورة البقرة ا هـ كذا في الهامش.

ـ قوله: (وهذه أبنته) بهمزة وصل أو بنته بتركها كذا في الشارح وفي نسخة العيني أو بيته قال وهذه أنث باعتبار البقعة وللكشميهني أو أبيته بصيغة جمع القلة في البيت وهو شاذ ا هـ بتصرف.

4651- Sa'eed Ibn Jubair narrated: Ibn Omar "Allah be pleased with both" came out to us when somebody asked him: "What do you think about fighting caused by afflictions." Ibn Omar said: "And do you understand what an affliction is? Mohammad used to fight against the pagans, and his fighting with them was an affliction, unlike your fighting which is carried on for the sake of ruling."

[7] Allah's saying: "O Prophet! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding." (65)

4652- Ibn Abbas "Allah be pleased with both" narrated: When Allah's saying: "O Prophet! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding" was revealed, it was enjoined on Muslims that one (Muslim) should not flee from ten (pagans), or, according to Sufyan (the sub-narrator), "Twenty (Muslims) should not flee from two hundred (pagans)." But Allah revealed: "For the present, Allah hath lightened your (task), for He knoweth that there is a weak spot in you: but (even so), if there are a hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand, with the leave of Allah: for Allah is with those who patiently persevere." (66) thus, it was enjoined upon Muslims that one hundred (Muslims) should not flee from two hundred (pagans). Sufyan added, concerning Allah's saying: "O Prophet! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding" (65): Ibn Shubruma said: "I see that this order is applicable to the obligation of enjoining good and forbidding evil."

[8] Allah's saying: "For the present, Allah hath lightened your (task), for He knoweth that there is a weak spot in you: but (even. So), if there are a hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand, with the leave of Allah: for Allah is with those who patiently persevere." (66)

٤٦٥١ ـ حدّثنا أَحْمَدُ بْنُ يُونسَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا بَيَانٌ: أَنَّ وَبَرَةَ حَدَّثَهُ قالَ: حَدَّثَني سَعِيدُ بْنُ جُبَيرٍ قالَ: خَرَجَ عَلَينَا ـ أَوْ إِلَينَا ـ ابْنُ عُمَرَ، فَقَالَ رَجُلٌ: كَيفَ تَرَى في قِتَالِ الفِتْنَةِ؟ فَقَالَ: وَهل تَدْرِي ما الفِتْنَةُ؟ كانَ مُحَمَّدٌ ﷺ يُقَاتِلُ المُشْرِكِينَ، وكانَ الدُّخُولُ عَلَيهِمْ فِتْنَةً، ولَيسَ كَقِتَالِكُمْ عَلَى المُلْكِ.

[طرفه في: ٣١٣٠].

٧ ـ باب ﴿يَا أَيُّهَا النَّبِيُّ حَرِّضِ المُؤْمِنينَ عَلَى القِتَالِ إِنْ يَكُنْ مِنكُمْ عِشْرُونَ صابِرُونَ يَغْلِبُوا مِائَتَينِ وإِنْ يَكُنْ مِنكُمْ مِائَةٌ يَغْلِبُوا أَلفاً مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لا يَفْقَهُونَ﴾ [٦٥]

٤٦٥٢ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ، عَنْ عَمْرٍو، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا: لَمَّا نَزَلَتْ: ﴿إِن يَكُن مِّنكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ﴾. فَكُتِبَ عَلَيهِمْ أَنْ لا يَفِرَّ وَاحِدٌ مِنْ عَشَرَةٍ. فَقَالَ سُفيَانُ غَيرَ مَرَّةٍ: أَنْ لاَ يَفِرَّ عِشْرُونَ مِنْ مِائَتَينِ، ثُمَّ نَزَلَتِ: ﴿الآنَ خَفَّفَ اللَّهُ عَنكُمْ﴾ [٦٦] الآيَةَ. فَكَتَبَ أَنْ لاَ يَفِرَّ مِائَةٌ مِنْ مِائَتَينِ، زَادَ سُفيَانُ مَرَّةً نَزَلَتْ: ﴿حَرِّضِ المُؤْمِنِينَ عَلَى القِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ﴾. [٦٥].

قالَ سُفيَانُ: وَقالَ ابْنُ شُبْرُمَةَ: وَأُرَى الأَمْرَ بِالمَعْرُوفِ وَالنَّهْيَ عَنِ المُنْكَرِ مِثْلَ هذا.

[الحديث ٤٦٥٢ ـ طرفه في: ٤٦٥٣].

٨ ـ باب ﴿الآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضُعْفاً﴾ [٦٦] الآيَةَ إِلَى قَوْلِهِ: ﴿وَاللَّهُ مَعَ الصَّابِرِينَ﴾

٤٦٥٣ ـ حدّثنا يَحْيَى بْنُ عَبْدِ اللَّهِ السُّلَمِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ المُبَارَكِ: أَخْبَرَنَا جَرِيرُ بْنُ حازِمٍ قالَ: أَخْبَرَنِي الزُّبَيرُ بْنُ خِرِّيتٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: لَمَّا نَزَلَتْ: ﴿إِنْ يَكُنْ مِنكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَينِ﴾ شَقَّ ذلِكَ عَلَى المُسْلِمِينَ، حِينَ فُرِضَ عَلَيهِمْ أَنْ لاَ يَفِرَّ وَاحِدٌ مِنْ عَشَرَةٍ، فَجاءَ التَّخْفِيفُ، فَقَالَ: ﴿الآنَ خَفَّفَ اللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضُعْفاً فَإِنْ يَكُنْ مِنكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَينِ﴾ [٦٦]. قالَ فَلَمَّا خَفَّفَ اللَّهُ عَنْهُمْ مِنَ العِدَّةِ، نَقَصَ مِنَ الصَّبْرِ بِقَدْرِ ما خُفِّفَ عَنْهُمْ.

[طرفه في: ٤٦٥٢].

٤٦٥٢ ـ قوله: (فكتب) بضم الكاف أي فرض.

ـ قوله: فكتب بفتحها أي فرض الله تعالى.

ـ قوله: (فقال سفيان) الخ فالظاهر أن سفيان كان يرويه تارة بالمعنى وتارة باللفظ.

ـ قوله: زاد سفيان الخ يريد أنه حدث بالزيادة مرة ومرة بدونها ا هـ شارح.

4653- Ibn Abbas "Allah be pleased with both" narrated: When Allah revealed: "O Prophet! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding" (65), Muslims found it hard on them that one of them should be too patient and steadfast to flee before ten non-Muslims. So Allah Almighty lightened this task when he revealed: "For the present, Allah hath lightened your (task), for He knoweth that there is a weak spot in you: but (even. So), if there are a hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand, with the leave of Allah: for Allah is with those who patiently persevere." (66) but, when Allah reduced the number of enemies which Muslims should withstand, their patience and perseverance against the enemy decreased as much as their task was lightened.

(9) The Sura of The Disavowal "Bara'a" or The Repentance "At'tawba"

[1] Allah's saying: "A (declaration) of immunity from Allah and His Messenger, to those of the Pagans with whom ye have contracted mutual alliances." (1)

4654- Al'bara "Allah be pleased with him" narrated: The last verse which was sent down was Allah's saying: " They ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: if (such a deceased was) a woman, who left no child, her brother takes her inheritance: if there are two sisters, they shall have two thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus doth Allah make clear to you (his law), lest ye err. And Allah hath knowledge of all things." (The Women "An'nisa" 176); and the last Sura which was revealed in full was (The Sura of) Disavowal "Bara'a", (or The Repentance "At'tawba").

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

سُورَةُ بَرَاءَةَ ـ ٩

﴿وَلِيجَةً﴾ [١٦] كُلُّ شَيءٍ أدْخَلتَهُ في شَيءٍ. ﴿الشُّقَّةُ﴾ [٤٢]: السَّفَرُ. الخَبالُ الفَسادُ، والخَبالُ المَوْتُ. ﴿وَلَا تَفْتِنِّي﴾ [٤٩] لا تُوبِّخْنِي. ﴿كَرْهاً﴾ و ﴿كُرْهاً﴾ [٥٣] واحدٌ. ﴿مُدَّخَلاً﴾ [٥٧] يُدْخَلُونَ فيهِ. ﴿يَجْمَحُونَ﴾ [٥٧] يُسْرِعُونَ. ﴿وَالمُؤْتَفِكَاتِ﴾ [٧٠] ائتَفَكَتْ انقَلَبَتْ بِهَا الأرضُ. ﴿أَهْوَى﴾ [النجم: ٥٣] أَلْقاهُ في هُوَّةٍ. ﴿عَدْنٍ﴾ [٧٢] خُلْدٍ، عَدَنْتُ بأرْضٍ أي أقَمْتُ، وَمِنْهُ، مَعْدِنٌ، وَيُقالُ: في مَعْدِنِ صِدْقٍ، في مَنْبَتِ صِدْقٍ. ﴿الخَوالِفُ﴾ [٩٣] الخالِفُ الَّذي خَلَفَنِي فَقَعَدَ بَعْدِي، وَمِنْهُ: يَخْلُفُهُ في الغابِرِينَ، وَيَجُوزُ أَنْ يَكُونَ النِّساءُ، مِنَ الخالِفَةِ، وَإنْ كانَ جَمْعَ الذُّكُورِ، فإنَّهُ لَمْ يُوجَدْ على تَقْدِيرِ جَمْعِهِ إلَّا حَرْفانِ: فارِسٌ وَفَوارِسُ، وَهالِكٌ وَهَوالِكُ. ﴿الخَيْرَاتُ﴾ [٨٨] واحِدُها خَيْرَةٌ، وَهْيَ الفَواضِلُ. ﴿مُرْجَوْنَ﴾ مُؤَخَّرُونَ. الشَّفا: شَفِيرٌ، وَهُوَ حَدُّهُ، والجُرُفُ، ما تَجَرَّفَ مِنَ السُّيُولِ والأوْدِيَةِ. ﴿هَارٍ﴾ [١٠٩] هائِرٍ، ﴿لَأَوَّاهٌ﴾ [١١٤]: شَفَقاً وَفَرَقاً وَقالَ:

إذا قُمْتُ أرْحَلُها بِلَيْلٍ   تَأوَّهُ آهَةَ الرَّجُلِ الحَزِينِ

١ ـ باب ﴿بَرَاءَةٌ مِنَ اللهِ وَرَسُولِهِ إلَى الَّذِينَ عاهَدْتُمْ مِنَ المُشْرِكِينَ﴾ [١]

وقالَ ابنُ عبَّاسٍ: ﴿أُذُنٌ﴾ [٦١] يُصَدِّقُ. ﴿تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا﴾ [١٠٣] وَنَحْوُها كَثِيرٌ، والزَّكاةُ: الطَّاعَةُ والإخْلاصُ. ﴿لَا يُؤْتُونَ الزَّكَاةَ﴾ [فُصِّلَت: ٧] لا يَشْهَدُونَ أنْ لا إلهَ إلَّا اللهُ. ﴿يُضَاهُونَ﴾ [٣٠] يُشَبِّهُونَ.

٤٦٥٤ ـ حدَّثنا أبُو الوَلِيدِ: حدَّثنا شُعْبَةُ، عَنْ أبي إسْحاقَ قالَ: سَمِعْتُ البَراءَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: آخِرُ آيَةٍ نَزَلَتْ: ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الكَلَالَةِ﴾ [النساء: ١٧٦]. وَآخِرُ سُورَةٍ نَزَلَتْ بَراءَةُ.

[طرفه في: ٤٣٦٤].

سورة براءة ـ المؤتفكات: قرى قوم لوط انقلبت بها الأرض فصار عاليها سافلها وقوله: أهوى من قوله: سبحانه والمؤتفكة أهوى في سورة النجم والهوة: المكان العميق.

ـ قوله (مرجون) كذا في الشارح وهو المتلو وفي نسخة العيني مرجؤون.

ـ قوله: أرحلها من رحلت الناقة أرحلها إذا شددت الرحل على ظهرها (شارح).

باب ١ ـ قوله: (ونحوها) وفي نسخة ونحو هذا.

[2] Allah's saying: "Go ye, then, for four months, backwards and forwards, (as ye will), throughout the land, but know ye that ye cannot frustrate Allah (by your falsehood) but that Allah will cover with shame those who reject Him." (2)

4655- Abu'huraira "Allah be pleased with him" reported: On the Day of slaughtering (tenth of Dhul'hijja, in the year prior to the last Hajj of The Prophet "Allah's blessing and peace be upon him"), Abu'bakr (who was the leader of the pilgrims in this year), sent me along with other callers to Mina to make a public announcement: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to circumambulate Ka'ba." Humaid Ibn Abdur'rahman (the sub-narrator) added: Then Allah's Apostle "Allah's blessing and peace be upon him" sent Ali to recite for people the Sura of Disavowal (Bara'a) or Repentance (At'tawba). So he recited loudly (The Sura of) Disavowal "Bara'a" and made the announcement along with us on the day of slaughtering in Mina: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to circumambulate Ka'ba."

[3] Allah's saying: "And an announcement from Allah and His Messenger, to the people (assembled) on the day of the Greater Pilgrimage- that Allah and His Messenger dissolve (treaty) obligations with the Pagans. If, then, ye repent, it were best for you; but if ye turn away, know ye that ye cannot frustrate Allah. And proclaim a grievous penalty to those who reject Faith." (3)

4656- Abu'huraira "Allah be pleased with him" reported: On the Day of slaughtering (tenth of Dhul'hijja, in the year prior to the last Hajj of The Prophet "Allah's blessing and peace be upon him"), Abu'bakr (who was the leader of the pilgrims in this year), sent me along with other callers to Mina to make a public announcement: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to circumambulate Ka'ba." Humaid Ibn Abdur'rahman (the sub-narrator) added: Then Allah's Apostle "Allah's blessing and peace be upon him" sent Ali to recite for people the Sura of Disavowal (Bara'a) or Repentance (At'tawba). So he recited loudly (The Sura of) Disavowal "Bara'a" and made the announcement along with us on the day of slaughtering in Mina: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to circumambulate Ka'ba."

[4] Allah's saying: "(But the treaties are) not dissolved with those pagans with whom ye have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfill your engagements with them to the end of their term: for Allah loveth the righteous." (4)

4657- Abu'huraira "Allah be pleased with him" reported: On the Day of slaughtering (tenth of Dhul'hijja), in the year prior to the last Hajj of The Prophet "Allah's blessing and peace be upon him", Abu'bakr, who was appointed by The Messenger of Allah "Allah's blessing and peace be upon him" to lead the pilgrims in this year, sent me along with other callers to Mina to make a public announcement: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to circumambulate Ka'ba." Humaid Ibn Abdur'rahman (the sub-narrator) used to say: "The day of Slaughtering (tenth of Dhul'hijja) is the day of The Greater Pilgrimage (Hajj)", depending upon what was mentioned in this tradition.

٢ ـ باب ﴿فَسِيحُوا فِي الأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيرُ مُعْجِزِي اللهِ وَأَنَّ اللهَ مُخْزِي الكافِرِينَ﴾ [٢]

سِيحُوا: سِيرُوا.

٤٦٥٥ ـ حدّثنا سعيدُ بنُ عُفَيرٍ قال: حدَّثني الليثُ قال: حدَّثني عُقَيلٌ، عن ابنِ شِهابٍ، وأخبرَني حُمَيدُ بنُ عبدِ الرَّحمٰنِ: أنَّ أبا هُرَيرَةَ رضيَ اللهُ عنهُ قال: بعثَني أبو بكرٍ في تلكَ الحجَّةِ، في مُؤذِّنينَ بعثَهُم يومَ النَّحرِ، يؤذِّنونَ بمِنًى: أنْ لا يحُجَّ بعدَ العامِ مُشرِكٌ، ولا يطوفَ بالبيتِ عُريانٌ. قال حُمَيدُ بنُ عبدِ الرَّحمٰنِ: ثمَّ أردفَ رسولُ اللهِ ﷺ بعليِّ بنِ أبي طالبٍ، وأمرَهُ أنْ يُؤذِّنَ ببراءةَ. قال أبو هُرَيرةَ: فأذَّنَ معَنا عليٌّ يومَ النَّحرِ في أهلِ مِنًى ببراءةَ، وأنْ لا يحُجَّ بعدَ العامِ مُشرِكٌ، ولا يطوفَ بالبيتِ عُريانٌ.
[طرفه في: ٣٦٩]

٣ ـ باب ﴿وَأَذَانٌ مِنَ اللهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الحَجِّ الأَكْبَرِ أَنَّ اللهَ بَرِيءٌ مِنَ المُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيرٌ لَكُمْ وَإِنْ تَوَلَّيتُمْ فَاعْلَمُوا أَنَّكُمْ غَيرُ مُعْجِزِي اللهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ﴾ [٣]

آذَنَهُم: أعلمَهُم.

٤٦٥٦ ـ حدّثنا عبدُ اللهِ بنُ يوسُفَ: حدَّثنا اللَّيثُ: حدَّثني عُقَيلٌ قال ابنُ شِهابٍ: فأخبرَني حُمَيدُ بنُ عبدِ الرَّحمٰنِ: أنَّ أبا هُرَيرةَ قال: بعثَني أبو بكرٍ رضيَ اللهُ عنهُ في تلكَ الحجَّةِ في المُؤذِّنينَ، بعثَهُم يومَ النَّحرِ يؤذِّنونَ بمِنًى: أنْ لا يحُجَّ بعدَ العامِ مُشرِكٌ، ولا يطوفَ بالبيتِ عُريانٌ.

قال حُمَيدٌ: ثمَّ أردفَ النَّبيُّ ﷺ بعليِّ بنِ أبي طالبٍ، فأمرَهُ أنْ يؤذِّنَ ببراءةَ.

قال أبو هُرَيرةَ: فأذَّنَ معَنا عليٌّ في أهلِ مِنًى يومَ النَّحرِ ببراءةَ، وأنْ لا يحُجَّ بعدَ العامِ مُشرِكٌ، ولا يطوفَ بالبيتِ عُريانٌ. [طرفه في: ٣٦٩]

٤ ـ باب ﴿إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ المُشْرِكِينَ﴾ [٤]

٤٦٥٧ ـ حدّثنا إسحاقُ: حدَّثنا يعقوبُ بنُ إبراهيمَ: حدَّثنا أبي، عن صالحٍ، عن ابنِ شِهابٍ: أنَّ حُمَيدَ بنَ عبدِ الرَّحمٰنِ أخبرَهُ: أنَّ أبا هُرَيرةَ أخبرَهُ: أنَّ أبا بكرٍ رضيَ اللهُ عنهُ بعثَهُ في الحجَّةِ الَّتي أمَّرَهُ رسولُ اللهِ ﷺ عليها قبلَ حجَّةِ الوداعِ، في رهطٍ، يُؤذِّنُ في النَّاسِ: أنْ لا يحُجَّنَّ بعدَ العامِ مُشرِكٌ، ولا يطوفَ بالبيتِ عُريانٌ.

فكانَ حُمَيدٌ يقولُ: يومُ النَّحرِ يومُ الحجِّ الأكبرِ، من أجلِ حديثِ أبي هُرَيرةَ.
[طرفه في: ٣٦٩]

[5] Allah's saying: "But if they violate their oaths after their Covenant, and taunt you for your Faith, fight ye the chiefs of unfaith: for their oaths are nothing to them: that thus they may be restrained." (12)

4658- Zaid Ibn Wahb narrated: We were with Hudhaifa when he said: "None remains of the people described by this Verse (mentioned above) but three, and of the hypocrites but four." A Bedouin said: "You the companions of Mohammad "Allah's blessing and peace be upon him" tell us (things) which we do not know. What about those who break open our houses and steal our precious things?" He (Hudhaifa) replied: "Those are the rebellious wrongdoers. Indeed, none remains of them (hypocrites) but four, one of whom is a very old man who, if he drinks cold water, does not feel its coldness."

[6] Allah's saying: "O ye who believe there are indeed many among the priests and anchorites, who in falsehood devour the substance of men and hinder (them) from the way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty." (34)

4659- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "on the Day of Judgement a man's wealth (which he buried and did not spent in Allah's cause) will be made like a bald-headed poisonous male snake (with two black spots over the eyes)."

4660- Zaid Ibn Wahb narrated: I passed by Abu'dharr at Ar'rabadha to whom I said: "What has brought you to this land?" He said: "We were in Sham when I recited the Verse: "And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty." (34) Then Mo'awiya said: "This Verse is not for us, but for the people of the Scripture." But I argued: "It is for both us (Muslims) and them."

[7] Allah's saying: "On the day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs. This is the (treasure) which ye buried for yourself: taste ye then, the (treasures) ye buried." (35)

4661- Khalid Ibn Aslam narrated: We set out in the company of Abdullah Ibn Omar "Allah be pleased with both" when he said, concerning the verse mentioned above: "This was before enjoining the obligatory charity. But when the obligatory charity (Zakat) was enjoined, it was made by Allah as purification of wealth."

[8] Allah's saying: "The number of months in the sight of Allah is twelve (in a year) so ordained by him the day he created the heavens and the earth; of them four are sacred: that is the straight usage. So wrong not yourself therein, and fight the Pagans all together as they fight you all together. But know that Allah is with those who restrain themselves." (36)

٥ ـ باب ﴿فَقَاتِلُوا أَئِمَّةَ الكُفرِ إِنَّهُمْ لا أَيمانَ لَهُمْ﴾ [١٢]

٤٦٥٨ ـ حدّثنا مُحَمَّدُ بنُ المُثَنَّى: حَدَّثَنا يَحيى: حَدَّثَنا إسماعيلُ: حَدَّثَنا زَيدُ بنُ وَهْبٍ قالَ: كُنّا عِندَ حُذَيفَةَ فقالَ: ما بَقِيَ مِن أَصحابِ هذه الآيَةِ إلاَّ ثَلاثَةٌ، ولا مِنَ المُنافقينَ إلاَّ أَربَعةٌ. فَقالَ أَعْرابِيٌّ: إِنَّكُمْ أَصْحابَ مُحَمَّدٍ ﷺ تُخبِرُونَنا فَلاَ نَدري، فَما بَالُ هؤُلاءِ الَّذِينَ يَبْقُرونَ بُيُوتَنا، وَيَسرِقُونَ أَعلاقَنا؟ قالَ أُولئِكَ الفُسّاقُ، أَجَل، لَمْ يَبْقَ مِنهُمْ إلاَّ أَرْبَعَةٌ، أَحَدُهُمْ شَيخٌ كَبِيرٌ، لَوْ شَرِبَ المَاءَ البارِدَ لَما وَجَدَ بَرْدَهُ.

٦ ـ باب ﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالفِضَّةَ وَلا يُنفِقُونَهَا في سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ﴾ [٣٤]

٤٦٥٩ ـ حدّثنا الحَكَمُ بنُ نَافِعٍ: أَخْبَرَنا شُعَيبٌ: حَدَّثَنا أبو الزِّنادِ: أَنَّ عَبدَ الرَّحمنِ الأَعْرَجَ حدّثه أنّه قال: حدّثني أبو هريرة رَضِيَ اللَّهُ عنه: أنّه سَمِعَ رَسولَ اللَّهِ ﷺ يقولُ: «يَكُونُ كَنْزُ أَحدِكُم يوم القِيامةِ شُجاعاً أَقرَعَ». [طرفه في: ١٤٠٣].

٤٦٦٠ ـ حدّثنا قُتَيبَةُ بنُ سَعيدٍ: حَدَّثَنا جَرِيرٌ، عَن حُصَينٍ، عَن زَيدِ بنِ وَهْبٍ قالَ: مَرَرْتُ على أبي ذرٍّ بالرَّبَذةِ، فقُلتُ: ما أَنزَلَكَ بهذه الأَرْضِ؟ قالَ: كُنّا بالشَّامِ، فقرأتُ: ﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالفِضَّةَ وَلا يُنفِقُونَهَا في سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ﴾. قالَ مُعَاوِيَةُ: مَا هذهِ فِينا، ما هذهِ إلاَّ في أَهْلِ الكِتابِ، قالَ: قُلتُ: إِنَّهَا لَفِينا وَفِيهِمْ. [طرفه في: ١٤٠٦].

٧ ـ باب ﴿يَوْمَ يُحْمَى عَلَيْهَا فِي نارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هذا ما كَنَزْتُمْ لأَنْفُسِكُمْ فَذُوقُوا ما كُنْتُمْ تَكْنِزُونَ﴾ [٣٥]

٤٦٦١ ـ وقالَ أَحْمَدُ بنُ شَبِيبِ بنِ سَعِيدٍ: حَدَّثَنا أبي، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَن خالِدِ بنِ أَسْلَمَ قالَ: خَرَجنا مَعَ عَبدِ اللَّهِ بنِ عمرَ فقالَ: هذا قَبلَ أَنْ تُنزَلَ الزَّكاةُ، فلمَّا أُنزِلَتْ جَعَلَهَا اللَّهُ طُهراً لِلأَمْوالِ. [طرفه في: ١٤٠٤].

٨ ـ باب ﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْراً فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ﴾ [٣٦]

القَيِّمُ هُوَ القَائِمُ

٤٦٦٢ ـ حدّثنا عَبدُ اللَّهِ بنُ عَبدِ الوَهَّابِ: حَدَّثَنا حَمَّادُ بنُ زَيدٍ، عَن أَيوبَ، عَن مُحَمَّدٍ،

٤٦٥٨ ـ قوله: (تخبرونا) بسكون الخاء وبفتحها مع تشديد الموحدة وفي نسخة تخبروننا وزاد الإسماعيليّ عن أشياء اهـ شارح مختصراً.

ـ قوله: (يبقرون) وروي: يبقرون بالتشديد أي يفتحون أو ينقبون وفي نسخة ينقرون بالنون بدل الباء اهـ من الشارح.

ـ (أعلاقنا) أي نفائس أموالنا.

4662- Abu'bakra "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The time has come back to its original shape it had when Allah Almighty created heavens and earth. The year is, in Allah's sight, twelve months, for of which are sacred (in which bloodshed is forbidden), three of which are successive: Dhul'qa'da, Dhul'hijja, and Muharram, and Rajab of Mudar (tribe) which is between Jumada (The Last) and Sha'ban."

[9] Allah's saying: "If ye help not (your Leader), (it is no matter): for Allah did indeed help him, when the Unbelievers drove him out: he had no more than one companion: they tow were in the Cave, and he said to his companion, have no fear, for Allah is with us: then Allah sent down his peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the Unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might, Wise." (40)

4663- Abu'bakr "Allah be pleased with him" narrated: I was with The Messenger of Allah "Allah's blessing and peace be upon him" in the cave when I said to him: "O Allah's Prophet! If anyone of them looked beneath his feet, he would see us." The Messenger of Allah "Allah's blessing and peace be upon him" replied: "What do you think of two men Allah is (with them as) their third (to support them)?"

4664- Ibn Abu'mulaika narrated: During (the period of) the disagreement between Ibn Az'zubair and Ibn Abbas, I said (to Ibn Abbas): "His (Ibn Az'zubair's) father is Az'zubair, his mother is Asma, his aunt is A'isha, his maternal grandfather is Abu'bakr, and his grandmother is Safiyya."

4665- Ibn Abu'mulaika narrated: There was a disagreement between them (Ibn Abbas and Ibn Az'zubair). I went to Ibn Abbas in the morning and said : "Do you want to fight Ibn Az'zubair and thus make lawful (fighting in Mecca) which Allah made unlawful?" Ibn Abbas said: "Allah forbid! Allah ordained that Ibn Az'zubair and Banu'omaiyya would make lawful (fighting in Mecca), but by Allah, I will never regard it as permissible." Ibn Abbas further said: "People asked me to give the pledge of allegiance to Ibn Az'zubair. I said: He is really entitled to assume authority for his father Az'zubair was the helper of The Prophet "Allah's blessing and peace be upon him", his (maternal) grandfather Abu'bakr was the companion of The Prophet in the cave, his mother Asma was The Woman of The Two Belts, his aunt A'isha was the mother of the Believers, his paternal aunt Khadija was the wife of The Prophet "Allah's blessing and peace be upon him", and (Safiyya) the paternal aunt of The Prophet "Allah's blessing and peace be upon him" was his grandmother. He himself is pious and chaste in Islam, well versed in the Knowledge of The Holy Qur'an. By Allah! they (Banu'omaiyya) are my close relatives, and if they are to be my rulers, they would be equally apt to be so and are descended from a noble family. But as for him (Ibn Az'zubair) he gave preference to (such

عَنِ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: إِنَّ الزَّمانَ قَدِ اسْتَدارَ، كَهَيئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّماواتِ وَالأَرْضَ، السَّنَةُ اثْنا عَشَرَ شَهْراً، مِنْها أَرْبَعَةٌ حُرُمٌ، ثَلاثٌ مُتَوالِياتٌ: ذُو القَعْدَةِ وَذُو الحَجَّةِ وَالمُحَرَّمُ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمادَى وَشَعْبانَ.

[طرفه في: ٦٧].

٩ ـ باب ﴿ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا﴾ [٤٠]

نَاصِرُنا. السَّكِينَةُ: فَعِيلَةٌ مِنَ السُّكُونِ.

٤٦٦٣ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا حَبَّانُ: حَدَّثَنا هَمَّامٌ: حَدَّثَنا ثابِتٌ: حَدَّثَنا أَنَسٌ قالَ: حَدَّثَنِي أَبُو بَكْرٍ رَضِيَ اللَّهُ عنه قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي الغارِ، فَرَأَيْتُ آثارَ المُشْرِكِينَ، قُلْتُ: يا رَسُولَ اللَّهِ، لَوْ أَنَّ أَحَدَهُمْ رَفَعَ قَدَمَهُ رَآنا، قالَ: ما «ظَنُّكَ بِاثْنَيْنِ اللَّهُ ثالِثُهُما».

[طرفه في: ٣٦٥٣].

٤٦٦٤ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: أَنَّهُ قالَ حِينَ وَقَعَ بَيْنَهُ وَبَيْنَ ابْنِ الزُّبَيْرِ: قُلْتُ: أَبُوهُ الزُّبَيْرُ، وَأُمُّهُ أَسْماءُ، وَخالَتُهُ عائِشَةُ، وَجَدُّهُ أَبُو بَكْرٍ، وَجَدَّتُهُ صَفِيَّةُ. فَقُلْتُ لِسُفْيانَ: إِسْنادُهُ؟ فَقالَ: حَدَّثَنا، فَشَغَلَهُ إِنْسانٌ، وَلَمْ يَقُلْ: ابْنُ جُرَيْجٍ.

[الحديث ٤٦٦٤ ـ طرفاه في: ٤٦٦٥، ٤٦٦٦].

٤٦٦٥ ـ حدثني عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قالَ: حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ: حَدَّثَنا حَجَّاجٌ: قالَ ابْنُ جُرَيْجٍ: قالَ ابْنُ أَبِي مُلَيْكَةَ: وَكانَ بَيْنَهُما شَيْءٌ، فَغَدَوْتُ عَلَى ابْنِ عَبَّاسٍ، فَقُلْتُ: أَتُرِيدُ أَنْ تُقاتِلَ ابْنَ الزُّبَيْرِ، فَتُحِلَّ حَرَمَ اللَّهِ؟ فَقالَ: مَعاذَ اللَّهِ، إِنَّ اللَّهَ كَتَبَ ابْنَ الزُّبَيْرِ وَبَنِي أُمَيَّةَ مُحِلِّينَ، وَإِنِّي وَاللَّهِ لا أُحِلُّهُ أَبَداً. قالَ: قالَ النَّاسُ: بايِعْ لِابْنِ الزُّبَيْرِ، فَقُلْتُ: وَأَيْنَ بِهَذا الأَمْرِ عَنْهُ، أَمَّا أَبُوهُ: فَحَوارِيُّ النَّبِيِّ ﷺ، يُرِيدُ الزُّبَيْرَ، وَأَمَّا جَدُّهُ: فَصاحِبُ الغارِ، يُرِيدُ أَبا بَكْرٍ، وَأُمُّهُ: فَذاتُ النِّطاقِ، يُرِيدُ أَسْماءَ، وَأَمَّا خالَتُهُ: فَأُمُّ المُؤْمِنِينَ، يُرِيدُ عائِشَةَ، وَأَمَّا عَمَّتُهُ: فَزَوْجُ النَّبِيِّ ﷺ، يُرِيدُ خَدِيجَةَ، وَأَمَّا عَمَّةُ النَّبِيِّ ﷺ فَجَدَّتُهُ، يُرِيدُ صَفِيَّةَ، ثُمَّ عَفِيفٌ فِي الإِسْلامِ، قارِئٌ لِلْقُرْآنِ، وَاللَّهِ إِنْ وَصَلُونِي، وَصَلُونِي مِنْ قَرِيبٍ، وَإِنْ رَبُّونِي رَبَّنِي أَكْفاءٌ كِرامٌ، فَآثَرَ التُّوَيْتاتِ وَالأُسامات

٤٦٦٢ ـ قوله: (ذو القعدة وذو الحجة) بفتح القاف والحاء كما في الشارح.

٤٦٦٤ ـ قوله: (إسناده) أي هذا الحديث ما هو إسناده ويجوز النصب على تقدير اذكر إسناده.

٤٦٦٥ ـ قوله: حرم الله وفي نسخة ما حرّم الله كذا في الشارح.

ـ قوله: (وأين بهذا الأمر عنه) أراد بهذا الأمر الخلافة يعني أنها ليست بعيدة عنه ا هـ عيني.

ـ قوله: (إن وصلوني) أي بنو أمية وصلوني من قريب أي بسبب القرابة وإن ربوني أي كانوا عليّ أمراء ربوني أكفاء أي أمثال وهو في الثاني من باب أكلوني البراغيث وللكشميهني وإن ربوني ربني أكفاء بالإفراد على الأصل =

fraternities of Asad as) Banu'tuwait, Banu'usama and Banu'humaid over me (though I left my close relatives of Banu'omaiyya for his sake). Ibn Abul'ass (Abdul'malik Ibn Marwan) is walking proudly (after he had proceeded his companions to nobility and dignity), while the other (Ibn Az'zubair) is lagging behind."

4666- Ibn Abu'mulaika narrated: We entered upon Ibn Abbas who said: "Are you not astonished at Ibn Az'zubair's assuming the caliphate?" I said (to myself): "I will support him and speak of his good traits as I did not do even for Abu'bakr and Omar though they had more right to receive all good than him." I said: "He (Ibn Az'zubair) is the son of the aunt of The Prophet "Allah's blessing and peace be upon him", the son of Az'zubair, the grandson of Abu'bakr, the son of Khadija's brother, and the son of A'isha's sister." But, in view of the fact that he considers himself to be superior to me and does not want me to be one of his friends, I said: "I never expected that he would refuse my offer to support him, and I don't think he intends to do me any good. Therefore, if my cousins are inevitably to be my rulers, it will be better for me to be ruled by them than by anyone else."

[10] Allah's saying: "Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to the Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom." (60)

4667- Abu'sa'eed "Allah be pleased with him" narrated: Something was sent to The Prophet "Allah's blessing and peace be upon him" which he distributed amongst four (men) commenting: "I want to reconcile their hearts(to Islam)." A man said (to The Prophet "Allah's blessing and peace be upon him"): "You have not done justice." Thereupon The Prophet "Allah's blessing and peace be upon him" said: "From the offspring of this (man) will come out some people who will renounce the religion."

[11] Allah's saying: "Those who slander such of the Believers as give themselves freely to (deeds of) Charity, as well as such as can find nothing to give except the fruits of their labour, and throw ridicule on them, Allah will throw back their ridicule on them: and they shall have a grievous penalty." (79)

4668- Abu'mas'ood "Allah be pleased with him" narrated: When we were ordered to give in charity, we began to work as porters (to earn what we could offer). Abu'oqail came with half a Sa and another person brought more than he did. So the hypocrites said: "Allah is not in need of the alms of this (Abu'oqail); and this other (person) gave alms only for showing off." Then Allah Almighty revealed: "Those who slander such of the Believers as give themselves freely to (deeds of) Charity, as well as such as can find nothing to give except the fruits of their labour, and throw ridicule on them, Allah will throw back their ridicule on them: and they shall have a grievous penalty." (79)

وَالحُمَيدات، يُرِيدُ أَبْطُناً مِنْ بَنِي أَسَدٍ بَنِي تُوَيتٍ وَبَنِي أُسَامَةَ وَبَنِي أَسَدٍ، إِنَّ ابْنَ أَبِي العَاصِ بَرَزَ يَمْشِي القُدَمِيَّةَ، يَعْنِي عَبْدَ المَلِكِ بنَ مَرْوَانَ، وَإِنَّهُ لَوَّى ذَنَبَهُ، يَعْنِي ابْنَ الزُّبَيرِ.

[طرفه في: ٤٦٦٤].

٤٦٦٦ ـ حدثنا مُحَمَّدُ بْنُ عُبَيدِ بنِ مَيمُونٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعِيدٍ قالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيكَةَ: دَخَلْنَا عَلَى ابْنِ عَبَّاسٍ فَقَالَ: أَلاَ تَعْجَبُونَ لاِبْنِ الزُّبَيرِ، قامَ في أَمْرِهِ هذا، فَقُلتُ: لأُحَاسِبَنَّ نَفْسِي لَهُ ما حاسَبْتُهَا لأَبِي بَكْرٍ وَلاَ لِعُمَرَ، وَلَهُمَا كانَا أَوْلَى بِكُلِّ خَيرٍ مِنْهُ، وَقُلتُ: ابْنُ عَمَّةِ النَّبِيِّ ﷺ، وَابْنُ الزُّبَيرِ، وَابْنُ أَبِي بَكْرٍ، وَابْنُ أَخِي خَدِيجَةَ، وَابْنُ أُخْتِ عائِشَةَ، فَإِذَا هُوَ يَتَعَلَّى عَنِّي وَلا يُرِيدُ ذلِكَ، فَقُلتُ: ما كُنْتُ أَظُنُّ أَنِّي أَعْرِضُ هذا مِنْ نَفْسِي فَيَدَعُهُ، وَما أُرَاهُ يُرِيدُ خَيراً، وَإِنْ كانَ لاَ بُدَّ، لأَنْ يَرُبَّنِي بَنُو عَمِّي أَحَبُّ إِلَيَّ مِنْ أَنْ يَرُبَّنِي غَيرُهُمْ.

[طرفه في: ٤٦٦٤].

١٠ ـ باب ﴿وَالمُؤَلَّفَةِ قُلُوبُهُمْ﴾ [٦٠]

قالَ مُجَاهِدٌ: يَتَأَلَّفُهُمْ بِالعَطِيَّةِ.

٤٦٦٧ ـ حدثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قالَ: بُعِثَ إِلَى النَّبِيِّ ﷺ بِشَيءٍ فَقَسَمَهُ بَينَ أَرْبَعَةٍ وَقالَ: «أَتَأَلَّفُهُمْ». فَقالَ رَجُلٌ: ما عَدَلتَ، فَقالَ: «يَخْرُجُ مِنْ ضِئْضِىءِ هذا قَوْمٌ يَمْرُقُونَ مِنَ الدِّينِ». [طرفه في: ٣٣٤٤].

١١ ـ باب ﴿الَّذِينَ يَلمِزُونَ المُطَّوِّعِينَ مِنَ المُؤْمِنِينَ﴾ [٧٩]

يَلمِزُونَ: يَعِيبُونَ، وَ ﴿جُهْدَهُمْ﴾ وَ ﴿جَهْدَهُمْ﴾ [٧٩] طَاقَتَهُمْ.

٤٦٦٨ ـ حدثني بِشْرُ بْنُ خَالِدٍ، أَبُو مُحَمَّدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ قالَ: لَمَّا أُمِرْنَا بِالصَّدَقَةِ كُنَّا نَتَحَامَلُ، فَجَاءَ أَبُو عَقِيلٍ بِنِصْفِ صَاعٍ، وَجَاءَ إِنْسَانٌ بِأَكْثَرَ مِنْهُ، فَقَالَ المُنَافِقُونَ: إِنَّ اللَّهَ لَغَنِيٌّ عَنْ صَدَقَةِ هذا، وَما فَعَلَ هذا الآخَرُ، إِلاَّ رِئَاءً، فَنَزَلَتْ: ﴿الَّذِينَ يَلمِزُونَ المُطَّوِّعِينَ مِنَ المُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لاَ يَجِدُونَ إِلاَّ جُهْدَهُمْ﴾ الآيَةَ. [طرفه في: ١٤١٥].

= اهـ قسطلاني.

ـ قوله: فآثر الخ أي اختارهم ابن الزبير عليّ بعد أن أذعنت له وتركت بني عمي.

ـ قوله: يمشي القدمية) مشية التبختر وهو مثل يريد أنه ركب معالي الأمور وتقدم وفي الشرف والفضل على أصحابه.

ـ قوله: وإنه لوى ذنبه بتشديد الواو وتخفف يعني تخلف عن معالي الأمور (شارح).

٤٦٦٦ ـ قوله (أني أعرض) أي أظهر (هذا) الخضوع (من نفسي) له (فيدعه) أي يتركه ولا يرضى به مني اهـ (شارح).

٤٦٦٨ ـ قوله (نتحامل) أي نتكلف بالحمل وفي كتاب الزكاة نحامل أي نواجر أنفسنا في الحمل اهـ من العيني

4669- Abu'mas'ood Al'ansari "Allah be pleased with him" reported: When we were ordered by The Messenger of Allah "Allah's blessing and peace be upon him" to give in charity, some of us used to do his best so as to earn (even) a Mudd (of food) so as to give in charity. Now, some of us may have one hundred thousand (as if he were referring to himself).

[12] Allah's saying: "Whether thou ask for their forgiveness, or not, (their sin is unforgivable): if thou ask seventy times for their forgiveness, Allah will not forgive them: because they have rejected Allah and His Messenger; and Allah guideth not those who are perversely rebellious." (80)

4670- Ibn Omar "Allah be pleased with both" narrated: When Abdullah Ibn Obai (the chief of hypocrites) died, his son came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Please give me your shirt to shroud him in it." The Messenger of Allah "Allah's blessing and peace be upon him" gave him his shirt. Then he asked The Prophet "Allah's blessing and peace be upon him" to perform the funeral prayer for him. When The Prophet "Allah's blessing and peace be upon him" got up to offer the funeral prayer, Omar took hold of his garment and said: "O Messenger of Allah! Would you offer the funeral prayer for him though Allah has forbidden you to offer the funeral prayer for the hypocrites?" The Prophet "Allah's blessing and peace be upon him" said: "I have been given the choice by Allah whether to ask for their forgiveness or not, because Allah said: "Whether thou ask for their forgiveness, or not, (their sin is unforgivable): if thou ask seventy times for their forgiveness, Allah will not forgive them". Moreover, I will ask for their forgiveness more than seventy times." Omar said: "But he is a hypocrite." So The Prophet "Allah's blessing and peace be upon him" offered the funeral prayer. On that the revelation came: " Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion." (At'tawba 84)

4671- Omar Ibn Al'khattab "Allah be pleased with him" narrated: When Abdullah Ibn Obai Ibn Salool died, The Messenger of Allah "Allah's blessing and peace be upon him" was called in order to offer the funeral prayer for him. When The Messenger of Allah "Allah's blessing and peace be upon him" got up (to do so) I jumped towards him and said: "O Messenger of Allah! Would you offer the prayer for Ibn Obai although he said so-and-so on such-and-such-a day?" I went on mentioning his sayings. The Messenger of Allah "Allah's blessing and peace be upon him" smiled and said: "Keep away from me, O Omar!" But when I spoke too much to him, he said: "I have been given the choice, and I have chosen. However, if I knew that when I ask forgiveness for him more than seventy times, he will be forgiven, I would ask it for more times than that." So The Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer for him. Then he left. But not a long time passed before Allah revealed the following verse in The Sura of Disavowal "Bara'a": " Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion." (At'tawba 84) Later I was astonished at my daring to speak like that to The Messenger of Allah "Allah's blessing and peace be upon him" and Allah and His Apostle know best.

[13] Allah's saying: "Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion." (84)

4672- Ibn Omar "Allah be pleased with both" narrated: When Abdullah Ibn Obai died, his son came to The Prophet "Allah's blessing and peace be upon him" who gave him his shirt, and ordered him to shroud his father in it. When The Prophet "Allah's blessing and peace be upon him" got up to offer the funeral prayer, Omar took hold of his garment and said: " Would you offer the funeral prayer for this hypocrite though Allah has forbidden you to offer the funeral prayer for the hypocrites?".

٤٦٦٩ ـ حدثنا إسْحاقُ بنُ إبْراهيمَ قال: قُلتُ لأبي أُسامَةَ: أحَدَّثَكُمْ زائِدَةُ، عَنْ سُلَيمانَ، عَنْ شَقِيقٍ، عَنْ أبي مَسْعُودٍ الأنْصاريِّ قال: كانَ رَسُولُ اللَّهِ ﷺ يأْمُرُ بالصَّدَقةِ، فَيَحْتالُ أحَدُنا حَتَّى يَجِيءَ بالمُدِّ، وإنَّ لأحَدِهِم اليَوْمَ مِئَةَ ألفٍ. كأنَّهُ يُعَرِّضُ بِنَفْسِهِ.

[طرفه في: ١٤١٥].

١٢ ـ باب ﴿اسْتَغْفِرْ لَهُمْ أَوْ لا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً﴾ [٨٠]

٤٦٧٠ ـ حدثنا عُبَيدُ بْنُ إسْماعِيلَ، عَنْ أبي أُسامَةَ، عَنْ عُبَيدِ اللَّهِ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما قال: لَمَّا تُوُفِّيَ عَبْدُ اللَّهِ، جاءَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إلى رَسُولِ اللَّهِ ﷺ، فَسَألَهُ أنْ يُعْطِيَهُ قَمِيصَهُ يُكَفِّنُ فيهِ أباهُ فأعْطاهُ، ثُمَّ سَألَهُ أنْ يُصَلِّيَ عَلَيهِ، فقامَ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ، فَقامَ عُمَرُ فأخَذَ بِثَوْبِ رَسُولِ اللَّهِ ﷺ، فَقالَ: يا رَسُولَ اللَّهِ تُصَلِّي عَلَيهِ، وَقَدْ نَهاكَ رَبُّكَ أنْ تُصَلِّيَ عليهِ؟ فقال رَسُولُ اللَّه ﷺ: «إنَّما خَيَّرَنِي اللَّهُ فقال: ﴿اسْتَغْفِرْ لَهُمْ أوْ لا تَسْتَغْفِرْ لَهُمْ إنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً﴾ وَسَأزِيدُهُ على السَّبْعِينَ». قالَ: إنَّهُ مُنافِقٌ، قال فَصَلَّى عَلَيهِ رَسُولُ اللَّهِ ﷺ فأنْزَلَ اللَّهُ: ﴿وَلا تُصَلِّ عَلَى أحَدٍ مِنْهُمْ ماتَ أبَداً وَلا تَقُمْ عَلَى قَبْرِهِ﴾ [٨٤].

[طرفه في: ١٢٦٩].

٤٦٧١ ـ حدثنا يَحْيَى بنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ. وَقالَ غَيرُهُ: حَدَّثَنِي اللَّيثُ، حَدَّثَنِي عُقَيلٌ، عَنِ ابْنِ شِهابٍ قالَ: أخْبَرَنِي عُبَيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللَّهُ عنهُ أنَّهُ قال: لَمَّا ماتَ عَبْدُ اللَّهِ بنُ أُبَيٍّ ابْنُ سَلُولَ، دُعِيَ لَهُ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ عَلَيهِ، فَلَمَّا قامَ رَسُولُ اللَّهِ ﷺ وَثَبْتُ إلَيهِ، فَقُلْتُ: يا رَسُولَ اللَّهِ، أتُصَلِّي عَلَى ابْنِ أُبَيٍّ، وَقَدْ قالَ يَوْمَ كَذا: كَذا وَكَذا، قالَ: أُعَدِّدُ عَلَيهِ قَوْلَهُ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ وقالَ: «أخِّرْ عَنِّي يا عُمَرُ»، فَلَمَّا أكْثَرْتُ عَلَيهِ، قال: «إنِّي خُيِّرْتُ، فاخْتَرْتُ، لَوْ أعْلَمُ أنِّي إنْ زِدْتُ عَلَى السَّبْعِينَ يُغْفَرُ لَهُ لَزِدْتُ عَلَيها». قال: فَصَلَّى عَلَيهِ رَسُولُ اللَّهِ ﷺ ثُمَّ انْصَرَفَ، فَلَمْ يَمْكُثْ إلا يَسِيراً، حَتَّى نَزَلَتِ الآيَتانِ مِنْ بَراءَةَ: ﴿وَلا تُصَلِّ عَلَى أحَدٍ مِنْهُمْ ماتَ أبَداً. إلى قَوْلِهِ ـ وَهُمْ فاسِقُونَ﴾. [٨٤]. قالَ: فَعَجِبْتُ بَعْدُ مِنْ جُرْأتي عَلَى رَسُولِ اللَّهِ ﷺ، وَاللَّهُ وَرَسُولُهُ أعْلَمُ.

١٣ ـ باب ﴿وَلا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ ماتَ أَبَداً وَلا تَقُمْ عَلَى قَبْرِهِ﴾ [٨٤]

٤٦٧٢ ـ حدثني إبْراهِيمُ بنُ المُنْذِرِ: حَدَّثَنا أنَسُ بْنُ عِياضٍ، عَنْ عُبَيدِ اللَّهِ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما أنَّهُ قالَ: لَمَّا تُوُفِّيَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ، جاءَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إلَى رَسُولِ اللَّهِ ﷺ، فأعْطاهُ قَمِيصَهُ، وَأمَرَهُ أنْ يُكَفِّنَهُ فِيهِ، ثُمَّ قامَ يُصَلِّي عَلَيهِ، فأخَذَ عُمَرُ بْنُ الخَطَّابِ بِثَوْبِهِ، فَقالَ تُصَلِّي عَلَيهِ وَهْوَ مُنافِقٌ، وَقَدْ نَهاكَ اللَّهُ أنْ تَسْتَغْفِرَ لَهُمْ، قال: «إنَّما خَيَّرَنِي اللَّهُ. أوْ

٤٦٧١ ـ قوله: يغفر بالجزم جواباً للشرط ولأبي ذر عن الكشميهني فغفر له بفاء وضم الغين وفتح الراء بلفظ الماضي اهـ (شارح).

The Prophet "Allah's blessing and peace be upon him" said: "I have been given the choice by Allah whether to ask for their forgiveness or not, because Allah said: "Whether thou ask for their forgiveness, or not, (their sin is unforgivable): if thou ask seventy times for their forgiveness, Allah will not forgive them". Moreover, I will ask for their forgiveness more than seventy times." The Prophet "Allah's blessing and peace be upon him", and we with him, offered the funeral prayer. On that Allah Almighty revealed: " Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion." (At'tawba 84)

[14] Allah's saying: "They will swear to you by Allah, when ye return to them, that ye may leave them alone. So leave them alone: for they are an abomination, and Hell is their dwelling place, a fitting recompense for the (evil) that they did." (95)

4673- Abdullah Ibn Ka'b Ibn Malik narrated: I heard Ka'b Ibn Malik saying, after he failed to join (The Holy Battle of) Tabuk: "By Allah, Allah has never bestowed upon me, apart from His guiding me to Islam, a Greater blessing than the fact that I did not tell a lie to Allah's Apostle "Allah's blessing and peace be upon him" which would have caused me to perish as those who have told a lie perished, for Allah described those who told lies with the worst description He has ever attributed to anybody else when he said: "They will swear to you by Allah, when ye return to them, that ye may leave them alone. So leave them alone: for they are an abomination, and Hell is their dwelling place, a fitting recompense for the (evil) that they did. They will swear unto you, that ye may be pleased with them. But if ye are pleased with them, Allah is not pleased with those who disobey." (Repentance 95:96)

[15] Allah's saying: "Others (there are who) have acknowledged their wrong doings: they have mixed an act that was good with another that was evil. Perhaps Allah will turn unto them (in mercy): for Allah is Oft-Forgiving Most Merciful." (102)

4674- Samura Ibn Jundub "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Tonight two (visitors) came to me (in my dream) and took me to a town built of gold bricks and silver bricks where we met men half of whose bodies look like the most handsome human beings you have ever seen, and the other half, the ugliest human beings you have ever seen. Those two visitors said to those men: "Go and dip yourselves in that river." So they dipped themselves therein and then came to us, their ugliness having disappeared and they were in the most handsome shape. The visitors said: "This is the Garden of Eden and that is your dwelling place." Then they added: "As for those people who were half ugly and half handsome, they were those who mixed good deeds with bad deeds, but Allah forgave them.""

[16] Allah's saying: "It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire." (113)

أَخبرني. فقال: ﴿اسْتَغفِرْ لَهُمْ أَوْ لاَ تَسْتَغفِرْ لَهُمْ إِنْ تَسْتَغفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغفِرَ اللَّهُ لَهُمْ﴾ [٨٠]. فقال: سأزيده على سبعين». قال: فصلّى عليه رسول الله ﷺ وصلينا معه، ثُمَّ أنزل اللهُ عليه: ﴿ولا تصلِّ على أحد منهم ماتَ أبداً ولا تَقُم على قبره إنَّهم كفروا بالله ورسوله وماتوا وهُم فاسقون﴾.

[طرفه في: ١٢٦٩].

١٤ ـ باب ﴿سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ﴾ [٩٥]

٤٦٧٣ ـ حدثنا يحيى: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ، عَنْ عَبدِ الرَّحمٰنِ بنِ عَبدِ اللهِ: أنَّ عَبْدَ اللهِ بنَ كَعبِ بنِ مالكٍ، قالَ: سَمِعْتُ كَعْبَ بنَ مالكٍ، حِينَ تَخَلَّفَ عَنْ تَبُوكَ: واللهِ ما أنعمَ اللهُ عليَّ مِن نِعمةٍ، بعدَ إذْ هداني، أعظمَ مِن صِدقي رسولَ اللهِ ﷺ، أنْ لاَ أكونَ كذبْتُه، فأهلِكَ كما هلكَ الذين كذبوا حينَ أُنزِلَ الوَحْيُ: ﴿سَيَحْلِفونَ بِاللهِ لكُم إِذا انقلبتُم إليهِم. إلى الفاسقين﴾.

[طرفه في: ٢٧٥٧].

١٥ ـ باب ﴿وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلاً صَالِحاً وَآخَرَ سَيِّئاً عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ [١٠٢]

٤٦٧٤ ـ حدثنا مؤمَّل: هو ابن هشام: حدثنا إسماعيل بن إبراهيم: حدثنا عوف: حدَّثَنا أبو رجاء: حدَّثَنا سَمُرةُ بنُ جُندُبٍ رضي اللّه عنه قال: قال رسولُ اللهِ ﷺ لنا: «أتاني اللَّيلةَ آتيانِ، فابتعثاني، فانتهينا إلى مدينةٍ مبنيَّةٍ بِلَبِنِ ذَهبٍ ولَبِنِ فِضَّةٍ، فتلقَّانا رجالٌ: شَطرٌ مِن خَلقِهِمْ، كأحسنِ ما أنتَ راءٍ، وشطرٌ كأقبحِ ما أنتَ راءٍ، قالا لهُم: اذهبوا فقعوا في ذلك النَّهرِ، فوقعوا فيه، ثُمَّ رَجعوا إلينا قد ذهبَ ذلكَ السُّوءُ عنهُم، فصاروا في أحسَنِ صورةٍ، قالا لي: هذه جنَّةُ عدنٍ، وهذاك منزلُك، قالا: أمَّا القومُ الذينَ كانوا شطرٌ منهُم حسنٌ وشطرٌ منهُم قبيحٌ، فإنَّهم خلطوا عملاً صالحاً وآخرَ سيِّئاً، تجاوزَ اللهُ عنهُم».

[طرفه في: ٨٤٥].

١٦ ـ باب ﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ﴾ [١١٣]

٤٦٧٥ ـ حدثنا إسحاقُ بنُ إبراهيمَ: حدَّثَنا عبدُ الرَّزَّاقِ: أخبرَنا مَعمَرٌ، عَنِ الزُّهريِّ، عَنْ

٤٦٧٤ ـ قوله: (فابتعثاني) أي من النوم.

ـ قوله: فانتهيا وأنا معهما ولغير أبي ذر: فانتهينا (شارح).

4675- Sa'eed Ibn Al'musaiyyab narrated from his father: When the time of the death of Abu'talib approached, Allah's Apostle "Allah's blessing and peace be upon him" went to him and found Abu'jahl Ibn Hesham and Abdullah Ibn Abu'omaiyya (Ibn Al'mogheera) by his side. Allah's Apostle "Allah's blessing and peace be upon him" said to Abu'talib: "O uncle! Say: There is no God (to be worshipped) but Allah, a sentence with which I would argue for you before Allah." Abu'jahl and Abdullah Ibn Abu'omaiyya said: "O Abu'talib! Are you going to denounce the religion of Abdul'muttalib?" (When Abu'talib insisted on his situation), Allah's Apostle "Allah's blessing and peace be upon him" said: "I will keep on asking Allah's forgiveness for you unless I am forbidden (by Allah) to do so." So Allah revealed: "It is not fitting for The Prophet and those who believe that they should invoke (Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the fire." (The Repentance "At'tawba" 113)

[17] Allah's saying: "Allah turned with favour to the prophet, the Muhajirs, and the Ansar, who followed him in a time of distress, after that the hearts of a part of them had nearly swerved (for duty); but he turned to them (also): for he is unto them most kind, Most Merciful." (117)

4676- Abdullah Ibn Ka'b Ibn Malik Who, from amongst Ka'b's sons, was the guide of Ka'b when he became blind narrated: I heard Ka'b Ibn Malik narrating, in connection with Allah's saying: "(He turned in mercy also) to the three who were left behind; (they left guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them- and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them, that they might repent: for Allah is Oft-Returning, Most Merciful." (118) He said in the end of the story: "I said: "O Allah's Apostle! Because of the acceptance of my repentance I will give up all my wealth as charity for the Sake of Allah and His Apostle." Allah's Apostle "Allah's blessing and peace be upon him" said: "Keep some of your wealth, as it will be better for you."

[18] Allah's saying: "(He turned in mercy also) to the three who were left behind; (they left guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them- and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them, that they might repent: for Allah is Oft-Returning, Most Merciful." (118)

4677- Abdullah Ibn Ka'b narrated: I heard Ka'b Ibn Malik who was one of the three who were forgiven, saying that he had never remained behind The Messenger of Allah "Allah's blessing and peace be upon him" in any holy battle which he had fought except two holy battles: that of Distress (Tabuk) and that of Badr. He further said: I decided to tell the truth to The Messenger of Allah "Allah's blessing and peace be upon him" in the forenoon. He hardly returned from a journey except in the forenoon. He would go first to the mosque and offer a two-rak'a prayer. The Prophet "Allah's blessing and peace be upon him" forbade others to speak to me or to my two companions, but he did not prohibit speaking to any of those who had remained behind other than us. So the people avoided speaking to us. I remained in that state till I could no longer bear it. But the only thing that worried me was that I might die and The Prophet "Allah's blessing and peace be upon him" would not offer the funeral prayer for me, or The Messenger of Allah "Allah's blessing and peace be upon him" might die and I would be left in that social status among the people that nobody would speak to me or offer the funeral prayer for me. But Allah revealed His Forgiveness for us to The Prophet "Allah's blessing and peace be upon him" in the last third of the night while The Messenger of Allah "Allah's blessing and peace be upon him" was with Ommu'salama. Ommu'salama was concerned with me in my disaster. The Messenger of Allah "Allah's blessing and peace be upon him" said:

سَعيد بن المُسَيَّب، عن أبيه قال: لمّا حضرتْ أبا طالبِ الوَفاةُ، دَخلَ عليه النَّبيُّ ﷺ وعِندَه أبو جَهلٍ وعَبدُ اللهِ بنُ أبي أُمَيَّةَ، فقالَ النَّبيُّ ﷺ: «أيْ عَمِّ، قُل لا إلهَ إلا اللهُ، أُحاجُّ لكَ بها عِندَ اللهِ». فقالَ أبو جَهلٍ وعَبدُ اللهِ بنُ أبي أُمَيَّةَ: يا أبا طالبٍ، أتَرْغَبُ عن مِلَّةِ عَبدِ المُطَّلِبِ؟ فقالَ النَّبيُّ ﷺ: «لأستَغْفِرَنَّ لكَ ما لَمْ أُنْهَ عنكَ». فنزلَتْ: ﴿ما كانَ للنَّبيِّ والَّذِينَ آمَنوا أنْ يَستَغفِروا للمُشرِكينَ ولَو كانوا أُولي قُربى مِن بَعدِ ما تَبيَّنَ لَهُم أنَّهُم أصحابُ الجَحيمِ﴾. [طرفه في: ١٣٦٠].

١٧ ـ باب ﴿لقدْ تابَ اللهُ على النَّبيِّ والمُهاجِرينَ والأنْصارِ الذينَ اتَّبَعُوهُ في ساعةِ العُسْرةِ مِنْ بَعْدِ ما كادَ تَزيغُ قُلُوبُ فَريقٍ مِنهُمْ ثمَّ تابَ عليهِمْ إنَّهُ بِهِمْ رَؤُفٌ رَحيمٌ﴾

٤٦٧٦ ـ حدثنا أحمَدُ بنُ صالحٍ قال: حَدَّثني ابنُ وَهبٍ قال: أخبَرَني يُونسُ. قالَ أحمَدُ: وحَدَّثَنا عَنبَسةُ: حَدَّثَنا يُونسُ، عَنِ ابنِ شِهابٍ قال: أخبَرَني عَبدُ الرَّحمٰنِ بنُ كَعبٍ قال: أخبَرَني عَبدُ اللهِ بنُ كَعبٍ، وكانَ قائِدَ كَعبٍ مِن بَنيهِ حِينَ عَمِيَ، قال: سَمِعتُ كَعبَ بنَ مالكٍ في حَديثِه: ﴿وعلى الثَّلاثةِ الَّذينَ خُلِّفوا﴾ [١١٨]. قالَ في آخِرِ حَديثِهِ: إنَّ مِن تَوبَتي أنْ أنْخَلِعَ مِن مالِي صَدَقةً إلى اللهِ ورَسولِه، فقالَ النَّبيُّ ﷺ: «أمسِكْ بَعضَ مالِكَ فهوَ خَيرٌ لكَ» [طرفه في: ٢٧٥٧].

١٨ ـ باب ﴿وعلى الثَّلاثةِ الذينَ خُلِّفوا حَتَّى إذا ضاقَتْ عليهِمُ الأرْضُ بِما رَحُبَتْ وضاقَتْ عليهِمْ أنْفُسُهُمْ وظَنُّوا أنْ لا مَلجأَ مِنَ اللهِ إلا إليهِ ثُمَّ تابَ عليهِمْ لِيَتوبُوا إنَّ اللهَ هُوَ التَّوَّابُ الرَّحيمُ﴾ [١١٨]

٤٦٧٧ ـ حدثني مُحمَّدٌ: حَدَّثَنا أحمَدُ بنُ أبي شُعَيبٍ: حَدَّثَنا موسى بنُ أعيَنَ: حَدَّثَنا إسحاقُ بنُ راشِدٍ: أنَّ الزُّهريَّ حَدَّثَهُ قال: أخبَرَني عَبدُ الرَّحمٰنِ بنُ عَبدِ اللهِ بنِ كَعبِ بنِ مالكٍ، عَن أبيهِ قال: سَمِعتُ أبي كَعبَ بنَ مالكٍ، وهوَ أحَدُ الثَّلاثةِ الَّذينَ تِيبَ عَلَيهِم: أنَّهُ لَم يَتَخلَّفْ عَن رَسولِ اللهِ ﷺ في غَزوةٍ غَزاها قَطُّ غَيرَ غَزوَتَينِ: غَزوةِ العُسرةِ وغَزوةِ بَدرٍ، قال: فأجمَعْتُ صِدقَ رَسولِ اللهِ ﷺ ضُحًى، وكانَ قَلَّما يَقدَمُ مِن سَفَرٍ سافَرَه إلا ضُحًى، وكانَ يَبدأُ بالمَسجِدِ، فيَركَعُ رَكعَتَينِ، ونَهى النَّبيُّ ﷺ عَن كَلامي وكَلامِ صاحِبَيَّ، ولَم يَنهَ عَن كَلامِ أحَدٍ مِنَ المُتَخلِّفينَ غَيرِنا، فاجتَنَبَ النَّاسُ كَلامَنا، فلَبِثتُ كذلكَ حَتَّى طالَ عَلَيَّ الأمرُ، وما مِن شَيءٍ أهَمُّ إلَيَّ مِن أنْ أموتَ فلا يُصَلِّي عَلَيَّ النَّبيُّ ﷺ، أو يَموتَ رَسولُ اللهِ ﷺ فأكونَ مِنَ النَّاسِ بتِلكَ المَنزِلةِ، فلا يُكَلِّمُني أحَدٌ مِنهُم ولا يُصَلِّي عَلَيَّ، فأنزَلَ اللهُ تَوبَتَنا على نَبيِّه ﷺ حينَ بَقِيَ الثُّلُثُ الآخِرُ مِنَ اللَّيلِ، ورَسولُ اللهِ ﷺ عِندَ أمِّ سَلَمةَ، وكانَتْ أمُّ سَلَمةَ مُحسِنةً في شَأني، مَعنِيَّةً في أمري، فقالَ

٤٦٧٧ ـ قوله (فاجمعت) أي عزمت على صدقه بعد أن تذكرت الكذب ا هـ.

ـ قوله (ضحى) ساقط من كثير من الأصول وقدر له الشارح ما نصه: وأصبح رسول الله ﷺ قادماً في رمضان ضحى ا هـ.

ـ قوله (معنية) أي ذات اعتناء (شارح)

"O Ommu'salama! Ka'b has been forgiven!" She said: "Would I send someone to give him the good tidings?" He said: "If you did so, the people would not let you sleep the rest of the night." So after The Prophet "Allah's blessing and peace be upon him" had performed the Fajr prayer, he announced Allah's Forgiveness for us. His face would seem as bright as a piece of the (full) moon whenever he was pleased. When Allah revealed His Forgiveness for us, we were the three whose case had been deferred while the excuse presented by those who had apologized had been accepted (by The Prophet). But when those, who had told The Prophet "Allah's blessing and peace be upon him" lies and remained behind (the battle of Tabuk) and had given false excuses, were mentioned (in the revelation), they were illustrated with the worse description which might ever be attributed to any one. Allah said: "They will present their excuses to you when ye return to them. Say thou: "Present no excuses: we shall not believe you: Allah hath already informed us of the true state of matters concerning you: it is your actions that Allah and His Messenger will observe: in the end will ye be brought back to Him Who knoweth what is hidden and what is open: then will He show you the truth of all that ye did." (94)

[19] Allah's saying: "O ye who believe! Fear Allah and be with those who are true (in word and deed)." (119)

4678- Abdullah Ibn Ka'b Ibn Malik, who was the guide of Ka'b (when the latter became blind) narrated: I heard Ka'b telling the story of his failure to join The Holy Battle of Tabuk: he said: "By Allah, I do not know anyone of the Muslims whom Allah has helped foretelling the truth more than me. Since I mentioned that truth to Allah's Apostle "Allah's blessing and peace be upon him" till today, I have never intended to tell a lie. So Allah revealed to His Apostle "Allah's blessing and peace be upon him" the Verses: " Allah turned with favour to the prophet, the Muhajirs, and the Ansar, who followed him in a time of distress, after that the hearts of a part of them had nearly swerved (for duty); but he turned to them (also): for he is unto them most kind, Most Merciful. (He turned in mercy also) to the three who were left behind; (they left guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them- and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them, that they might repent: for Allah is Oft-Returning, Most Merciful. O ye who believe! Fear Allah and be with those who are true (in word and deed)." (Repentance 117:119).

[20] Allah's saying: "Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful." (128)

4679- Zaid Ibn Thabit Al'ansari who was one of those who used to write the Divine Revelation narrated: Abu'bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamama (in which a great number of Qur'an reciters were killed). Omar was present with Abu'bakr who said: "Omar came to me and said: "People have suffered heavy casualties on the day of (the battle of) Yamama, and I am afraid that there will be more casualties among the Qur'an reciters at other battlefields, with the result that a large part of the Holy Qur'an might be lost, unless you collect it. I see that you should collect the Qur'an."" Abu'bakr added: "I said to Omar: "How can I do something which The Messenger of Allah "Allah's blessing and peace be upon him" did not do?" Omar said : "By Allah, it is (really) a good thing."

رَسُولُ اللَّهِ ﷺ: «يا أُمَّ سَلَمَةَ، تِيبَ عَلَى كَعْبٍ». قالَتْ: أَفَلا أُرْسِلُ إِلَيهِ فَأُبَشِّرُه، قالَ: «إذاً يَحْطِمُكُمُ النَّاسُ فَيمنَعُونَكُمُ النَّومَ سائِرَ اللَّيلَةِ». حَتَّى إذا صَلَّى رَسُولُ اللَّهِ ﷺ صَلاةَ الفَجْرِ آذَنَ بِتَوْبَةِ اللَّهِ عَلَينا، وَكانَ إِذا اسْتَبْشَرَ اسْتَنارَ وَجْهُهُ، حَتَّى كَأَنَّهُ قِطْعَةٌ مِنَ القَمَرِ، وَكُنَّا أَيُّها الثَّلاثَةُ الَّذِينَ خُلِّفُوا عَنِ الأَمْرِ الَّذِي قُبِلَ مِنْ هؤُلاءِ الَّذِينَ اعْتَذَرُوا، حِينَ أَنْزَلَ اللَّهُ لَنا التَّوْبَةَ، فَلَمَّا ذُكِرَ الَّذِينَ كَذَبُوا رَسُولَ اللَّهِ ﷺ مِنَ المُتَخَلِّفِينَ وَاعْتَذَرُوا بِالباطِلِ، ذُكِرُوا بِشَرِّ ما ذُكِرَ بِهِ أَحَدٌ، قالَ اللَّهُ سُبْحانَهُ: ﴿يَعْتَذِرُونَ إِلَيْكُمْ إِذا رَجَعْتُمْ إِلَيْهِمْ قُلْ لا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَّأَنا اللَّهُ مِنْ أَخْبارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ﴾ [٩٤] الآيَةَ. [طرفه في: ٢٧٥٧].

١٩ ـ باب ﴿يا أَيُّها الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ [١١٩]

٤٦٧٨ ـ حدّثنا يَحيى بْنُ بُكَير: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مالِكٍ: أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبِ بْنِ مالِكٍ، وَكانَ قائِدَ كَعْبِ بْنِ مالِكٍ، قالَ: سَمِعْتُ كَعْبَ بْنَ مالِكٍ يُحَدِّثُ، حِينَ تَخَلَّفَ، عَنْ قِصَّةِ تَبُوكَ: فَوَاللَّهِ ما أَعْلَمُ أَحَداً أَبْلاهُ اللَّهُ فِي صِدْقِ الحَدِيثِ أَحْسَنَ مِمَّا أَبْلانِي، ما تَعَمَّدْتُ مُنْذُ ذَكَرْتُ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ إِلَى يَوْمِي هٰذا كَذِباً، وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى رَسُولِهِ ﷺ: ﴿لَقَدْ تابَ اللَّهُ عَلَى النَّبِيِّ وَالمُهاجِرِينَ﴾ إِلَى قَوْلِهِ. ﴿وَكُونُوا مَعَ الصَّادِقِينَ﴾ [١١٧ . ١١٩].

[طرفه في: ٢٧٥٧].

٢٠ ـ باب ﴿لَقَدْ جاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيهِ ما عَنِتُّمْ حَرِيصٌ عَلَيكُمْ بِالمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ﴾ [١٢٨]: مِنَ الرَّأْفَةِ

٤٦٧٩ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي ابْنُ السَّبَّاقِ: أَنَّ زَيدَ ابْنَ ثابِتٍ الأَنْصارِيَّ رَضِيَ اللَّهُ عَنْهُ، وَكانَ مِمَّنْ يَكْتُبُ الوَحْيَ، قالَ: أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ مَقْتَلَ أَهْلِ اليَمامَةِ، وَعِنْدَهُ عُمَرُ، فَقالَ أَبُو بَكْرٍ: إِنَّ عُمَرَ أَتانِي فَقالَ: إِنَّ القَتْلَ قَدِ اسْتَحَرَّ يَوْمَ اليَمامَةِ بِالنَّاسِ، وَإِنِّي أَخْشَى أَنْ يَسْتَحِرَّ القَتْلُ بِالقُرَّاءِ فِي المَواطِنِ، فَيَذْهَبَ كَثِيرٌ مِنَ القُرْآنِ، إِلاَّ أَنْ تَجْمَعُوهُ، وَإِنِّي لأَرَى أَنْ تَجْمَعَ القُرْآنَ. قالَ أَبُو بَكْرٍ قُلْتُ لِعُمَرَ: كَيفَ أَفْعَلُ شَيئاً لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ؟ فَقالَ عُمَرُ: هُوَ وَاللَّهِ خَيرٌ، فَلَمْ يَزَلْ عُمَرُ يُراجِعُنِي فِيهِ حَتَّى شَرَحَ اللَّهُ لِذٰلِكَ صَدْرِي، وَرَأَيتُ الَّذِي رَأَى عُمَرُ، قالَ زَيدُ بْنُ ثابِتٍ، وَعُمَرُ عِنْدَهُ جالِسٌ لا يَتَكَلَّمُ، فَقالَ أَبُو بَكْرٍ: إِنَّكَ رَجُلٌ شابٌّ عاقِلٌ وَلا نَتَّهِمُكَ، كُنْتَ تَكْتُبُ الوَحْيَ لِرَسُولِ اللَّهِ ﷺ، فَتَتَبَّعِ القُرْآنَ فَاجْمَعْهُ. فَوَاللَّهِ لَوْ كَلَّفَنِي نَقْلَ جَبَلٍ مِنَ الجِبالِ ما كانَ أَثْقَلَ عَلَيَّ مِمَّا أَمَرَنِي بِهِ مِنْ جَمْعِ القُرْآنِ. قُلْتُ: كَيفَ تَفْعَلانِ شَيئاً، لَمْ يَفْعَلْهُ النَّبِيُّ ﷺ؟ فَقالَ أَبُو بَكْرٍ: هُوَ وَاللَّهِ خَيرٌ، فَلَمْ أَزَلْ أُراجِعُهُ حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي

= يحطمكم من الحطم وهو الدوس وروي يخطفكم من الخطف وهو مجاز عن الازدحام وقوله: فيمنعونكم بإثبات النون وروي: فيمنعوكم بحذفها كما في الشارح.

٤٦٧٩ ـ قوله: (قد استحرّ) أي اشتدّ ا هـ شارح.

Omar kept pressingly on arguing with me, trying to persuade me to accept his proposal, till Allah opened my bosom for it and I had the same opinion as Omar."

Zaid further said: Omar was sitting with him (Abu'bakr) and was not speaking. Abu'bakr said (to me): "You are a wise young man and we do not suspect you (of being liar or forgetful). Indeed, you used to write the Divine revelation for Allah's Apostle. Therefore, look for the Qur'an and collect it (in one manuscript)." By Allah, if he (Abu'bakr) had ordered me to shift one of the mountains (from its place) it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an. I said to both of them: "How dare you do a thing which The Prophet "Allah's blessing and peace be upon him" did not do?" Abu'bakr said: "By Allah, it is (really) a good thing." So I kept on arguing with him till Allah opened my bosom for that which He had opened the bosoms of Abu'bakr and Omar for. So I started gathering Qur'anic material and collecting it from parchments, scapula, leaf stalks of date palms and from the memories of men (who knew it by heart). I found with Khuzaima two Verses of The Sura of The Repentance "At'tawba", which I had not found with anybody else: "Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful." (128) The manuscript on which the Qur'an was collected, remained with Abu'bakr till Allah took him unto Him, then with Omar till Allah took him unto Him, and finally it remained with Hafsa Bint Omar.

(10) The Sura of Yunus (The Prophet Jonah)

[1] (Ibn Abbas comments on some words in different parts of The Sura).

[2] Allah's saying: "We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit (to Allah in Islam)." (90)

شَرَحَ اللَّهُ لَهُ صَدْرَ أَبِي بَكْرٍ وَعُمَرَ، فَقُمْتُ فَتَتَبَّعْتُ القُرْآنَ أَجْمَعُهُ مِنَ الرِّقَاعِ وَالأَكْتَافِ وَالعُسُبِ، وَصُدُورِ الرِّجَالِ، حَتَّى وَجَدْتُ مِنْ سُورَةِ التَّوْبَةِ آيَتَيْنِ مَعَ خُزَيْمَةَ الأَنْصَارِيِّ لَمْ أَجِدْهُمَا مَعَ أَحَدٍ غَيْرِهِ: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ﴾ [١٢٨] إلى آخرهما

وَكَانَتِ الصُّحُفُ الَّتِي جُمِعَ فِيهَا القُرْآنُ عِنْدَ أَبِي بَكْرٍ، حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ عِنْدَ عُمَرَ، حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ.

تَابَعَهُ عُثْمَانُ بْنُ عُمَرَ، وَاللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ. وَقَالَ اللَّيْثُ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، وَقَالَ: مَعَ أَبِي خُزَيْمَةَ الأَنْصَارِيِّ. وَقَالَ مُوسَى، عَنْ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ شِهَابٍ: مَعَ أَبِي خُزَيْمَةَ، وَتَابَعَهُ يَعْقُوبُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ. وَقَالَ أَبُو ثَابِتٍ: حَدَّثَنَا إِبْرَاهِيمُ وَقَالَ: مَعَ خُزَيْمَةَ، أَوْ أَبِي خُزَيْمَةَ. [طرفه في: ٢٨٠٧].

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سُورَةُ يُونُسَ ـ ١٠

١ ـ باب

وَقَالَ ابْنُ عَبَّاسٍ: ﴿فَاخْتَلَطَ﴾ [٢٤]. فَنَبَتَ بِالمَاءِ مِنْ كُلِّ لَوْنٍ. وَ ﴿قَالُوا اتَّخَذَ اللَّهُ وَلَداً سُبْحَانَهُ هُوَ الغَنِيُّ﴾ [٦٨]. وقال زيد بن أسلم: ﴿أن لهم قدم صدق﴾ [٢] محمدٌ ﷺ، وَقَالَ مُجَاهِدٌ: خيرٌ. يقال: ﴿تلك آيات﴾ [١]، يَعْنِي هذه أعلام القرآن، وَمِثْلُهُ: ﴿حَتَّى إِذَا كُنْتُمْ فِي الفُلْكِ وَجَرَيْنَ بِهِمْ﴾ [٢٢] المَعْنَى بِكُمْ. ﴿دَعْوَاهُمْ﴾ [١٠] دُعَاؤُهُمْ. ﴿أُحِيطَ بِهِمْ﴾ [٢٢] دَنَوْا مِنَ الهَلَكَةِ. ﴿أَحَاطَتْ بِهِ خَطِيئَتُهُ﴾ [البقرة: ٨١]، ﴿فَأَتْبَعَهُمْ﴾ [٩٠] وَاتَّبَعَهُمْ وَاحِدٌ. ﴿عَدْواً﴾ [٩٠] مِنَ العُدْوَانِ. وَقَالَ مُجَاهِدٌ: ﴿يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالخَيْرِ﴾ [١١]. قَوْلُ الإِنْسَانِ لِوَلَدِهِ وَمَالِهِ إِذَا غَضِبَ: اللَّهُمَّ لَا تُبَارِكْ فِيهِ وَالعَنْهُ، ﴿لَقُضِيَ إِلَيْهِمْ أَجَلُهُمْ﴾ [١١] لأُهْلِكَ مَنْ دُعِيَ عَلَيْهِ وَلأَمَاتَهُ. ﴿لِلَّذِينَ أَحْسَنُوا الحُسْنَى﴾ [٢٦]، مِثْلُهَا حُسْنَى ﴿وَزِيَادَةٌ﴾ [٢٦] مَغْفِرَةٌ. ﴿الكِبْرِيَاءُ﴾ [٧٨] المُلْكُ.

٢ ـ باب ﴿وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ البَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْياً وَعَدْواً حَتَّى إِذَا أَدْرَكَهُ الغَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنَتْ بِهِ بَنُوا إِسْرَائِيلَ وَأَنَا مِنَ المُسْلِمِينَ﴾ [٩٠]

﴿نُنَجِّيكَ﴾ [٩٢] نُلْقِيكَ عَلَى نَجْوَةٍ مِنَ الأَرْضِ، وَهُوَ النَّشْزُ: المَكَانُ المُرْتَفِعُ.

= ـ (العسب) جمع عسيب وهو جريد النخل.

ـ قوله: (إلى آخرهما) في بعض النسخ إلى آخرهما.

باب ١ ـ قوله: (من العدوان) أي لأجل البغي والعدوان.

ـ قوله (لأهلك) بضم همزة أهلك ودال دعي ولأبي ذرّ بفتحهما (شارح).

4680- Sa'eed Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both": When The Prophet "Allah's blessing and peace be upon him" arrived in Medina, The Jews were used to fast on The Tenth Day of Muharram. They said: "On this day, Moses emerged victorious over Pharaoh." The Prophet "Allah's blessing and peace be upon him" said to his companions: "You (Muslims) are closer to Moses than them. So, you should observe fast on it."

(11) The Sura of Hud

[1] Allah's saying: "Behold they fold up their hearts, that they may lie hid from Him! Ah! Even when they cover themselves with their garments, He knoweth what they conceal, and what they reveal: for He knoweth well the (inmost secrets) of the hearts." (5)

4681- Mohammad Ibn Abbas Ibn Ja'far narrated that he heard Ibn Abbas reciting: "Behold they fold up their hearts, that they may lie hid from Him! Ah! Even when they cover themselves with their garments, He knoweth what they conceal, and what they reveal: for He knoweth well the (inmost secrets) of the hearts." (5) He asked him about its meaning. Ibn Abbas replied: "Some people used to hide themselves while answering the call of nature in an open space or while having sexual relation with their wives in an open space lest they be exposed to the sky. The previous verse was sent down regarding them."

4682- Mohammad Ibn Abbas Ibn Ja'far narrated that he heard Ibn Abbas reciting: "Behold they fold up their hearts, that they may lie hid from Him! Ah! Even when they cover themselves with their garments, He knoweth what they conceal, and what they reveal: for He knoweth well the (inmost secrets) of the hearts." (5) I asked him: "O Ibn Abbas! What is the meaning of "Behold they fold up their hearts"?" Ibn Abbas replied: "Some people used to hide themselves while having sexual relation with their wives in an open space or while answering the call of nature in an open space lest they be exposed to the sky. The previous verse was sent down regarding them."

٤٦٨٠ ـ حدّثني مُحمَّدُ بنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابنِ عبَّاسٍ قالَ: قَدِمَ النَّبِيُّ ﷺ المَدِينَةَ، وَاليَهُودُ تَصُومُ عاشُوراءَ، فَقَالُوا: هذا يَوْمٌ ظَهرَ فِيهِ مُوسى عَلَى فِرْعَوْنَ، فَقالَ النَّبِيُّ ﷺ لأَصْحابِهِ: «أَنْتُمْ أَحَقُّ بِمُوسى مِنْهُمْ، فَصُومُوا».

[طرفه في: ٢٠٠٤].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ هُودٍ ـ ١١

وَقالَ أَبُو مَيسَرَةَ: الأَوَّاهُ: الرَّحِيمُ بِالحَبَشَةِ.

وقالَ ابْنُ عبَّاسٍ: ﴿بادِئَ الرَّأْيِ﴾ [٢٧] ما ظَهَرَ لَنا.

وَقالَ مُجَاهِدٌ: ﴿الجُودِيِّ﴾ [٤٤] جَبَلٌ بِالجَزِيرَةِ.

وقالَ الحَسَنُ: ﴿إِنَّكَ لأَنْتَ الحَلِيمُ﴾ [٨٧] يَسْتَهْزِؤُنَ بِهِ.

وَقالَ ابْنُ عَبَّاسٍ: ﴿أَقْلِعِي﴾ [٤٤] أَمْسِكِي. ﴿عَصِيبٌ﴾ [٧٧]: شَدِيدٌ. ﴿لاَ جَرَمَ﴾ [٢٢]: بَلَى، ﴿وَفارَ التَّنُّورُ﴾ [٤٠] نَبَعَ الماءُ، وَقالَ عِكْرِمَةُ: وَجْهُ الأَرْضِ.

١ ـ باب ﴿أَلا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلا حِينَ يَسْتَغْشُونَ ثِيابَهُمْ يَعْلَمُ ما يُسِرُّونَ وَما يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذاتِ الصُّدُورِ﴾ [٥]

وَقَالَ غَيرُهُ: ﴿وَحاقَ﴾ [٨]: نَزَلَ ﴿يَحِيقُ﴾ [فاطر: ٤٣]: يَنزِلُ. ﴿يَؤُوسٌ﴾ [٩]: فَعُولٌ، مِنْ يَئِسْتُ. وَقَالَ مُجَاهِدٌ: ﴿تَبْتَئِسْ﴾ [٣٦]: تَحْزَنْ. ﴿يَثْنُونَ صُدُورَهُمْ﴾ [٥]: شَكٌّ وَامْتِرَاءٌ فِي الحَقِّ. ﴿لِيَسْتَخْفُوا مِنْهُ﴾ [٥]: مِنَ اللهِ إِنِ اسْتَطاعُوا.

٤٦٨١ ـ حدّثنا الحَسَنُ بْنُ مُحَمَّدِ بْنِ صَبَّاحٍ: حَدَّثَنا حَجَّاجٌ قالَ: قالَ ابْنُ جُرَيجٍ: أَخْبَرَنِي مُحَمَّدُ بنُ عَبَّادِ بْنِ جَعْفَرٍ: أَنَّهُ سَمِعَ ابنَ عَبَّاسٍ يَقْرَأُ: ﴿أَلاَ إِنَّهُمْ تَثْنَوْنِي صُدُورُهُمْ﴾ قالَ: سَأَلْتُهُ عَنها؟ فَقالَ: أُنَاسٌ كانُوا يَسْتَحْيُونَ أَنْ يَتَخَلَّوْا فَيُفْضُوا إِلَى السَّماءِ، وَأَنْ يُجامِعُوا نِساءَهُمْ فَيُفْضُوا إِلَى السَّماءِ، فَنَزَلَ ذلِكَ فِيهِمْ.

[الحديث ٤٦٨١ ـ طرفاه في: ٤٦٨٢، ٤٦٨٣].

٤٦٨٢ ـ حدّثني إِبْراهِيمُ بْنُ مُوسى: أَخْبَرَنا هِشامٌ، عَنِ ابْنِ جُرَيجٍ. وَأَخْبَرَنِي مُحَمَّدُ بْنُ عَبَّادِ بْنِ جَعْفَرٍ: أَنَّ ابْنَ عَبَّاسٍ قَرَأَ: ﴿أَلاَ إِنَّهُمْ تَثْنَوْنِي صُدُورُهُمْ﴾. قُلتُ: يَا أَبَا العَبَّاسِ ما تَثْنَوْنِي

سورة هود ـ قوله: (وافتراء) صوابه وامتراء كما في الآتي.

٤٦٨١ ـ قوله: (تثنوني) من الافيعال.

٤٦٨٢ ـ قوله: فيستحي وفي نسخة فيستحيي (شارح).

4683- Amr narrated: Ibn Abbas “Allah be pleased with both” recited: “Behold they fold up their hearts, that they may lie hid from Him! Ah! even when they cover themselves with their garments, He knoweth what they conceal, and what they reveal: for He knoweth well the (inmost secrets) of the hearts.” (5)

[2] Allah's saying: "He it is who created the heavens and the earth in six days and his throne was over the waters that he might try you, which of you is best in conduct. But if thou wert to say to them, ye shall indeed be raised up after death, the Unbelievers would be sure to say, this is nothing but obvious sorcery." (7)

4684- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah said: “Spend (O man), and I shall spend on you."" He also said: "Allah's Hand is full, and (its richness) is not affected by the continuous spending night and day." He also said: "Do you see what He has spent since He created the Heavens and the Earth? Nevertheless, what is in His Hand is not decreased, and His Throne was over the water; and in His Hand there is the balance (of justice) whereby He raises and lowers (people)."

[3] Allah’s saying: “To the Madyan people (We sent) Shu'aib, one of their own brethren: he said: "O my people! worship Allah: ye have no other god but Him. And give not short measure or weight: I see you in prosperity, but I fear for you the Penalty of a Day that will compass (you) all round." (84)

صُدُورَهُمْ؟ قال كانَ الرَّجُلُ يُجامِعُ امْرَأَتَهُ فَيَسْتَحِي، أَوْ يَتَخَلَّى فَيَسْتَحِي، فَنَزَلَتْ: ﴿أَلا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ﴾. [طرفه في: ٤٦٨١].

٤٦٨٣ ـ حدثنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا عَمْرٌو قال: قَرَأَ ابْنُ عَبَّاسٍ: ﴿أَلا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلا حِينَ يَسْتَغْشُونَ ثِيابَهُمْ﴾ [٥]. وَقالَ غَيْرُهُ: عَنِ ابْنِ عَبَّاسٍ: ﴿يَسْتَغْشُونَ﴾ يُغَطُّونَ رُؤُسَهُمْ. [طرفه في: ٤٦٨١].

﴿سِيءَ بِهِمْ﴾ [٧٧]، ساءَ ظَنُّهُ بِقَوْمِهِ، ﴿وَضاقَ بِهِمْ﴾ [٧٧] بِأَضْيافِهِ. ﴿بِقِطْعٍ مِنَ اللَّيْلِ﴾ [٨١] بِسَوادٍ. وَقالَ مُجاهِدٌ: ﴿أُنِيبُ﴾ [٨٨] أَرْجِعُ.

٢ ـ باب ﴿وَكانَ عَرْشُهُ عَلَى الماءِ﴾ [٧]

٤٦٨٤ ـ حدثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ: حدَّثَنا أَبُو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قال: «قالَ اللَّهُ عَزَّ وَجَلَّ: أَنْفِقْ أُنْفِقْ عَلَيْكَ، وَقالَ: يَدُ اللَّهِ مَلأى لا تَغِيضُها نَفَقَةٌ، سَحَّاءُ اللَّيْلَ وَالنَّهارَ. وَقالَ: أَرَأَيْتُمْ ما أَنْفَقَ مُنْذُ خَلَقَ السَّماءَ وَالأَرْضَ فَإِنَّهُ لَمْ يَغِضْ ما في يَدِهِ، وَكانَ عَرْشُهُ عَلَى الماءِ، وَبِيَدِهِ المِيزانُ يَخْفِضُ وَيَرْفَعُ». [الحديث ٤٦٨٤ ـ أطرافه في: ٥٣٥٢، ٧٤١١، ٧٤١٩، ٧٤٩٦].

﴿اعْتَراكَ﴾ [٥٤] افْتَعَلْتَ، مِنْ عَرَوْتُهُ أَيْ أَصَبْتُهُ، وَمِنْهُ يَعْرُوهُ وَاعْتَرانِي. ﴿آخِذٌ بِناصِيَتِها﴾ [٥٦] أَيْ في مِلْكِهِ وَسُلْطانِهِ. ﴿عَنِيدٍ﴾ [٥٩] وَعَنُودٌ وَعانِدٌ واحِدٌ، هُوَ تَأْكِيدُ التَّجَبُّرِ ﴿اسْتَعْمَرَكُمْ﴾ [٦١] جَعَلَكُمْ عُمَّاراً، أَعْمَرْتُهُ الدَّارَ فَهْيَ عُمْرَى جَعَلْتُها لَهُ ﴿نَكِرَهُمْ﴾ [٧٠] وَأَنْكَرَهُمْ وَاسْتَنْكَرَهُمْ واحِدٌ. ﴿حَمِيدٌ مَجِيدٌ﴾ [٧٣] كَأَنَّهُ فَعِيلٌ مِنْ ماجِدٍ، مَحْمُودٌ مِنْ حَمِدَ. ﴿سِجِّيلٍ﴾ [٨٢] الشَّدِيدُ الكَبِيرُ، سِجِّيلٌ وَسِجِّينٌ، وَاللَّامُ وَالنُّونُ أُخْتانِ، وَقالَ تَمِيمُ بْنُ مُقْبِلٍ:

وَرَجْلَةٍ يَضْرِبُونَ البَيْضَ ضاحِيَةً ضَرْباً تَواصَى بِهِ الأَبْطالُ سِجِّينا

٣ ـ باب ﴿وَإِلَى مَدْيَنَ أَخاهُمْ شُعَيْباً﴾ [٨٤]

إِلَى أَهْلِ مَدْيَنَ، لأَنَّ مَدْيَنَ بَلَدٌ، وَمِثْلُهُ ﴿وَاسْأَلِ القَرْيَةَ﴾ [يوسف: ٨٢] وَاسْأَلِ العِيرَ،

٤٦٨٤ ـ قوله: (لا يغيضها) أي لا ينقصها وقوله: نفقة سحاء أي هطلاء. وروي: (سحّاً) بالتنوين أي دائمة الصبّ.

ـ قوله: افتعلت صوابه افتعلك ا هـ.

ـ من حمد وفي نسخة من حمد مبنياً للمجهول.

ـ قوله: (ورجله) أي وربّ رجلة جمع راجل خلاف فارس.

ـ قوله: (البيض) بفتح الموحدة جمع بيضة وهي الخوذة أي يضربون مواضع البيض وهي الرؤوس وفي نسخة البيض بكسر الموحدة جمع أبيض وهو السيف أي يضربون بالبيض على نزع الخافض.

ـ قوله: (ضاحية) أي في وقت الضحوة أو ظاهرة.

ـ قوله: (تواصى) أصله تتواصى والأبطال الشجعان (سجينا) أي شديداً ا هـ (شارح).

باب ٣ ـ قوله: سقاطنا بتخفيف القاف وتشديدها وفي نسخة أسقاطنا ا هـ من الشارح.

[4] Allah's saying: "Who doth more wrong than those who invent a lie against Allah? they will be turned back to the presence of their Lord, and the witnesses will say: These are the ones who lied against their Lord behold the curse of Allah is on those who do wrong!" (18)

4685- Safwan Ibn Muhriz narrated: While Ibn Omar "Allah be pleased with both" was circumambulating (Ka'ba), a man came up to him and said: "O Abu Abdur'rahman!" or "O Ibn Omar! Did you hear anything from The Prophet "Allah's blessing and peace be upon him" about one's privately speaking to another?" Ibn Omar said: "I heard The Prophet "Allah's blessing and peace be upon him" saying: "The Believer will be brought near his Lord." (Or, according to Hesham, a sub-narrator) "The believer will come near (his Lord) till his Lord covers him with His screen and makes him confess his sins. (He will be asked): "Do you know (that you did) such-and-such sin?" He will say twice: "Yes, I do." Then Allah will say: "I concealed it in the world and I forgive it for you today." Then the record of his good deeds will be folded up. As for the others, or the disbelievers, it will be announced publicly before the witnesses: "They are those who lied against their Lord."

[5] Allah's saying: "Such is the chastisement of thy Lord when he chastises communities in the midst of their wrong: grievous, indeed, and severe is his chastisement." (102)

4686- Abu'moosa "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah gives respite to the oppressor, but when He takes him over, He never releases him." Then he recited: "Such is the chastisement of thy Lord when he chastises communities in the midst of their wrong: grievous, indeed, and severe is his chastisement." (102)

يَعنِي أَهلَ القَريَةِ والعِيرِ ﴿وَرَاءَكُمْ ظِهْرِيًّا﴾ ، يَقُولُ: لَمْ تَلتَفِتُوا إِلَيهِ ، وَيُقَال إِذَا لَمْ يَقْضِ الرَّجلُ حاجَتهُ: ظَهرتَ بِحاجَتِي وجَعلتَنِي ظِهرِيًّا ، والظِّهرِيُّ هَا هُنَا: أَنْ تَأْخُذَ مَعكَ دَابَّةً أَوْ وِعاءً تَستَظهِرُ بِهِ. أَرَاذِلُنَا: سُقَّاطُنَا [١] ، إِجْرَامِي: هُوَ مَصدَرٌ مِنْ أَجرَمتُ ، وبَعضُهُمْ يَقُولُ: جَرَمْتُ. ﴿الفلك﴾ [٣٧] وَالفَلكُ وَاحِدٌ ، وَهِيَ السَّفِينَةُ وَالسُّفُنُ. ﴿مُجرَاهَا﴾ [٤١] مَدفَعُهَا ، وَهوَ مَصدَرُ أَجرَيتُ ، وَأَرسَيتُ: حَبَستُ ، وَيُقرَأُ: ﴿مَرْسَاهَا﴾ مِنْ رَسَتْ هِيَ ، ﴿وَمَجْرَاهَا﴾ مِنْ جَرَتْ هِيَ. ﴿وَمُجْرِيهَا وَمُرْسِيهَا﴾ ، مِنْ فُعِلَ بِهَا ، ﴿رَاسِيَاتٍ﴾ [سبأ: ١٣] ثَابِتَاتٌ.

٤ - باب ﴿وَيَقُولُ الأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللهِ عَلَى الظَّالِمِينَ﴾ [١٨]

وَاحِدُ الأَشْهَادِ شَاهِدٌ ، مِثْلُ صَاحِبٍ وَأَصْحَابٍ.

٤٦٨٥ - حدثنا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بنُ زُرَيعٍ: حَدَّثَنَا سَعِيدٌ وَهِشَامٌ قَالَا: حَدَّثَنَا قَتَادَةُ ، عَنْ صَفوَانَ بنِ مُحْرِزٍ قَالَ: بَينَا ابنُ عُمَرَ يَطُوفُ ، إِذْ عَرَضَ رَجُلٌ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ ، أَوْ قَالَ: يَا ابنَ عُمَرَ: سَمِعتَ النَّبِيَّ ﷺ فِي النَّجوَى؟ فَقَالَ: سَمِعتُ النَّبِيَّ ﷺ يَقُولُ: «يُدنَى المُؤْمِنُ مِنْ رَبِّهِ - وَقَالَ هِشَامٌ: يَدْنُو المُؤْمِنُ - حَتَّى يَضَعَ عَلَيهِ كَنَفَهُ ، فَيُقَرِّرُهُ بِذُنُوبِهِ ، تَعْرِفُ ذَنْبَ كَذَا؟ يَقُولُ: أَعْرِفُ ، يَقُولُ: رَبِّ أَعرِفُ ، مَرَّتَينِ ، فَيَقُولُ: سَتَرْتُهَا فِي الدُّنيَا ، وَأَغْفِرُهَا لَكَ اليَومَ ، ثُمَّ تُطوَى صَحِيفَةُ حَسَنَاتِهِ. وَأَمَّا الآخَرُونَ أَوِ الكُفَّارُ ، فَيُنَادِي عَلَى رُؤُسِ الأَشْهَادِ: ﴿هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ﴾».

وَقَالَ شَيبَانُ ، عَنْ قَتَادَةَ: حَدَّثَنَا صَفوَانُ. [طرفه في: ٢٤٤١].

٥ - باب ﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ القُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾ [١٠٢]

﴿الرِّفْدُ المَرْفُودُ﴾ [٩٩]: العَوْنُ المعينُ ، رَفَدْتُهُ أَعَنْتُهُ. ﴿تَرْكَنُوا﴾ [١١٣] تَمِيلُوا. ﴿فَلَوْلَا كَانَ﴾ [١١٦] ، فَهَلَّا كَانَ. ﴿أُتْرِفُوا﴾ [١١٦]: أُهْلِكُوا.

وَقَالَ ابنُ عَبَّاسٍ: ﴿زَفِيرٌ وَشَهِيقٌ﴾ [١٠٦] شَدِيدٌ وَصَوْتٌ ضَعِيفٌ.

٤٦٨٦ - حدثنا صَدَقَةُ بنُ الفَضْلِ: أَخبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا بُرَيدُ بنُ أَبِي بُردَةَ ، عَنْ أَبِي بُردَةَ ، عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ لَيُملِي لِلظَّالِمِ ، حَتَّى إِذَا أَخَذَهُ لَمْ يُفلِتْهُ» قَالَ: ثُمَّ قَرَأَ: ﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ القُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾.

- قوله: الفلك والفلك وضبط بغير هذا الوجه انظر الشارح.

٤٦٨٥ - قوله: (كنفه) أي جانبه والدنوّ والكنف مجازان والمراد الستر والرحمة (شارح).

٤٦٨٦ - قوله: (ليملي) أي ليمهل وقوله: لم يفلته أي لم يخلصه (شارح).

[6] Allah's saying: "And establish regular Prayers at the two ends of the day and at the approaches of the night: for those things that are good remove those that are evil: be that the word of remembrance to those who remember (their Lord)." (114)

4687- Ibn Mas'ood "Allah be pleased with him" narrated: A man kissed a woman (illegally). He came to The Messenger of Allah "Allah's blessing and peace be upon him" whom he told of that. Allah revealed: "And establish regular Prayers at the two ends of the day and at the approaches of the night: for those things that are good remove those that are evil: be that the word of remembrance to those who remember (their Lord)." (114) The man said: "Is this order only for me?" The Prophet "Allah's blessing and peace be upon him" said: "It is for all of my followers who come across a similar situation."

(12) The Sura of Yusuf (The Prophet Joseph)

(There are some interpretations of many difficult words in this Sura, whose meaning is obvious in the translation such as, for instance: Said one of them: Slay not Joseph, but if ye must do something, throw him down to the bottom of the well: he will be picked up by some caravan of travellers. They said: "O our father why dost thou not trust us with Joseph, seeing we are indeed his sincere well-wishers?" Send him with us tomorrow to enjoy himself and play, and we shall take every care of him. (Jacob) said: really it saddens me that ye should take him away: I fear lest the wolf should devour him while ye attend not to him.") (10:13)

And Allah's saying: "When Joseph attained his full manhood, we gave him power and knowledge: thus do we reward those who do right." (22)

٦ ـ باب ﴿وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفاً مِنَ اللَّيلِ إِنَّ الحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذلِكَ ذِكْرَى لِلذَّاكِرِينَ﴾ [١١٤]

وَزُلَفاً: ساعاتٍ بَعْدَ ساعاتٍ، وَمِنهُ سُمِّيَتِ المُزْدَلِفَةُ، الزُّلَفُ: مَنْزِلَةٌ بَعْدَ مَنْزِلَةٍ، وَأَمَّا ﴿زُلْفَى﴾ [ص: ٤٠] فَمَصدَرٌ مِنَ القُربى، ازْدَلَفُوا: اجتَمَعُوا، ﴿أَزْلَفْنَا﴾ [الشعراء: ٦٤] جَمَعْنَا.

٤٦٨٧ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ، هُوَ ابْنُ زُرَيعٍ: حَدَّثَنَا سُلَيمانُ التَّيمِيُّ، عَنْ أَبِي عُثمانَ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنهُ: أَنَّ رَجُلاً أَصَابَ مِنِ امْرَأَةٍ قُبْلَةً، فَأَتَى رَسُولَ اللَّهِ ﷺ فَذَكَرَ ذلِكَ لَهُ، فَأُنْزِلَتْ عَلَيهِ: ﴿وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفاً مِنَ اللَّيلِ إِنَّ الحسناتِ يُذْهِبْنَ السَّيِّئَاتِ ذلِكَ ذِكْرَى لِلذَّاكِرِينَ﴾ [١١٤]. قالَ الرَّجُلُ: أَلِيَ هذهِ؟ قالَ: «لِمَنْ عمِلَ بِهَا مِنْ أُمَّتِي».

[طرفه في: ٥٢٦]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ يُوسُفَ ـ ١٢

وَقالَ فُضَيلٌ: عَنْ حُصَينٍ، عَنْ مُجَاهِدٍ: ﴿مُتَّكَأً﴾ [٣١] الأُتْرُجُّ، قالَ فُضَيلٌ: الأُتْرُجُّ بِالحَبَشِيَّةِ مُتْكاً. وَقالَ ابْنُ عُيَينَةَ: عَنْ رَجُلٍ، عَن مُجاهِدٍ: مُتْكاً: كُلُّ شَيءٍ قُطِعَ بِالسِّكِّينِ. وَقالَ قَتَادَةُ: ﴿لَذُو عِلْمٍ﴾ [٦٨]: عامِلٌ بِمَا عَلِمَ. وَقالَ ابْنُ جُبَيرٍ: ﴿صُوَاعَ﴾ [٧٢] مَكُّوكُ الفَارِسِيِّ الَّذِي يَلتَقِي طَرَفَاهُ، كانَتْ تَشْرَبُ بِهِ الأَعاجِمُ. وَقالَ ابْنُ عَبَّاسٍ: ﴿تُفَنِّدُونِ﴾ [٩٤] تُجَهِّلُونِ. وَقالَ غَيرُهُ: ﴿غَيَابَةِ﴾ [١٠ـ١٥] كُلُّ شَيءٍ غَيَّبَ عَنكَ شَيئاً فَهُوَ غَيَابَةٌ. وَالجُبُّ: الرَّكِيَّةُ الَّتِي لَم تُطْوَ. ﴿بِمُؤْمِنٍ لَنَا﴾ [١٧] بِمُصَدِّقٍ. ﴿أَشُدَّهُ﴾ [٢٢] قَبلَ أَنْ يَأْخُذَ فِي النُّقْصَانِ، يُقَالُ: بَلَغَ أَشُدَّهُ وَبَلَغُوا أَشُدَّهُمْ وَقالَ بَعْضُهُمْ: وَاحِدُهَا شَدٌّ.

وَالمُتَّكَأُ: ما اتَّكَأْتَ عَلَيهِ لِشَرابٍ أَو لِحَدِيثٍ أَو لِطَعَامٍ، وَأَبْطَلَ الَّذِي قالَ الأُتْرُجُّ، وَلَيسَ فِي كَلامِ العَرَبِ الأُتْرُجُّ، فَلَمَّا احْتُجَّ عَلَيهِمْ بِأَنَّهُ المُتَّكَأُ مِنْ نَمارِقَ، فَرُّوا إِلَى شَرٍّ مِنْهُ، فَقَالُوا: إِنَّمَا هُوَ المُتْكُ، ساكِنَةَ التَّاءِ، وَإِنَّمَا المُتْكُ طَرَفُ البَظْرِ، وَمِنْ ذلِكَ قِيلَ لَهَا: مَتْكاءُ وَابْنُ المَتْكاءِ، فَإِنْ كانَ ثَمَّ أُتْرُجٌّ فَإِنَّهُ بَعْدَ المُتَّكَإِ.

سورة يوسف ـ قوله: (متكأ) بضم الميم وسكون الفوقية وتنوين الكاف من غير همز في المواضع الثلاثة وهي قراءة ا هـ (شارح).

ـ (البظر): موضع الختان من المرأة (شارح).

ـ قوله: (مزجاة) بالرفع لأبي ذر ولغيره بالجر وكذا قليلة من الشارح.

[1] Allah's saying: "Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect his favour to thee and to the posterity of Jacob even as he perfected it to thy fathers Abraham and Isaac aforetime for Allah is full of knowledge and wisdom." (6)

4688- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The honourable is the son of the honourable, the son of the honourable, the son of the honourable, Joseph, the son of Jacob, the son of Isaac, the son of Abraham."

[2] Allah's saying: "Verily in Joseph and his brethren are Signs (or symbols) for Seekers (after truth)." (7)

4689- Abu'huraira "Allah be pleased with him" narrated: The people said: "O Allah's Apostle! Who is the most honourable amongst the people (in Allah's Sight)?" He said: "The most righteous amongst them." They said: "We do not ask you about this. " He said: "Then Joseph, Allah's Prophet, the son of Allah's Prophet, The son of Allah's Prophet, the son of Allah's bosom friend Abraham." They said: "We do not want to ask about this." He said: "Then you want to ask about the descent of the Arabs. Those who were the best in the pre-Islamic period of ignorance will be the best in Islam provided they comprehend the religious knowledge."

[4] Allah's saying: "They stained his shirt with false blood. He said: nay, but your minds have made up a tale (that may pass) with you. (for me) patience is most fitting: against that which ye assert, it is Allah (alone) whose help can be sought." (18)

4690- Az'zuhri narrated: Urwa Ibn Az'zubair, Sa'eed Ibn Al'musaiyyab, Alqama Ibn Waqqas and Obaidullah Ibn Abdullah narrated the tradition of A'isha, the wife of The Prophet "Allah's blessing and peace be upon him", when the slanderers had said about her what they had said and Allah later declared her innocence. Each of them narrated a part of the tradition (wherein) The Prophet "Allah's blessing and peace be upon him" said (to A'isha): "If you are innocent, then Allah will declare your innocence; but if you committed a sin, then you would ask for Allah's Forgiveness and repent to him." A'isha said: "By Allah, I find no example for my case except that of Joseph's father (who said): "(for me) patience is most fitting: against that which ye assert, it is Allah (alone) whose help can be sought." (18)"

Then Allah declared her innocence when he revealed: "Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; on the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a Penalty grievous." (The Light "An'nur" 11)

It is one of ten verses concerned with this case.

﴿شَغَفَهَا﴾ [٣٠] يُقالُ: إِلَى شِغَافِهَا، وَهوَ غِلافُ قَلبِهَا، وَأَمَّا شَعَفَهَا فَمِنَ المَشْعُوفِ. ﴿أَصْبُ﴾ [٣٣] أَمِيلُ، ﴿أَضْغَاثُ أَحْلَامٍ﴾ [٤٤] ما لاَ تَأْوِيلَ لَهُ، وَالضِّغْثُ: مِلءُ اليَدِ مِنْ حَشِيشٍ وما أَشْبَهَهُ، وَمِنْهُ: ﴿وَخُذْ بِيَدِكَ ضِغْثًا﴾ [ص: ٤٤] لاَ مِنْ قَوْلِهِ أَضْغَاثُ أَحْلامٍ، وَاحِدُهَا ضِغْثٌ. ﴿نَمِيرُ﴾ [٦٥] مِنَ المِيرَةِ. ﴿وَنَزْدَادُ كَيْلَ بَعِيرٍ﴾ [٦٥] ما يَحْمِلُ بَعِيرٌ. ﴿أَوَى إِلَيْهِ﴾ [٦٩] ضَمَّ إِلَيهِ. ﴿السِّقَايَةَ﴾ [٧٠] مِكْيَالٌ. ﴿تَفْتَأُ﴾ [٨٥] لاَ تَزَالُ. ﴿حَرَضًا﴾ مُحْرَضًا، يُذِيبُكَ الهَمُّ. ﴿تَحَسَّسُوا﴾ [٨٧]: تَخَبَّرُوا. ﴿مُزْجَاةٍ﴾ [٨٨]: قَلِيلَةٍ. ﴿غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ﴾ [١٠٧] عامَّةٌ مُجَلِّلَةٌ. ﴿إِسْتَيْأَسُوا﴾ [٨٠] يَئِسُوا: ﴿لاَ تَيْأَسُوا مِنْ رَوْحِ اللَّهِ﴾ [٨٧] مَعْنَاهُ الرَّجاءِ. ﴿خَلَصُوا نَجِيًّا﴾ [٨٠] اعتزلُوا نجيًا والجمِيعِ انجِيَة. يَتَناجَوْنَ الوَاحِدُ نَجِيٌّ وَالاثْنانِ وَالجَمِيعُ نَجِيٌّ وَأَنْجِيَةٌ.

١ - باب ﴿وَيُتِمُّ نِعْمَتَهُ عَلَيكَ وَعَلَى آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَى أَبَوَيكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحاقَ﴾ [٦]

٤٦٨٨ - حدّثنا عَبْدُ اللَّهِ بْنُ مُحمَّدٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: «الكَرِيمُ، ابْنُ الكَرِيمِ، ابْنِ الكَرِيمِ، ابْنِ الكَرِيمِ يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحاقَ بْنِ إِبْرَاهِيمَ».

[طرفه في: ٣٣٨٢].

٢ - باب ﴿لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِلسَّائِلِينَ﴾ [٧]

٤٦٨٩ - حدّثني مُحمَّدٌ: أَخْبَرَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ أَيُّ النَّاسِ أَكْرَمُ؟ قالَ: «أَكْرَمُهُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ». قالُوا: لَيسَ عَنْ هذا نَسْأَلُكَ، قالَ: «فَأَكْرَمُ النَّاسِ يُوسُفُ نَبِيُّ اللَّهِ، ابْنُ نَبِيِّ اللَّهِ، ابْنِ نَبِيِّ اللَّهِ، ابْنِ خَلِيلِ اللَّهِ». قالُوا: لَيسَ عَنْ هذا نَسْأَلُكَ، قالَ: «فَعَنْ مَعَادِنِ العَرَبِ تَسْأَلُونِي»؟ قالُوا: نَعَمْ، قالَ: «فَخِيَارُكُمْ فِي الجَاهِلِيَّةِ خِيَارُكُمْ فِي الإِسْلاَمِ، إِذَا فَقُهُوا». تَابَعَهُ أَبُو أُسامَةَ، عَنْ عُبَيْدِ اللَّهِ.

[طرفه في: ٣٣٥٣].

٣ - باب ﴿قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا﴾ [١٨]

سَوَّلَتْ: زَيَّنَتْ.

٤٦٩٠ - حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قالَ: وحَدَّثَنا الحَجّاجُ: حدثنا عبدُ الله بنُ عُمَرَ النُّمَيرِيُّ: حَدَّثَنا يونُسُ بْنُ يَزِيدَ الأَيلِيُّ قالَ: سَمِعْتُ الزُّهْرِيَّ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيرِ، وَسَعِيدَ بْنَ المُسَيَّبِ، وَعَلْقَمَةَ بْنَ وَقّاصٍ، وَعُبَيدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، عَنْ حَدِيثِ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ، حِينَ قالَ لَها أَهْلُ الإِفْكِ مَا قالُوا، فَبَرَّأَهَا اللَّهُ، كُلٌّ حَدَّثَنِي طائِفَةً مِنَ الحَدِيثِ، قالَ النَّبِيُّ ﷺ: «إِنْ كُنْتِ بَرِيئَةً فَسَيُبَرِّئُكِ اللَّهُ، وَإِنْ كُنْتِ أَلْمَمْتِ بِذَنْبٍ، فَاسْتَغْفِرِي اللَّهَ وَتُوبِي إِلَيهِ». قُلْتُ: إِنِّي وَاللَّهِ لاَ أَجِدُ مَثَلاً إِلاَّ أَبَا يُوسُفَ: ﴿فَصَبْرٌ جَمِيلٌ وَاللَّهُ المُسْتَعَانُ عَلَى ما تَصِفُونَ﴾ [١٨]. وَأَنْزَلَ اللَّهُ: ﴿إِنَّ الَّذِينَ جَاؤُوا بِالإِفْكِ﴾ [النور:

4691- Ommu'ruman, A'isha's mother narrated: While I was with A'isha, A'isha got fever, whereupon The Prophet "Allah's blessing and peace be upon him" said: "Probably her fever is caused by the story related by the people (about her)." I said: "Yes." Then A'isha sat up and said: "My example and your example is similar to that of Jacob and his sons: "(for me) patience is most fitting: against that which ye assert, it is Allah (alone) whose help can be sought." (18)"

[4] Allah's saying: "But she in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: now come, thou (dear one) he said: Allah forbid truly (thy husband) is my Lord he made my sojourn agreeable truly to no good come those who do wrong." (23)

4692- Abu'wa'il narrated: Abdullah Ibn Mas'ood "Allah be pleased with him" recited Allah's saying: "and said: now come, thou (dear one)." Then he commented: "We recite it in the same way as we were taught it."

4693- Abdullah (Ibn Mas'ood) "Allah be pleased with him" narrated: When The Prophet "Allah's blessing and peace be upon him" saw the refusal of the people to accept Islam he said: "O Allah! Let them suffer from seven famine years like those of The Prophet Joseph." So, famine overtook them for one year and destroyed every kind of life to such an extent that the people started eating bones. Whenever one of them looked towards the sky, he would (imagine himself to) see smoke because of hunger. So Allah revealed: "Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible, Enveloping the people: this will be a Penalty Grievous." (Smoke 10) "We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways)." (Smoke 15) "Will Allah relieve them from the torture on The Day of Judgement? No doubt the smoke and the onslaught had passed away."

[5] Allah's saying: "So the king said: "Bring ye him unto me." But when the messenger came to him, (Joseph) said: "Go thou back to thy Lord, and ask him, 'What is the state of mind of the ladies who cut their hands'? For my Lord is certainly well aware of their snare." (The king) said (to the ladies): what was your affair when ye did seek to seduce Joseph from his (true) self? The ladies said: Allah preserve us no evil know we against him said the Aziz's wife: now is the truth manifest (to all): it was I who sought to seduce him from his (true) self: he is indeed of those who are (ever) true (and virtuous)." (50:51)

١١]. العَشرَ الآيَاتِ. [طرفه في: ٢٥٩٣].

٤٦٩١ ـ حدّثنا موسى: حدَّثَنا أبو عَوانَةَ، عَنْ حُصَينٍ، عَنْ أبي وَائِلٍ قالَ: حَدَّثني مَسْرُوقُ ابنُ الأجْدَعِ قالَ: حَدَّثَتْني أُمُّ رُومانَ وَهيَ أُمُّ عائِشَةَ قالَتْ: بَينا أنَا وعائِشَةُ أخَذَتْها الحُمَّى، فَقالَ النَّبِيُّ ﷺ: «لَعَلَّ في حَدِيثٍ تُحُدِّثَ؟» قالَتْ: نَعم، وَقَعَدَتْ عائِشَةُ، قالَتْ: مَثَلِي وَمَثَلُكُمْ كَيَعْقُوبَ وبَنِيهِ: ﴿وَاللَّهُ المُسْتَعَانُ عَلَى مَا تَصِفُونَ﴾ [١٨]. [طرفه في: ٣٣٨٨].

٤ ـ باب ﴿وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الأَبْوَابَ وَقَالَتْ هَيتَ لَكَ﴾ [٢٣]

وقالَ عِكْرِمَةُ: هيتَ لَكَ: بِالحَوْرانِيَّةِ: هَلُمَّ. وَقالَ ابْنُ جُبَيرٍ: تَعالَه.

٤٦٩٢ ـ حدّثني أحْمَدُ بنُ سَعيدٍ: حَدَّثَنا بِشْرُ بنُ عُمَرَ: حَدَّثَنا شُعْبَةُ، عَنْ سُلَيمانَ، عَنْ أبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بنِ مَسْعُودٍ قالَ: ﴿هَيتَ لَكَ﴾. قالَ: وإنَّما يَقْرَؤُها كما عُلِّمْناها. ﴿مَثْوَاهُ﴾ [٢١] مُقامُهُ. ﴿وَأَلْفَيَا﴾ [٢٥] وَجَدَا. ﴿أَلْفَوْا آبَاءَهُمْ﴾ [الصافات: ٦٩] ﴿أَلْفَيْنَا﴾ [البقرة: ١٧٠].

وَعَنِ ابْنِ مَسْعُودٍ: ﴿بَلْ عَجِبْتَ وَيَسْخَرُونَ﴾ [الصافات: ١٢].

٤٦٩٣ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أنّ قُرَيشاً لَمّا أبْطَؤُوا عَنِ النَّبِيِّ ﷺ بالإسْلامِ، قالَ: «اللَّهُمَّ اكْفِنِيهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ». فَأصابَتْهُمْ سَنَةٌ حَصَّتْ كُلَّ شَيءٍ، حَتَّى أكَلُوا العِظامَ، حَتَّى جَعَلَ الرَّجُلُ يَنْظُرُ إلَى السَّماءِ فَيَرَى بَينَهُ وَبَينَها مِثْلَ الدُّخانِ، قالَ اللَّهُ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾ [الدخان: ١٠]. قالَ اللَّهُ: ﴿إِنَّا كَاشِفُو العَذَابِ قَلِيلاً إِنَّكُمْ عَائِدُونَ﴾ [الدخان: ١٥]. أفَيُكْشَفُ عَنْهُمُ العَذابُ يَوْمَ القِيامَةِ؟ وَقَدْ مَضَى الدُّخانُ، وَمَضَتِ البَطْشَةُ. [طرفه في: ١٠٠٧].

٥ ـ باب ﴿فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ * قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ﴾ [٥٠ ـ ٥١]

وَحاشَ وَحاشَى: تَنْزِيهٌ وَاسْتِثْناءٌ. ﴿حَصْحَصَ﴾ [٥١] وَضَحَ.

٤٦٩٤ ـ حدّثنا سَعِيدُ بْنُ تَلِيدٍ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ بْنُ القاسِمِ، عَنْ بَكْرِ بنِ مُضَرَ، عَنْ

باب ٤ ـ قوله: الهاء في (تعاله) للسكت ولفظ تعال أمر (عيني).

٤٦٩٢ ـ قوله: (بل عجبت) بضم التاء كذا في العينيّ والقسطلانيّ.

٤٦٩٣ ـ على النبيّ نخ.

ـ قوله: (حصت) أي أذهبت (شارح).

4694- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: " may Allah send His Mercy on Lut! He wished to have a powerful support. If I were to stay in prison for such a long time as Joseph did I would have accepted the offer (of freedom without insisting on having my guiltless case declared). We are more apt to be in doubt than Abraham when he said: "my Lord! Show me how thou givest life to the dead. He said: dost thou not then believe? He said: yea! But to satisfy my own understanding." (The Heifer "Al'baqara" 260)

[6] Allah's saying: "(Respite will be granted) until, when the messengers give up hope (of their people) and (come to) think that they were treated as liars, there reaches them Our help, and those whom We will are delivered into safety. But never will be warded off our punishment from those who are in sin." (110)

4695- Urwa Ibn Az'zubair narrated that he asked A'isha "Allah be pleased with her" about Allah's saying: "(Respite will be granted) until, when the messengers give up hope (of their people) and (come to) think that they were treated as liars, there reaches them Our help, and those whom We will are delivered into safety. But never will be warded off our punishment from those who are in sin." (110) When she told him he asked once again: "Did they (Apostles) suspect that they were betrayed (by Allah) or that they were treated as liars (by their people)?" A'isha said: "(They suspected) that they were treated as liars (by their people)." I said: "But they were certain that their people treated them as liars and it was not a matter of suspicion." She said: "Yes, upon my life they were certain of it." I said: "Then, (It might be that) they (Messengers) suspected that they were betrayed (by Allah)." She said: "Allah forbid! The Messengers never suspected their Lord of such a thing." I said: "What about this Verse then?" She said: "It is about the followers of The Messengers, who believed in their Lord and trusted their Messengers, but the period of trials was prolonged and victory was delayed till the Messengers gave up all hope of converting all of people who disbelieved them. The Messengers thought that their followers treated them as liars. But Allah's help came to them."

4696- Urwa narrated: I said to her: "(It might be that) They (The Messengers) were betrayed (by Allah)." She said: Allah forbid!"

عَمْرِو بْنِ الحَارِثِ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «يَرْحَمُ اللَّهُ لُوطاً، لَقَدْ كانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ، وَلَوْ لَبِثْتُ في السِّجْنِ ما لَبِثَ يُوسُفُ لأَجَبْتُ الدَّاعِيَ، وَنَحْنُ أَحَقُّ مِنْ إِبْرَاهِيمَ إِذْ قالَ لَهُ: ﴿أَوَ لَمْ تُؤْمِن قَالَ بَلَى وَلَكِن لِيَطْمَئِنَّ قَلْبِي﴾ [البقرة: ٢٦٠]. [طرفه في: ٣٣٧٢].

٦ ـ باب ﴿حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ﴾ [١١٠]

٤٦٩٥ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ لَهُ، وَهُوَ يَسْأَلُها عَنْ قَوْلِ اللَّهِ تَعالَى: ﴿حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ﴾. قالَ: قُلْتُ: أَكُذِبُوا أَمْ كُذِّبُوا؟ قالَتْ عائِشَةُ كُذِّبُوا، قُلْتُ: فَقَدِ اسْتَيْقَنُوا أَنَّ قَوْمَهُمْ كَذَّبُوهُمْ فَما هُوَ بِالظَّنِّ، قالَتْ: أَجَلْ لَعَمْرِي لَقَدِ اسْتَيْقَنُوا بِذَلِكَ، فَقُلْتُ لَها: وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا، قالَتْ: مَعاذَ اللَّهِ، لَمْ تَكُنِ الرُّسُلُ تَظُنُّ ذَلِكَ بِرَبِّها، قُلْتُ: فَما هذِهِ الآيَةُ؟ قالَتْ: هُمْ أَتْبَاعُ الرُّسُلِ الَّذِينَ آمَنُوا بِرَبِّهِمْ وَصَدَّقُوهُمْ، فَطالَ عَلَيهِمُ البَلاءُ وَاسْتَأْخَرَ عَنْهُمُ النَّصْرُ، حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ مِمَّنْ كَذَّبَهُمْ مِنْ قَوْمِهِمْ، وَظَنَّتِ الرُّسُلُ أَنَّ أَتْباعَهُمْ قَدْ كَذَّبُوهُمْ، جاءَهُمْ نَصْرُ اللَّهِ عِنْدَ ذَلِكَ.

[طرفه في: ٣٣٨٩].

٤٦٩٦ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ: فَقُلْتُ: لَعَلَّها ﴿كُذِبُوا﴾ [١٠] مُخَفَّفَةً، قالَتْ: مَعاذَ اللَّهِ. [طرفه في: ٣٣٨٩].

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وقالَ ابْنُ عَبَّاسٍ: ﴿كَبَاسِطِ كَفَّيْهِ﴾ [١٤]: مَثَلُ المُشْرِكِ الَّذِي عَبَدَ مَعَ اللَّهِ إِلٰهاً غَيْرَهُ، كَمَثَلِ العَطْشانِ الَّذِي يَنْظُرُ إِلَى خَيالِهِ في الماءِ مِنْ بَعِيدٍ، وَهُوَ يُرِيدُ أَنْ يَتَناوَلَهُ وَلا يَقْدِرُ.

وقالَ غَيْرُهُ: ﴿سَخَّرَ﴾ [٢] ذَلَّلَ، ﴿مُتَجَاوِرَاتٌ﴾ [٤] مُتَدانِياتٌ. ﴿المَثُلَاتُ﴾ [٦] واحِدُها مَثُلَةٌ، وَهِيَ الأَشْباهُ وَالأَمْثالُ. وقالَ: ﴿إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا﴾ [يونس: ١٠٢]، ﴿بِمِقْدَارٍ﴾ [٨] بِقَدَرٍ، ﴿مُعَقِّبَاتٌ﴾ [١١] مَلائِكَةٌ حَفَظَةٌ، تُعَقِّبُ الأُولَى مِنْها الأُخْرَى، وَمِنْهُ قِيلَ العَقِيبُ، يُقالُ: عَقَّبْتُ في إِثْرِهِ. ﴿المِحَالِ﴾ [١٣] العُقُوبَةُ. ﴿كَبَاسِطِ كَفَّيْهِ إِلَى المَاءِ﴾ [١٤]: لِيَقْبِضَ عَلَى الماءِ. ﴿رَابِيًا﴾ [١٧] مِنْ رَبا يَرْبُو. ﴿أَوْ مَتَاعٍ زَبَدٌ﴾ [١٧]: المَتاعُ ما تَمَتَّعْتَ بِهِ. ﴿جُفَاءً﴾

سورة الرعد ـ قوله: (متجاورات متدانيات) وفي نسخة العينيّ هذه الزيادة وقال مجاهد متجاورات طيبها عذبها وخبيثها السباخ ا هـ وسترى هذه الزيادة مع نقصان في غير موضعها في هذه الصفحة (مصحح).

(13) The Sura of Thunder (Ar'ra'd)

[1] Allah's saying: "Allah doth know what every female (womb) doth bear, by how much the wombs fall short (of their time or number) or do exceed. Every single thing is before his sight, in (due) proportion." (8)

4697- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Keys of the unseen knowledge are five which nobody knows but Allah: Nobody knows what will happen tomorrow; nobody knows what is in the womb; nobody knows when it will rain; nobody knows where he will die; and nobody knows when The Hour will be established."

(14) The Sura of Abraham

(There are some comments on many Arabic words and verbs, which are so much unique to the language of Arabs itself, such as, for example:

"Seest thou not how Allah sets forth a parable? - A goodly Word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens- it brings forth its fruit at all times, by the leave of its Lord. So Allah sets forth parables for men, in order that they may receive admonition. And the parable of an evil word is that of an evil tree: it is torn up by the root from the surface of the earth: it has no stability. Allah will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong: Allah doeth what he willeth." (24:27)

"And he hath made subject to you the sun and the moon, both diligently pursuing their courses; and the night and the day hath he (also) made subject to you. And he giveth you of all that ye ask for. But if ye count the favours of Allah, never will ye be able to number them. Verily, man is given up to injustice and ingratitude." (33:34)

[١٧] أَجفأَتِ القِدرُ، إذا غلَتْ فعلاهَا الزَّبدُ، ثُمَّ تَسكُنُ فيَذهبُ الزَّبدُ بلا منفعةٍ، فكذلكَ يُميِّزُ الحقُّ مِنَ الباطِلِ. ﴿المِهادُ﴾ [١٨] الفراش، ﴿يَدْرَؤُنَ﴾ [٢٢] يدفعون، درأته دفعته. ﴿سَلامٌ عليكمْ﴾ [٢٤] أي يَقُولُونَ: سَلامٌ عليكُمْ. ﴿وَإِلَيهِ مَتَابِ﴾ [٣٠] تَوْبَتِي. ﴿أَفَلَمْ يَيأسِ﴾ [٣١] لَمْ يَتبيَّنْ. ﴿قارِعَةٌ﴾ [٣١] داهيةٌ. ﴿فَأَمْلَيتُ﴾ [٣٢] أَطلتُ، مِنَ المَلِيِّ وَالمُلاوَةُ، وَمِنهُ ﴿مَلِيّاً﴾ [مريم: ٤٦] وَيُقَالُ لِلوَاسِعِ الطَّويلِ مِنَ الأرْض، مَليٌّ مِنَ الأرْضِ: ﴿أَشَقُّ﴾ [٣٤] أَشَدُّ مِنَ المَشقَّةِ. ﴿مُعقِّبَ﴾ [٤١] مُغيِّرٌ.

وَقَالَ مُجَاهِدٌ: ﴿مُتَجَاوِرَاتٌ﴾ [٤] طَيِّبُهَا، وَخَبيثُهَا السِّبَاخُ. ﴿صِنْوَانٌ﴾ [٤]. النَّخْلَتَانِ أَوْ أَكثرُ في أَصْلٍ وَاحِدٍ، ﴿وَغَيرُ صِنْوانٍ﴾ [٤] وحدَها. ﴿بِمَاءٍ وَاحِدٍ﴾ [٤] كصَالِحِ بَنِي آدمَ وَخَبِيثِهِمْ، أَبوهُمْ وَاحِدٌ. ﴿السَّحَابَ الثِّقَالَ﴾ [١٢] الَّذي فيهِ المَاءُ. ﴿كَبَاسِطِ كَفَّيهِ﴾ [١٤]: يَدْعُو المَاءَ بِلِسَانِهِ، وَيُشِيرُ إِلَيهِ بِيَدِهِ فَلاَ يَأْتِيهِ أَبداً. ﴿فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا﴾ [١٧] تَملأُ بَطْنَ وَادٍ ﴿زَبَداً رَابِياً﴾ [١٧] زَبَدُ السَّيلِ. ﴿زَبَدٌ مِثْلُهُ﴾ [١٧]: خَبَثُ الحَدِيدِ وَالحِلْيَةِ.

١ ـ باب ﴿اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَى وَمَا تَغِيضُ الأَرْحَامُ﴾ [٨]

﴿غِيضَ﴾ [هود: ٤٤] نُقِصَ.

٤٦٩٧ ـ حدَّثني إِبْرَاهِيمُ بنُ المُنْذِرِ: حَدَّثَنَا مَعْنٌ قالَ: حَدَّثَني مالِكٌ، عَنْ عَبْدِ اللَّهِ بنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «مَفَاتِيحُ الغَيبِ خَمْسٌ لاَ يَعْلَمُهَا إِلاَّ اللَّهُ: لاَ يَعْلَمُ ما في غَدٍ إِلاَّ اللَّهُ، وَلاَ يَعْلَمُ ما تَغِيضُ الأَرْحَامُ إِلاَّ اللَّهُ، وَلاَ يَعلَمُ مَتَى يَأْتِي المَطَرُ أَحَدٌ إِلاَّ اللَّهُ، وَلاَ تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ، وَلاَ يَعْلَمُ مَتَى تَقُومُ السَّاعَةُ إِلاَّ اللَّهُ».

[طرفه في: ١٠٣٩].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ إِبْرَاهِيمَ ـ ١٤

قالَ ابْنُ عَبَّاسٍ: ﴿هَادٍ﴾ [الرعد: ٧] دَاعٍ. وَقالَ مُجَاهِدٌ: ﴿صَدِيدٍ﴾ [١٦] قَيحٌ وَدَمٌ. وَقالَ ابْنُ عُيَينَةَ: ﴿اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيكُمْ﴾ [٦]، أَيَادِيَ اللَّهِ عِنْدَكُمْ وَأَيَّامَهُ.

وَقالَ مُجَاهِدٌ: ﴿مِنْ كُلِّ ما سَأَلْتُمُوهُ﴾ [٣٤]، رَغِبْتُمْ إِلَيهِ فِيهِ. ﴿يَبْغُونَهَا عِوَجاً﴾ [٣] يَلتَمِسُونَ لَهَا عِوَجاً. ﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ﴾ [٧] أَعْلَمَكُمْ، آذَنَكُمْ. ﴿رَدُّوا أَيدِيَهُمْ في أَفْوَاهِهِمْ﴾ [٩] هذا مَثَلٌ: كَفُّوا عَمَّا أُمِرُوا بِهِ. ﴿مَقَامِي﴾ [١٤] حَيثُ يُقِيمُهُ اللَّهُ بَينَ يَدَيهِ. ﴿مِنْ وَرَائِهِ﴾ [١٦]

= ـ قوله: (الملاوة) بكسر الميم ولأبي ذر بضمها يقال: أقمت عنده ملياً من الدهر وملاوة من الدهر أي حيناً وبرهة. اهـ من الشارح.

ـ قوله: (وقال مجاهد متجاورات طيبها وخبيثها السباخ) كذا في نسخة الشارح وليس عند العيني لهذا القول وجود هنا وإنما ثبت هذه عنده قبل قوله المثلات الخ كما مرّ.

[1] Allah's saying: "Seest thou not how Allah sets forth a parable?- a goodly Word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens- It brings forth its fruit at all times, by the leave of its Lord. So Allah sets forth parables for men, in order that they may receive admonition." (24:25)

4698- Ibn Omar "Allah be pleased with both" narrated: While we were with The Messenger of Allah "Allah's blessing and peace be upon him" he said: "Tell me of a tree which resembles a Muslim man, whose leaves never fall and it never, and never, and never, and it gives its fruits every now and then." It came to my mind that such a tree must be the date palm, but because Abu'bakr and Omar did say nothing, I disliked to speak. So when they did not say anything, The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is the date-palm tree." When we got up (and left), I said to Omar: "O my father! By Allah, it came to my mind that it must be the date palm tree." Omar said: "What prevented you from speaking?" I replied: "I did not see you speaking, so I disliked to speak or say anything." Omar then said: "Had you said it, it would have been dearer to me than so-and-so."

[2] Allah's saying: "Allah will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong: Allah doeth what he willeth." (27)

4699- Al'bara Ibn Azib "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Muslim, when asked (about his deeds) in the grave, would testify that there is no God (to be worshipped) but Allah, and that Mohammad is The Messenger of Allah. This is the meaning of Allah's saying: "Allah will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong: Allah doeth what he willeth.""

[3] Allah's saying: "Hast thou not turned thy vision to those who have changed the favour of Allah. Into blasphemy and caused their people to descend to the house of perdition?" (28)

4700- Ibn Abbas "Allah be pleased with both" told, explaining Allah's saying: "Hast thou not turned thy vision to those who have changed the favour of Allah into blasphemy and caused their people to descend to the house of perdition?" "They were the unbelievers of Mecca."

قُدَّامِهِ. ﴿لَكُمْ تَبَعاً﴾ [٢١] وَاحِدُهَا تَابِعٌ، مِثْلُ غَيَبٍ وَغَائِبٍ. ﴿بِمُصْرِخِكُمْ﴾ [٢٢] اسْتَصْرَخَنِي اسْتَغَاثَنِي. ﴿يَسْتَصْرِخُهُ﴾ [القصص: ١٨] مِنَ الصُّرَاخِ. ﴿وَلاَ خِلاَلٌ﴾ [٣١] مَصْدَرُ خَالَلْتُهُ خِلاَلاً، وَيَجُوزُ ـ أَيضاً ـ جَمْعُ خُلَّةٍ وَخِلاَلٍ. ﴿اجْتُثَّتْ﴾ [٢٦] اسْتُؤْصِلَتْ.

١ ـ باب ﴿كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ * تُؤْتِي أُكُلَهَا كُلَّ حِينٍ﴾ [٢٤ ـ ٢٥]

٤٦٩٨ ـ حدّثني عُبَيدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «أَخْبِرُونِي بِشَجَرَةٍ تُشْبِهُ، أَوْ: كالرَّجُلِ المُسْلِمِ، لاَ يَتَحَاتُّ وَرَقُهَا، وَلاَ وَلاَ وَلاَ، تُؤْتِي أُكُلَهَا كُلَّ حِينٍ». قالَ ابْنُ عُمَرَ: فَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ لاَ يَتَكَلَّمانِ، فَكَرِهْتُ أَنْ أَتَكَلَّمَ، فَلَمَّا لَمْ يَقُولُوا شَيئاً، قالَ رَسُولُ اللَّهِ ﷺ: «هِيَ النَّخْلَةُ». فَلَمَّا قُمْنَا قُلتُ لِعُمَرَ: يَا أَبَتَاهُ، وَاللَّهِ لَقَدْ كانَ وَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، فَقَالَ: ما مَنَعَكَ أَنْ تَكَلَّمَ؟ قالَ: لَمْ أَرَكُمْ تَكَلَّمُونَ، فَكَرِهْتُ أَنْ أَتَكَلَّمَ أَوْ أَقُولَ شَيئاً، قالَ عمَرُ: لأَنْ تَكُونَ قُلتَهَا، أَحَبُّ إِلَيَّ مِنْ كَذَا وَكَذَا. [طرفه في: ٦١].

٢ ـ باب ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالقَوْلِ الثَّابِتِ﴾ [٢٧]

٤٦٩٩ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ قالَ: أَخْبَرَنِي عَلقَمَةُ بْنُ مَرْثَدٍ قالَ: سَمِعْتُ سَعْدَ ابْنَ عُبَيدَةَ، عَنِ البَرَاءِ بْنِ عازِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «المُسْلِمُ إِذَا سُئِلَ فِي القَبْرِ: يَشْهَدُ أَنْ لاَ إِلهَ إِلاَّ اللَّهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ. فَذلِكَ قَوْلُهُ: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالقَوْلِ الثَّابِتِ فِي الحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ﴾». [طرفه في: ١٣٦٩].

٣ ـ باب ﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْراً﴾ [٢٨]

أَلَمْ تَعْلَمْ؟ كَقَوْلِهِ: ﴿أَلَمْ تَرَ كَيفَ﴾ [٢٤]. ﴿أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا﴾ [البقرة: ٢٤٣]. ﴿البَوَارِ﴾ [٢٨] الهَلاَكُ، بَارَ يَبُورُ بَوراً ﴿قَوْماً بُوراً﴾ [الفرقان: ١٨]: هَالِكِينَ.

٤٧٠٠ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ: سَمِعَ ابْنَ عَبَّاسٍ: ﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْراً﴾ [٢٨]. قالَ: هُمْ كُفَّارُ أَهْلِ مَكَّةَ. [طرفه في: ٣٩٧٧].

سورة إبراهيم ـ قوله ـ قوله: (وأيامه) أي وقائعه التي وقعت على الأمم السالفة.

ـ وقوم غيب وغيَّاب وغيب محركة غائبون ا هـ قاموس.

٤٦٩٨ ـ قوله: (تشبه) أي الرجل المسلم وفي رواية شبه.

ـ قوله: لا يتحاتّ أي لا يتناثر.

ـ قوله: (يا أبتاه) بسكون الهاء مصححاً عليها في الفرع وأصله وفي غيرهما بضمها (شارح).

ـ أي يقال لهم شيع (عيني).

(15) The Sura of Al'hijr

[1] Allah's saying: "But any that gains a hearing by stealth, is pursued by a flaming fire, bright (to see)." (18)

4701- Abu'huraira "Allah be pleased with him" told, ascribing to The Prophet "Allah's blessing and peace be upon him" said "When Allah has ordained some affair in the Heaven, the angels beat with their wings in obedience to His statement, which sounds like a chain dragged over a rock. When terror is removed from their hearts, then they will say: "What is it that your Lord Commanded?" they will say: "That which is true and just; and He is the Most High, Most Great." (Sheba 23) Then those who gain a hearing by stealing (Devils) will hear Allah's Statement. Those who gain a hearing by stealing, stand one over the other (like this, according to Sufyan's description with his right hand's fingers which he placed one over the other). A flame may overtake and burn the eavesdropper before conveying the news to the one below him; or it may not overtake him till he has conveyed it to the one below him, who in his turn, conveys it to the one below him, and so on till they convey the news to the earth (or, according to Sufyan, until the news reaches the earth). Then the news is inspired to a sorcerer (or a priest) who would add a hundred lies to it. His prophecy will prove true (as far as the heavenly news is concerned). The people will say: "Didn't he tell us that on such-and-such a day, such-and-such a thing will happen? We have found that it was true. That is because of the true news heard from heaven."

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الحِجْرِ - ١٥

وَقال مُجاهِدٌ: ﴿صِراطٌ عَلَيَّ مُسْتَقِيمٌ﴾ [٤١] الحَقُّ يَرْجِعُ إِلَى اللَّهِ وَعَلَيهِ طَرِيقُهُ.

وَقَالَ ابْن عَبَّاسٍ: ﴿لَعَمْرُكَ﴾ [٧٢] لَعَيشُكَ. ﴿قَوْمٌ مُنْكَرُونَ﴾ [٦٢] أَنْكَرَهُمْ لُوطٌ.

وَقال غَيرُهُ: ﴿كِتابٌ مَعْلُومٌ﴾ [٤] أَجَلٌ. ﴿لَوْما تَأْتِينا﴾ [٧] هَلاَّ تَأْتِينا. ﴿شِيَعٌ﴾ [١٠] أُمَمٌ، وَلِلأَوْلِياءِ أَيضاً شِيَعٌ وَقال ابْنُ عَبَّاسٍ: ﴿يُهْرَعُونَ﴾ [هود: ٧٨] مُسْرِعِينَ ﴿لِلْمُتَوَسِّمِينَ﴾ [٧٥] لِلنَّاظِرِينَ. ﴿سُكِّرَتْ﴾ [١٥] غُشِّيَتْ. ﴿بُرُوجاً﴾ [١٦] مَنازِلَ لِلشَّمْسِ وَالقَمَرِ. ﴿لَوَاقِحَ﴾ [٢٢] مَلاقِحَ مُلْقِحَةً. ﴿حَمَإٍ﴾ [٢٦] جَماعَةُ حَمْأَةٍ، وَهُوَ الطِّينُ المُتَغَيِّرُ، وَالمَسْنُونُ المَصْبُوبُ. ﴿تَوْجَلْ﴾ [٥٣] تَخَفْ. ﴿دَابِرَ﴾ [٦٦] آخِرَ. لَبِإِمامٍ مُبِينٍ، الإِمَامُ كُلُّ ما ائْتَمَمْتَ وَاهْتَدَيتَ بِهِ. ﴿الصَّيحَةُ﴾ [٨٣] الهَلَكَةُ.

١ - باب ﴿إِلاَّ مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُبِينٌ﴾ [١٨]

٤٧٠١ - حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفيَانُ، عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيرَةَ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ، قال: «إِذَا قَضَى اللَّهُ الأَمْرَ فِي السَّمَاءِ، ضَرَبَتِ المَلائِكَةُ بِأَجْنِحَتِهَا خُضْعَاناً لِقَوْلِهِ كالسِّلْسِلَةِ عَلَى صَفوانٍ - قالَ عَلِيٌّ: وَقالَ غَيرُهُ: صَفوانٍ، يَنْفُذُهُمْ ذٰلِكَ - فَإِذَا فُزِّعَ عَنْ قُلُوبِهِمْ، قالُوا: ماذَا قال رَبُّكُمْ، قالُوا لِلَّذِي قالَ: الحَقَّ، وَهُوَ العَلِيُّ الكَبِيرُ. فَيَسْمَعُهَا مُسْتَرِقُو السَّمْعِ، وَمُسْتَرِقُو السَّمْعِ هٰكَذَا وَاحِدٌ فَوْقَ آخَرَ - وَوَصَفَ سُفيَانُ بِيَدِهِ وَفَرَّجَ بَينَ أَصَابِعِ يَدِهِ اليُمْنَى، نَصَبَهَا بَعْضَهَا فَوْقَ بَعْضٍ - فَرُبَّمَا أَدْرَكَ الشِّهَابُ المُسْتَمِعَ قَبْلَ أَنْ يَرْمِيَ بِهَا إِلَى صَاحِبِهِ فَيُحْرِقَهُ، وَرُبَّمَا لَمْ يُدْرِكْهُ حَتَّى يَرْمِيَ بِهَا إِلَى الَّذِي يَلِيهِ، إِلَى الَّذِي هُوَ أَسْفَلُ مِنْهُ، حَتَّى يُلْقُوهَا إِلَى الأَرْضِ - وَرُبَّمَا قالَ سُفيَانُ: حَتَّى تَنْتَهِيَ إِلَى الأَرْضِ - فَتُلْقَى عَلَى فَمِ السَّاحِرِ، فَيَكْذِبُ مَعَهَا

سورة الحجر- قوله: (وللأولياء أيضاً شيع) أي يقال لهم: شيع (عيني).

- قوله: لواقح الخ. فسر اللواقح بقوله: ملاقح ثم أشار بأنه جمع ملقحة (عيني)

- قوله: حمأ الخ قال القالي الحمأ الطين المتغير مقصور مهموز وهو جمع حمأة كما يقال: قصبة وقصب وقد تسكن الميم للضرورة في الضرورة أفاده السيد مرتضى عند قول المجد الحمأة (بفتح فسكون) الطين الأسود المنتن كالحمأ محركة ا هـ مصحح.

٤٧٠١ - قوله: (خضعاناً) أي خاضعين، وقوله: (كالسلسلة) أي كصوتها.

- وقوله: (ينفذهم ذلك) أي نفذ الله القول إليهم.

- (فإذا فزّع) أي أزيل الخوف ا هـ شارح.

- قوله: بها أي بالكلمة.

- قوله: فيحرقه بالنصب عطفاً على السابق ولأبي ذر بالرفع.

[2] Allah's saying: "The Companions of the Rocky Tract also rejected the messengers." (80)

4702- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to his companions who passed (with him while returning from the battle of Tabuk) by Al'hijr: "Do not enter upon these people who are being tortured, but in a weeping state, for fear that a similar calamity to theirs might befall you."

[3] Allah's saying: "And we have bestowed upon thee the seven oft repeated (verses) and the grand Qur'an." (87)

4703- Abu'sa'eed Ibn Al'mu'alla "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" passed by me While I was praying in the Mosque. He called me but I did not respond to him. After I had finished the prayer I went to him and he said: "What did prevent you from responding to me when I called you?" I replied: "O Allah's Apostle! I was praying." He said: "Didn't Allah say: "O ye who believe! Give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to whom ye shall (all) be gathered." (Spoils of War "Al'anfal" 24) He then said to me: "I will teach you a Sura which is the greatest Sura in the Qur'an, before I leave the Mosque." When he intended to leave (the Mosque), I reminded him (of that which he said to me). He said: "Praise be to Allah, the Lord of the worlds, which is known as the seven oft repeated Verses, and the Grand Qur'an which has been given to me."

مِئَةَ كَذْبَةٍ، فَيَصْدُقُ فَيَقُولُونَ: أَلَمْ يُخْبِرْنَا يَوْمَ كَذَا وَكَذَا، يَكُونُ كَذَا وَكَذَا، فَوَجَدْنَاهُ حَقّاً لِلْكَلِمَةِ الَّتِي سُمِعَتْ مِنَ السَّمَاءِ».

حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ: حَدَّثَنَا عَمْرٌو، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيرَةَ: «إِذَا قَضى اللَّهُ الأَمْرَ» وَزَادَ: «الكاهِنِ».

وحدّثنا سُفيَانُ فَقَالَ: قالَ عَمْرٌو: سَمِعْتُ عِكْرِمَةَ: حَدَّثَنَا أَبُو هُرَيرَةَ قالَ: «إِذَا قَضى اللَّهُ الأَمْرَ، وَقالَ: عَلَى فَمِ السَّاحِرِ». قُلتُ لِسُفيَانَ: قالَ: سَمِعْتُ عِكْرِمَةَ قالَ: سَمِعْتُ أَبَا هُرَيرَةَ؟ قالَ: نَعَمْ. قُلتُ لِسُفيَانَ: إِنَّ إِنْسَاناً رَوَى عَنْكَ: عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيرَةَ، وَيَرْفَعُهُ: أَنَّهُ قَرَأَ ﴿فُرِّغَ﴾ [سبأ: ٢٣]. قالَ سُفيَانُ: هَكَذَا قَرَأَ عَمْرٌو، فَلا أَدْرِي: سَمِعَهُ هَكَذَا أَمْ لاَ، قالَ سُفيَان: وَهْيَ قِرَاءَتُنَا.

٢ ـ باب ﴿وَلَقَدْ كَذَّبَ أَصْحَابُ الحِجْرِ المُرْسَلِينَ﴾ [٨٠]

٤٧٠٢ ـ حدّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا مَعْنٌ قالَ: حَدَّثَنِي مالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ لأَصْحَابِ الحِجْرِ: «لاَ تَدْخُلُوا عَلَى هؤُلاَءِ القَوْمِ إِلاَّ أَنْ تَكُونُوا بَاكِينَ، فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلاَ تَدْخُلُوا عَلَيهِمْ، أَنْ يُصِيبَكُمْ مِثْلُ ما أَصَابَهُمْ». [طرفه في: ٤٣٣].

٣ ـ باب ﴿وَلَقَدْ آتَيْنَاكَ سَبْعاً مِنَ المَثَانِي وَالقُرْآنَ العَظِيمَ﴾ [٨٧]

٤٧٠٣ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيبِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي سَعِيدِ بْنِ المُعَلَّى قالَ: مَرَّ بِي النَّبِيُّ ﷺ وَأَنَا أُصَلِّي، فَدَعَانِي فَلَمْ آتِهِ حَتَّى صَلَّيتُ، ثُمَّ أَتَيتُ فَقَالَ: «ما مَنَعَكَ أَنْ تَأْتِيَ»؟ فَقُلتُ: كُنْتُ أُصَلِّي، فَقَالَ: «أَلَمْ يَقُلِ اللَّهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ﴾ [الأنفال: ٢٤]. ثُمَّ قالَ: «أَلاَ أُعَلِّمُكَ أَعْظَمَ سُورَةٍ فِي القُرْآنِ قَبْلَ أَنْ أَخْرُجَ مِنَ المَسْجِدِ». فَذَهَبَ النَّبِيُّ ﷺ لِيَخْرُجَ مِنَ المَسْجِدِ فَذَكَّرْتُهُ، فَقَالَ: «﴿الحَمْدُ لِلَّهِ رَبِّ العَالَمِينَ﴾. هِيَ السَّبْعُ المَثَانِي، وَالقُرْآنُ العَظِيمُ الَّذِي أُوتِيتُهُ». [طرفه في: ٤٤٧٤].

٤٧٠٤ ـ حدّثنا آدَمُ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ: حَدَّثَنَا سَعِيدٌ المَقْبُرِيُّ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ

= ـ قوله: فيصدق ولأبي ذرّ فيصدّق مبنياً للمفعول الساحر في كذباته ا هـ (شارح).

ـ قوله: وزاد أي على قوله: فم الساحر (والكاهن) وسقط لغير أبي ذر الواو من قوله: والكاهن ا هـ شارح.

ـ قوله: أنه قرأ فرغ بالراء والغين كما في العيني والشارح وإن ضبطه أولاً بالزاي والعين كما هو القراءة المشهورة إلا أنه صرح ثانياً كونه بالراء والغين ا هـ مصححه.

٤٧٠٢ ـ قوله: (لأصحاب الحجر) أي لأصحابه عليه الصلاة والسلام الذين قدموا الحجر وهو وادي ثمود بين المدينة والشام لما مرّوا به معه في غزوة تبوك.

4704- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The mother of The Qur'an is (The Sura of) the seven oft repeated verses, and the grand Qur'an."

[4] Allah's saying: "(So also on such) as have made Qur'an into shreds (as they please)." (91)

4705- Ibn Abbas "Allah be pleased with both" told, commenting on Allah's saying: "(So also on such) as have made Qur'an into shreds (as they please)" (91): "They were the people of scripture, who made it into parts, in some of which they believed, and in some of which they disbelieved."

4706- Ibn Abbas "Allah be pleased with both" told, explaining Allah's saying: "(Of just such wrath) as we sent down on those who divided (scripture into arbitrary parts)": "As for those, who believed in some of the scripture, and disbelieved in some of it, they are The Jews and The Christians."

[5] Allah's saying: "And serve thy Lord until there come unto thee the hour that is certain." (99)

Salim said: "It (the hour that is certain) is death."

(16) The Sura of The Bees (An'nahl)

Allah Almighty said: "Say, the Holy Spirit has brought the revelation from thy Lord in truth, in order to strengthen those who believe, and as a guide and glad tidings to Muslims." (102)

The Holy Spirit is Gabriel.

عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «أُمُّ القُرْآنِ هِيَ السَّبْعُ المَثَانِي وَالقُرْآنُ العَظِيمُ».

٤ ـ بابٌ قَوْلُهُ: ﴿الَّذِينَ جَعَلُوا القُرْآنَ عِضِينَ﴾ [٩١]

﴿المُقْتَسِمِينَ﴾ [٩٠] الَّذِينَ حَلَفُوا، وَمِنْهُ: ﴿لاَ أُقْسِمُ﴾ [البلد: ١] أَيْ أُقْسِمُ، وَتُقْرَأُ ﴿لأُقْسِمُ﴾ ﴿قاسَمَهُمَا﴾ [الأعراف: ٢١] حَلَفَ لَهُمَا وَلَمْ يَحْلِفَا لَهُ. وَقالَ مُجَاهِدٌ: ﴿تَقَاسَمُوا﴾ [النمل: ٤٩] تَحَالَفُوا.

٤٧٠٥ ـ حدّثني يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿الَّذِينَ جَعَلُوا القُرْآنَ عِضِينَ﴾ [٩١]، قالَ هُمْ أَهْلُ الكِتَابِ، جَزَّؤُوهُ أَجْزَاءً، فَآمَنُوا بِبَعْضِهِ وَكَفَرُوا بِبَعْضِهِ. [طرفه في: ٣٩٤٥].

٤٧٠٦ ـ حدّثني عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنِ الأَعْمَشِ، عَنْ أَبِي ظَبْيَانَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿كَمَا أَنْزَلْنَا عَلَى المُقْتَسِمِينَ﴾ [٩٠]. قالَ: آمَنُوا بِبَعْضٍ، وَكَفَرُوا بِبَعْضٍ، اليَهُودُ وَالنَّصَارَى.
[طرفه في: ٣٩٤٥].

٥ ـ باب ﴿وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ اليَقِينُ﴾ [٩٩]

قالَ سَالِمٌ: المَوْتُ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ النَّحْلِ ـ ١٦

﴿رُوحُ القُدُسِ﴾ [١٠٢] جِبْرِيلُ. ﴿نَزَلَ بِهِ الرُّوحُ الأَمِينُ﴾ [الشعراء: ١٩٣]. ﴿فِي ضَيْقٍ﴾ [١٢٧] يُقَالُ: أَمْرٌ ضَيْقٌ وَضَيِّقٌ، مِثْلُ هَيْنٍ وَهَيِّنٍ، وَلَيْنٍ وَلَيِّنٍ، وَمَيْتٍ وَمَيِّتٍ. قالَ ابْنُ عَبَّاسٍ ﴿تَتَفَيَّأُ ظِلاَلُهُ﴾ [٤٨] تَتَهَيَّأُ ﴿سُبُلَ رَبِّكِ ذُلُلاً﴾ [٦٩] لاَ يَتَوَعَّرُ عَلَيْهَا مَكَانٌ سَلَكَتْهُ.

وَقالَ ابْنُ عَبَّاسٍ: ﴿فِي تَقَلُّبِهِمْ﴾ [٤٦]. اخْتِلاَفِهِمْ. وَقالَ مُجَاهِدٌ: ﴿تَمِيدَ﴾ [١٥] تَكَفَّأُ. ﴿مُفْرَطُونَ﴾ [٦٢] مَنْسِيُّونَ. وَقالَ غَيْرُهُ: ﴿فَإِذَا قَرَأْتَ القُرْآنَ فَاسْتَعِذْ بِاللَّهِ﴾ [٩٨]. هذا مُقَدَّمٌ وَمُؤَخَّرٌ، وَذلِكَ أَنَّ الاسْتِعَاذَةَ قَبْلَ القِرَاءَةِ، وَمَعْنَاهَا: الاعْتِصَامُ بِاللَّهِ. ﴿قَصْدُ السَّبِيلِ﴾ [٩] البَيَانُ، الدِّفْءُ: ما اسْتَدْفَأْتَ. ﴿تُرِيحُونَ﴾ [٦] بِالعَشِيِّ، وَ ﴿تَسْرَحُونَ﴾ [٦]، بِالغَدَاةِ، ﴿بِشِقِّ﴾ [٧]

باب ٤ ـ قوله: ومنه أي من معنى المقتسمين (شارح).

سورة النحل ـ قوله: سقطت البسملة لغير أبي ذرّ (شارح).

ـ قوله: من وله الرجل وفي بعض النسخ المضبوطة: من ولد الرجل بالموصول والصلة بدل الجار والمجرور.

[1] Allah's saying: "It is Allah who creates you and takes your souls at death; and of you there are some who are sent back to a feeble age, so that they know nothing after having known (much): for Allah is All-Knowing, all powerful." (70)

4707- Anas "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to invoke as such: "O Allah! I seek refuge with you from miserliness, laziness; from old geriatric age, the punishment in the grave; from the affliction of The Charlatan (Ad'dajjal); and from the afflictions of life and death."

4708- Ibn Mas'ood "Allah be pleased with him" narrated: The Suras of Banu'israel (The Night Journey "Al'isra"), The Cave, and Mary are among my first old property.

(17) The Sura of The Night Journey (Al'isra)

[1] Allah Almighty said: "And we gave (clear) warning to the Children of Israel in the Book, that twice would they do mischief on the earth and be elated with mighty arrogance (and twice would they be punished)." (4)

He said also: "Thy Lord hath decreed that ye worship none but him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour." (23)

Allah said: "He said, seest thou? this is the one whom thou hast honoured above me if thou wilt but respite me to the day of judgment, I will surely bring his descendants under my sway all but a few." (62)

يَغْنِي المَشَقَّةَ. ﴿عَلَى تَخَوُّفٍ﴾ [٤٧] تَنَقُّصٍ ﴿الأَنْعَامِ لَعِبْرَةً﴾ [٦٦]، وَهْيَ تُؤَنَّثُ وَتُذَكَّرُ، وَكَذلِكَ: النَّعَمُ. لِلأَنْعَامِ جَمَاعَةُ النَّعَمِ ﴿سَرَابِيلَ﴾ قُمُصٌ ﴿تَقِيكُمُ الحَرَّ﴾، وَسَرَابِيلَ تَقِيكُمْ بَأْسَكُمْ﴾ [٨١] فَإِنَّهَا الدُّرُوعُ. ﴿دَخَلاً بَيْنَكُمْ﴾ [٩٢ ـ ٩٤] كُلُّ شَيْءٍ لَمْ يَصِحَّ فَهُوَ دَخَلٌ.

قالَ ابْنُ عَبَّاسٍ: ﴿حَفَدَةً﴾ [٧٢] مَنْ وَلَدَ الرَّجُلَ. السَّكَرُ: ما حُرِّمَ مِنْ ثَمَرَتِهَا، وَالرِّزْقُ الحَسَنُ ماأَحَلَّ اللَّهُ. وَقالَ ابْنُ عُيَيْنَةَ، عَنْ صَدَقَةَ: ﴿أَنْكاثاً﴾ [٩٢] هِيَ خَرْقَاءُ، كانَتْ إِذَا أَبْرَمَتْ غَزْلَهَا نَقَضَتْهُ.

وَقالَ ابْنُ مَسْعُودٍ الأُمَّةُ مُعَلِّمُ الخَيْرِ، وَالقَانِتُ المُطِيعُ.

١ ـ باب ﴿وَمِنكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ العُمُرِ﴾ [٧٠]

٤٧٠٧ ـ حدّثنا مُوسى بْنِ إِسْمَاعِيلَ: حَدَّثَنَا هَارُونُ بْنُ مُوسى، أَبُو عَبْدِ اللَّهِ الأَعْوَرُ، عَنْ شُعَيْبٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يَدْعُو: «أَعُوذُ بِكَ مِنَ البُخْلِ وَالكَسَلِ، وَأَرْذَلِ العُمُرِ، وَعَذَابِ القَبْرِ، وَفِتْنَةِ الدَّجَّالِ، وَفِتْنَةِ المَحْيَا وَالمَمَاتِ». [طرفه في: ٢٨٢٣]

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ

سُورَةُ بَنِي إِسْرَائِيلَ: [الإِسْرَاءِ] ـ ١٧

آدم: حدّثنا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ قالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنِ يَزِيدَ قالَ: سَمِعْتُ ابْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قالَ: فِي بَنِي إِسْرَائِيلَ وَالكَهْفِ وَمَرْيَمَ: إِنَّهُنَّ مِنَ العِتَاقِ الأُوَلِ، وَهُنَّ مِنْ تِلَادِي. قالَ ابْنُ عَبَّاسٍ: ﴿فَسَيُنْغِضُونَ﴾ [٥١] يَهُزُّونَ، وَقالَ غَيْرُهُ: نَغَضَتْ سِنُّكَ أَي تَحَرَّكَتْ.

[الحديث ٤٧٠٨ ـ طرفاه في: ٤٧٣٩، ٤٩٩٤]

١ ـ باب ﴿وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ﴾ [٤]

أَخْبَرْنَاهُمْ أَنَّهُمْ سَيُفْسِدُونَ، وَالقَضَاءُ عَلَى وُجُوهٍ: ﴿وَقَضَى رَبُّكَ﴾ [٢٣] أَمَرَ رَبُّكَ. وَمِنْهُ: الحُكْمُ: ﴿إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ﴾ [يونس: ٩٣]، وَمِنْهُ: الخَلْقُ: ﴿فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ﴾ [فصلت: ١٢]، ﴿نَفِيراً﴾ [٦] مَنْ يَنْفِرُ مَعَهُ. ﴿وَلِيُتَبِّرُوا﴾ يُدَمِّرُوا ﴿مَا عَلَوْا﴾ [٧]. ﴿حَصِيراً﴾ [٨] مَحْبِساً، مَحْصَراً، ﴿حَقَّ﴾ [١٦] وَجَبَ. ﴿مَيْسُوراً﴾ [٢٨] لَيِّناً. ﴿خِطْأً﴾ [٣١] إِثْماً، وَهُوَ اسْمٌ مِنْ خَطِئْتَ، وَالخَطَأُ ـ مَفْتُوحٌ ـ مَصْدَرُهُ مِنَ الإِثْمِ، خَطِئْتُ بِمَعْنَى أَخْطَأْتُ ﴿تَخْرِقَ﴾ [٣٧]

سورة بني إسرائيل باب ١ ـ قوله: (ينفر) بكسر الفاء وضمها أفاده الشارح.

ـ قوله: (والرجل بفتح الراء وسكون الجيم يريد قوله تعالى: ﴿واجلب عليهم بخيلك ورجلك﴾ كذا في الشارح والتلاوة ورجلك بكسر الجيم

[2] Allah's saying: "Glory to (Allah) who did take his servant for a journey by night from the sacred Mosque to the farthest Mosque, whose precincts we did bless, in order that we might show him some of our Signs: for he is the one who heareth and seeth (all things)." (1)

4709- Abu'huraira "Allah be pleased with him" narrated: On The Night Journey of The Prophet to Jerusalem, he was given two cups: one of milk and the other of wine. He looked at both of them and then took the milk, which he drank. Gabriel said: "Praise be to Allah. You have been guided to what is natural (true Religion of Islam); and had you taken the wine, your followers would have gone astray.""

4710- Jaber "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When the people of Quraish did not. believe me (regarding the story of my Night Journey), I stood up in The Hijr and Allah displayed Jerusalem in front of me. Then I began describing it to them while I was looking at it."

[3] Allah's saying: "We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation." (70)

He also said: "And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a station of praise and Glory! Say: O my Lord let my entry be by the gate of truth and honour, and likewise my exit by the gate of truth and honour; and grant me from thy presence an authority to aid (me). And say: truth has (now) arrived, and falsehood perished: for falsehood is (by its nature) bound to perish." (79:81)

Allah Almighty said too: "And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: but squander not (your wealth) in the manner of a spendthrift. Verily spendthrifts are brothers of the evil ones; and the evil one is to his Lord (himself) ungrateful. And even if thou hast to turn away from them pursuit of the mercy from thy Lord which thou dost expect, yet speak to them a word of easy kindness." (26:28)

تَقَطَّعَ. ﴿وَإِذْ هُمْ نَجْوَى﴾ [٤٧] مَصْدَرٌ مِنْ نَاجَيْتُ، فَوَصَفَهُمْ بِهَا، وَالمَعْنَى: يَتَنَاجَوْنَ. ﴿رُفَاتاً﴾ [٤٩، ٩٨] حُطاماً. ﴿وَاسْتَفْزِزْ﴾ [٦٤] اسْتَخِفَّ. ﴿بِخَيْلِكَ﴾ [٦٤] الفُرْسَانِ، وَالرَّجْلُ: الرَّجَّالَةُ، وَاحِدُهَا رَاجِلٌ، مِثْلُ صَاحِبٍ وَصَحْبٍ، وَتَاجِرٍ وَتَجْرٍ. ﴿حَاصِباً﴾ [٦٨] الرِّيحُ العَاصِفُ، وَالحَاصِبُ أَيْضاً: مَا تَرْمِي بِهِ الرِّيحُ، وَمِنْهُ: ﴿حَصَبُ جَهَنَّمَ﴾ [الأنبياء: ٩٨]، يُرْمَى بِهِ فِي جَهَنَّمَ، وَهُوَ حَصَبُهَا، وَيُقَالُ: حَصَبَ فِي الأَرْضِ: ذَهَبَ، وَالحَصَبُ: مُشْتَقٌّ مِنَ الحَصْبَاءِ وَالحِجَارَةِ. ﴿تَارَةً﴾ [٦٩] مَرَّةً، وَجَمَاعَتُهُ تِيَرَةٌ وَتَارَاتٌ. ﴿لَأَحْتَنِكَنَّ﴾ [٦٢] لَأَسْتَأْصِلَنَّهُمْ، يُقَالُ: احْتَنَكَ فُلَانٌ مَا عِنْدَ فُلَانٍ مِنْ عِلْمٍ اسْتَقْصَاهُ. ﴿طَائِرَهُ﴾ [١٣] حَظُّهُ. قَالَ ابْنُ عَبَّاسٍ: كُلُّ سُلْطَانٍ فِي القُرْآنِ فَهُوَ حُجَّةٌ. ﴿وَلِيٌّ مِنَ الذُّلِّ﴾ [١١١] لَمْ يُحَالِفْ أَحَداً.

٢ ـ باب قَوْلِهِ: ﴿أَسْرَى بِعَبْدِهِ لَيْلاً مِنَ المَسْجِدِ الحَرَامِ﴾ [١]

٤٧٠٩ ـ حدّثنا عبدانُ: حَدَّثَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ (ح). وحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنْبَسَةُ: حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ: قَالَ ابْنُ المُسَيَّبِ: قَالَ أَبُو هُرَيْرَةَ: أُتِيَ رَسُولُ اللَّهِ ﷺ لَيْلَةَ أُسْرِيَ بِهِ بِإِيلِيَاءَ بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ، فَنَظَرَ إِلَيْهِمَا، فَأَخَذَ اللَّبَنَ، قَالَ جِبْرِيلُ: الحَمْدُ لِلَّهِ الَّذِي هَدَاكَ لِلْفِطْرَةِ، لَوْ أَخَذْتَ الخَمْرَ غَوَتْ أُمَّتُكَ.

[طرفه في: ٣٣٩٤].

٤٧١٠ ـ حدّثنا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: قَالَ أَبُو سَلَمَةَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَمَّا كَذَّبَنِي قُرَيْشٌ، قُمْتُ فِي الحِجْرِ، فَجَلَّى اللَّهُ لِي بَيْتَ المَقْدِسِ، فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ، وَأَنَا أَنْظُرُ إِلَيْهِ».

زَادَ يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ: «لَمَّا كَذَّبَنِي قُرَيْشٌ، حِينَ أُسْرِيَ بِي إِلَى بَيْتِ المَقْدِسِ». نَحْوَهُ. ﴿قَاصِفاً﴾ [٦٩] رِيحٌ تَقْصِفُ كُلَّ شَيْءٍ.

[طرفه في: ٣٨٨٦].

٣ ـ باب ﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ﴾ [٧٠]

كَرَّمْنَا وَأَكْرَمْنَا وَاحِدٌ. ﴿ضِعْفَ الحَيَاةِ﴾ [٧٥] عَذَابَ الحَيَاةِ وَعَذَابَ المَمَاتِ. ﴿خِلَافَكَ﴾ [٧٦] وَخَلْفَكَ سَوَاءٌ. ﴿وَنَأَى﴾ [٨٣] تَبَاعَدَ. ﴿شَاكِلَتِهِ﴾ [٨٤] نَاحِيَتِهِ، وَهِيَ مِنْ شَكْلِهِ. ﴿صَرَّفْنَا﴾ [٤١] وَجَّهْنَا. ﴿قَبِيلاً﴾ [٩٢] مُعَايَنَةً وَمُقَابَلَةً، وَقِيلَ: القَابِلَةُ لِأَنَّهَا مُقَابِلَتُهَا، وَتَقْبَلُ وَلَدَهَا. ﴿خَشْيَةَ الإِنْفَاقِ﴾ [١٠٠]، أَنْفَقَ الرَّجُلُ أَمْلَقَ، وَنَفِقَ الشَّيْءُ ذَهَبَ. ﴿قَتُوراً﴾ [١٠٠] مُقَتِّراً.

٤٧١٠ ـ قوله: (إيلياء) بيت المقدس.

باب ٣ ـ الإملاق: الفاقة ا هـ.

[4] Allah's saying: "When We decide to destroy a population, We (first) send a definite order to those among them who are given the good things of this life and yet transgress; so that the word is proved true against them: then We destroy them utterly." (16)

4711- Abdullah "Allah be pleased with him" narrated: During the Pre-Islamic period of ignorance, if any tribe increased in number, we used to say: "The children of so-and-so became prominent."

[5] Allah's saying: "O ye that are sprung from those whom we carried (in the ark) with Noah verily he was a devotee most grateful." (3)

4712- Abu'huraira "Allah be pleased with him" reported: Some (cooked) meat was brought to Allah's Apostle "Allah's blessing and peace be upon him" and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said: "I will be the chief of all the people on the Day of Judgement. Do you know the reason for it? Allah will gather all the human beings of early generations as well as late generations on one plain so that the announcer will be able to make them all hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer such distress and trouble to the extent that they will not be able to bear or stand.

Then the people will say: "Don't you see what state you have reached? Won't you look for someone who can intercede for you with your Lord?" Some people will say to some others: "Go to Adam." So they will go to Adam and say to him: "You are the father of mankind; Allah created you with His Own Hand, and breathed into you of His Spirit; and ordered the angels to prostrate before you; so (please) intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?" Adam will say: "Today my Lord has become angry as He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself! Go to someone else; go to Noah."

So they will go to Noah and say (to him): "O Noah! You are the first Messenger sent by Allah to the people of the earth, and Allah has named you a thankful slave; please intercede for us with your Lord. Don't you see in what state we are?" He will say: "Today my Lord has become angry as He has never become before, nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Abraham."

﴿لِلأَذْقانِ﴾ [١٠٧، ١٠٩] مجتمعَ اللَّحْيين، وَالوَاحِدُ ذَقَن.

وقال مُجاهِدٌ: ﴿مَوفوراً﴾ [٦٣] وافِراً، ﴿تبيعاً﴾ [٦٩] ثائراً، وَقالَ ابْنُ عبَّاسٍ: نصيراً. ﴿خَبَتْ﴾ [٩٧] طَفِئَتْ. وَقالَ ابنُ عبَّاسٍ: ﴿لا تُبَذِّرْ﴾ [٢٦] لا تُنْفِقْ في البَاطِلِ. ﴿ابْتِغَاءَ رَحْمَةٍ﴾ [٢٨] رزقٍ. ﴿مَثْبوراً﴾ [١٠٢] ملعُوناً. ﴿لاَ تَقْفُ﴾ [٣٦] لا تَقُل. ﴿فَجَاسُوا﴾ تَيَمَّمُوا. يُزجي الفُلكَ: يُجْري الفُلكَ ﴿يَخِرُّونَ لِلأَذْقانِ﴾ [١٠٧ ـ ١٠٩] لِلوُجوه.

٤ ـ باب قَوْلِهِ: ﴿وَإِذَا أَرَدْنا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنا مُتْرَفِيهَا﴾ الآيَةَ [١٦]

٤٧١١ ـ حدثنا عَليُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفْيانُ: أَخبَرَنا مَنصُورٌ، عَنْ أَبي وائِلٍ، عَنْ عَبْدِ اللَّهِ قال: كُنَّا نَقُولُ لِلحَيِّ إِذا كَثُرُوا في الجاهِلِيَّةِ: أَمِرَ بَنُو فُلانٍ. حدثنا الحُمَيدِيُّ: حَدَّثَنا سُفيانُ وَقالَ: أَمِرَ.

٥ ـ باب ﴿ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كانَ عَبْداً شَكُوراً﴾ [٣]

٤٧١٢ ـ حدثنا مُحمَّدُ بْنُ مُقاتِلٍ: أَخبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا أَبُو حَيَّانَ التَّيمِيُّ، عَنْ أَبي زُرْعَةَ ابْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قال: أُتِيَ رَسُولُ اللَّهِ ﷺ بِلَحْمٍ، فَرُفِعَ إِليهِ الذِّراعُ، وَكانَتْ تُعجِبُهُ، فَنَهَسَ مِنها نَهْسَةً ثُمَّ قال: «أَنا سَيِّدُ النَّاسِ يَوْمَ القِيامَةِ، وَهَلْ تَدْرُونَ مِمَّ ذلِكَ؟ يَجمَعُ اللَّهُ النَّاسَ الأَوَّلِينَ وَالآخِرينَ في صَعِيدٍ وَاحِدٍ، يُسمِعُهُمُ الدَّاعي وَيَنْفُذُهُمُ البَصَرُ، وَتَدْنُو الشَّمسُ، فَيَبلُغُ النَّاسَ مِنَ الغَمِّ وَالكَرْبِ ما لا يُطِيقُونَ وَلا يَحتَمِلُونَ، فَيَقُولُ النَّاسُ: أَلا تَرَوْنَ ما قَدْ بَلَغَكُمْ، أَلا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: عَلَيكُمْ بِآدَمَ، فَيَأْتُونَ آدَمَ عَلَيهِ السَّلامُ فَيَقُولُونَ لَهُ: أَنْتَ أَبُو البَشَرِ، خَلَقَكَ اللَّهُ بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ المَلائِكَةَ فَسَجَدُوا لَكَ، اشْفَعْ لَنا إِلَى رَبِّكَ، أَلا تَرَى إِلَى ما نَحْنُ فِيهِ، أَلا تَرَى إِلَى ما قَدْ بَلَغَنا؟ فَيَقُولُ آدَمُ: إِنَّ رَبِّي قَدْ غَضِبَ اليَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ نَهاني عَنِ الشَّجَرَةِ فَعَصَيتُهُ، نَفسِي نَفسِي نَفسِي، اذْهَبُوا إِلَى غَيرِي، اذْهَبُوا إِلَى نُوحٍ. فَيَأْتُونَ نُوحاً فَيَقُولُونَ: يا نُوحُ، إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الأَرْضِ، وَقَدْ سَمَّاكَ اللَّهُ عَبْداً شَكُوراً، اشْفَعْ لَنا إِلَى رَبِّكَ، أَلا تَرَى إِلَى ما نَحْنُ فِيهِ؟ فَيَقُولُ: إِنَّ رَبِّي عَزَّ وَجَلَّ قَدْ غَضِبَ اليَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ كانَتْ لِي دَعْوَةٌ دَعَوْتُها عَلَى قَوْمِي، نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى إِبْراهِيمَ. فَيَأْتُونَ إِبْراهِيمَ فَيَقُولُونَ: يا إِبْراهِيمُ،

ـ قوله: (اللحيين) بفتح اللام وقد تكسر (شارح).

ـ قوله: ثائراً أي طالباً للثأر منتقماً.

٤٧١٢ ـ قوله: (فرفع إليه الذراع) صوابه فرفعت كما في الشارح

ـ قوله: (فنهس) أي أخذ منها بأطراف أسنانه ولأبي ذر فنهش منها نهشة بالمعجمة أي بأضراسه أو بجميع أسنانه (شارح).

ـ قوله: (يجمع الناس) وفي رواية يجمع الله الناس اهـ (شارح).

They will go to Abraham and say: "O Abraham! You are Allah's Apostle and His blossom friend from among the people of the earth; so please intercede for us with your Lord. Don't you see in what state we are?" He will say to them: "My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies (in the world). Myself! Myself! Myself! Go to someone else; go to Moses."

The people will then go to Moses and say: "O Moses! You are Allah's Apostle and Allah gave you superiority above the others with this message and with His direct Talk to you; (please) intercede for us with your Lord. Don't you see in what state we are?" Moses will say: "My Lord has today become angry as He has never become before, nor will become thereafter. I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to Jesus."

So they will go to Jesus and say: "O Jesus! You are Allah's Apostle and His Word, which He sent to Mary, and a superior soul created by Him, and you talked to the people while still young in the cradle. (Please) intercede for us with your Lord. Don't you see in what state we are?" Jesus will say: "My Lord has today become angry as He has never become before nor will ever become thereafter." Jesus will not mention any sin, but will say: "Myself! Myself! Myself! Go to someone else; go to Mohammad."

So they will come to me and say: "O Mohammad! You are Allah's Apostle and the last of The Prophets, and Allah forgave your early and late sins. (Please) intercede for us with your Lord. Don't you see in what state we are?""

The Prophet "Allah's blessing and peace be upon him" added: "Then I will go beneath Allah's Throne and fall in prostration before my Lord. Then Allah will guide me to such praises and glorification to Him as He has never guided anybody else before me. Then it will be said: "O Mohammad Raise your head. Ask, and you will be granted. Intercede and it (your intercession) will be accepted." So I will raise my head and Say: "My followers, O my Lord! My followers, O my Lord!" It will be said: "O Mohammad! Let those of your followers who have no accounts, enter through such a gate of the gates of Paradise as lies on the right; and they will share the other gates with the people."" The Prophet "Allah's blessing and peace be upon him" further said:: "By he, in Whose Hand my soul is, the distance between every two gate-posts of Paradise is as long as the distance between Mecca and Himyar (or Busra of Sham)."

[6] Allah's saying: "and we gave to David (the gift of) the psalms." (55)

4713- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The recitation of Psalms was made so light and easy for David that he used to have his ridding animal be saddled while he would finish the recitation before its being saddled."

[7] Allah's saying: "Say: call on those besides him whom ye fancy: they have neither the power to remove your troubles from you nor to change them." (56)

4714- Abdullah "Allah be pleased with him" narrated, explaining Allah's saying: "Those whom they call upon do desire (for themselves) means of access to their Lord, even those who are nearest: they hope for his mercy and fear his wrath: for the wrath of thy Lord is something to take heed of" (57): "They were human beings who used to worship Jinns. Those Jinns embraced Islam while the human beings who worshipped them stuck to their religion." (Al'a'mash added: "Those whom they call upon do desire (for themselves) means of access to their Lord." (57)

أَنتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الأَرْضِ، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلا تَرَى إِلَى ما نَحْنُ فِيهِ؟ فَيَقُولُ لَهُمْ: إِنَّ رَبِّي قَدْ غَضِبَ اليَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ كُنْتُ كَذَبْتُ ـ ثَلاثَ كَذِبَاتٍ ـ فَذَكَرَهُنَّ أَبو حَيَّانَ في الحَدِيثِ ـ نَفسِي نَفسِي نَفسِي، اذْهَبُوا إِلَى غَيرِي، اذْهَبُوا إِلَى مُوسى. فَيَأْتُونَ مُوسى فَيَقُولُونَ: يا مُوسى، أَنْتَ رَسُولُ اللَّهِ، فَضَّلَكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلامِهِ عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّك، أَلا تَرَى إِلَى ما نَحْنُ فِيهِ؟ فَيَقُول: إِنَّ رَبِّي قَدْ غَضِبَ اليَوْمَ غَضَباً لَمْ يَغضَبْ قَبلَه مِثْلَه، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ قَتَلْتُ نَفساً لَمْ أُومَرْ بِقَتْلِهَا، نَفسِي نَفسِي نَفسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى عِيسى. فَيَأْتُونَ عِيسى فَيَقُولُونَ: يا عِيسى، أَنْتَ رَسُولُ اللَّهِ، وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَكَلَّمْتَ النَّاسَ في المَهْدِ صَبِيّاً، اشْفَعْ لَنَا أَلا تَرَى إِلَى ما نَحْنُ فيه؟ فَيَقُولُ عِيسى: إِنَّ رَبِّي قَدْ غَضِبَ اليَوْمَ غَضَباً لَمْ يَغْضَبْ قَبلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ ـ وَلَمْ يَذْكُرْ ذَنْباً ـ نَفسِي نَفسِي نَفسِي، اذْهَبُوا إِلَى غَيرِي، اذْهَبُوا إِلَى مُحَمَّدٍ ﷺ. فَيَأْتُونَ مُحمداً ﷺ فَيَقُولُونَ: يا مُحَمَّدُ أَنْتَ رَسُولُ اللهِ، وَخاتِمُ الأَنْبِيَاءِ، وَقَدْ غَفَرَ اللَّهُ لَكَ ما تَقدَّمَ مِنْ ذَنْبِكَ وَما تَأَخَّرَ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلا تَرَى إِلَى ما نَحْنُ فِيهِ؟ فَأَنْطَلِقُ فَآتِي تَحْتَ العَرْشِ، فَأَقَعُ سَاجِداً لِرَبِّي عَزَّ وَجَلّ، ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيهِ شَيئاً لَمْ يَفتَحْهُ عَلَى أَحَدٍ قَبْلِي، ثُمَّ يُقَالُ: يَا مُحَمَّدُ ارْفَعْ رَأْسَك، سَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ، فَأَرْفَعُ رَأْسِي فَأَقُولُ: أُمَّتِي يَا رَبِّ، أُمَّتِي يا رَبِّ، فَيُقَالُ: يا مُحَمَّدُ أَدْخِلْ مِنْ أُمَّتِكَ مَنْ لاَ حِسَابَ عَلَيهِمْ مِنَ البَابِ الأَيْمَنِ مِنْ أَبْوَابِ الجَنَّةِ، وَهُمْ شُرَكَاءُ النَّاسِ فِيما سِوَى ذلِكَ مِنَ الأَبْوَابِ، ثُمَّ قالَ: وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ ما بَيْنَ المِصْرَاعَيْنِ مِنْ مَصَارِيعِ الجَنَّةِ، كَمَا بَيْنَ مَكَّةَ وَحِمْيَرَ، أَوْ: كَمَا بَيْنَ مَكَّةَ وَبُصْرَى».

[طرفه في: ٣٣٤٠]

٦ ـ باب قوله: ﴿وَآتَيْنَا دَاوُدَ زَبُوراً﴾ [٥٥]

٤٧١٣ ـ حدّثني إِسْحاقُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «خُفِّفَ عَلَى دَاوُدَ القِرَاءَةُ، فَكَانَ يَأْمُرُ بِدَابَّتِهِ لِتُسْرَجَ، فَكَانَ يَقْرَأُ قَبْلَ أَنْ يَفْرُغَ ـ يَعْنِي ـ القُرْآنَ». [طرفه في: ٢٠٧٣]

٧ ـ باب ﴿قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلا تَحْوِيلاً﴾ [٥٦]

٤٧١٤ ـ حدّثني عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيى: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي سُلَيْمَانُ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ: ﴿إِلَى رَبِّهِمُ الوَسِيلَةَ﴾ [٥٧]. قالَ: كانَ نَاسٌ مِنَ الإِنْسِ يَعْبُدُونَ نَاساً مِنَ الجِنِّ، فَأَسْلَمَ الجِنُّ وَتَمَسَّكَ هؤُلاءِ بِدِينِهِمْ. زَادَ الأَشْجَعِيُّ: عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ: ﴿قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ﴾. [الحديث ٤٧١٤ ـ طرفه في: ٤٧١٥]

٤٧١٣ ـ قوله: (قبل أن يفرغ) أي الذي يسرج من الإسراج كما في الشارح والإسراج شدّ الدابة بالسرج

[8] Allah's saying: "Those whom they call upon do desire (for themselves) means of access to their Lord, even those who are nearest: they hope for his mercy and fear his wrath: for the wrath of thy Lord is something to take heed of." (57)

4715- Abdullah "Allah be pleased with him" narrated, explaining this verse: "Those whom they call upon do desire (for themselves) means of access to their Lord, even those who are nearest: they hope for his mercy and fear his wrath: for the wrath of thy Lord is something to take heed of." (57): "They were some Jinns worshipped (by many human beings). But later, those Jinns embraced Islam."

[9] Allah's saying: "Behold we told thee that thy Lord doth encompass mankind round about: we granted the vision which we showed thee, but as a trial for men, as also the cursed tree (mentioned) in the Qur'an: we put terror (and warning) into them, but it only increases their inordinate transgression." (60)

4716- Ibn Abbas "Allah be pleased with both" narrated, concerning the meaning of Allah's saying: "Behold we told thee that thy Lord doth encompass mankind round about: we granted the vision which we showed thee, but as a trial for men, as also the cursed tree (mentioned) in the Qur'an: we put terror (and warning) into them, but it only increases their inordinate transgression" (60): "It was a true eye- vision which The Prophet "Allah's blessing and peace be upon him" had really seen with his eyes during his Night Journey in which he was made to ascend to the heavens. As for The Cursed Tree mentioned in The Qur'an, it is the tree of Zaqqum."

[10] Allah's saying: "Establish regular prayers- at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony." (78)

4717- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The congregational prayer is twenty-five times greater than the prayer of a man alone. In the Morning prayer, the angels of the night and the angels of the day gather (to witness the prayer)." Abu'huraira added: Recite, if you wish, Allah's saying: "Establish regular prayers- at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony."

[11] Allah's saying: "And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a station of praise and Glory!" (79)

4718- Abdullah Ibn Omar "Allah be pleased with both" narrated: On the Day of Judgement the people will fall on their knees and every nation will follow their Prophet and they will say: "O so-and-so! Intercede (for us with Allah), "till (the right of) intercession is given to The Prophet "Allah's blessing and peace be upon him" (Mohammad). That is the day when Allah will raise him into a station of praise and glory.

4719- Jaber Ibn Abdullah "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "he, who says after listening the Adhan: "O Allah! Lord of this perfect call (by not ascribing partners to You) and of the regular prayer which is going to be established, give Mohammad the means of access to you (to have the right of intercession) and celebrity, and resurrect him to the station of praise and glory that You promised him (in Paradise)", then my intercession will be allowed for him on the Day of Judgement."

٨ ـ باب قَوْلِهِ: ﴿أُولئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمِ الْوَسِيلَةَ﴾ [٥٧] الآيَةَ

٤٧١٥ ـ حدثنا بِشْرُ بنُ خالِدٍ: أخبرنا محمدُ بنُ جعفرٍ، عن شُعبةَ، عن سُليمانَ، عن إبْراهيمَ، عن أبي مَعْمرٍ، عن عبدِ اللهِ رَضِيَ اللهُ عنهُ: في هذهِ الآيةِ: ﴿الذينَ يَدْعُونَ يَبتَغُونَ إلى رَبِّهِمُ الوَسِيلَةَ﴾. قالَ: ناسٌ منَ الجِنِّ يُعْبَدُونَ فَأَسْلَمُوا. [طرفه في: ٤٧١٤].

٩ ـ باب ﴿وَما جَعَلنَا الرُّؤْيَا الَّتي أَرَيناكَ إِلاَّ فِتْنَةً لِلنَّاسِ﴾ [٦٠]

٤٧١٦ ـ حدثنا عَلِيُّ بنُ عبدِ اللهِ: حدَّثنا سُفيانُ، عن عَمرٍو، عن عِكْرِمَةَ، عنِ ابنِ عبَّاسٍ رَضِيَ اللهُ عنهُ: ﴿وَما جعَلنا الرُّؤيا الَّتي أرَيناكَ إلاَّ فِتنَةً لِلنَّاسِ﴾. قالَ: هِيَ رُؤْيَا عَيْنٍ، أُرِيَها رَسُولُ اللهِ ﷺ لَيلَةَ أُسْرِيَ بِهِ. ﴿وَالشَّجرَةَ المَلعُونَةَ﴾ [٦٠] شَجَرَةُ الزَّقُّومِ [طرفه في: ٣٨٨٨].

١٠ ـ باب قَوْلِهِ: ﴿إِنَّ قُرْآنَ الفَجْرِ كانَ مَشْهُوداً﴾ [٧٨]

قال مُجاهِدٌ: صَلاةَ الفَجْرِ.

٤٧١٧ ـ حدثني عبدُ اللهِ بنُ مُحمدٍ: حدَّثَنا عبدُ الرَّزَّاقِ: أخبرَنا مَعمَرٌ، عنِ الزُّهْرِيِّ، عن أبي سَلمَةَ وابنِ المُسيَّبِ، عن أبي هُريرَةَ رَضِيَ اللهُ عنهُ، عنِ النَّبيِّ ﷺ قالَ: «فَضلُ صَلاةِ الجَميعِ على صَلاةِ الواحِدِ خَمسٌ وعِشرُونَ درَجةً، وتَجتَمِعُ مَلائكَةُ اللَّيلِ ومَلائكَةُ النَّهارِ في صَلاةِ الصُّبحِ». يَقُولُ أبو هُرَيرةَ: اقرَؤوا إنْ شِئتُمْ: ﴿وقُرآنَ الفَجرِ إنَّ قُرآنَ الفَجرِ كانَ مَشهُوداً﴾. [طرفه في: ١٧٦].

١١ ـ باب ﴿عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقاماً مَحْمُوداً﴾ [٧٩]

٤٧١٨ ـ حدثني إسماعِيلُ بنُ أبانَ: حدَّثَنا أبُو الأحْوصِ، عن آدمَ بنِ عَلِيٍّ قالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عنهُما يَقُولُ: إنَّ النَّاسَ يَصِيرُونَ يَومَ القِيامَةِ جُثاً، كُلُّ أُمَّةٍ تَتبَعُ نَبِيَّها يَقُولُونَ يا فُلانُ: اشفَعْ، حَتَّى تَنتَهِيَ الشَّفاعَةُ إلَى النَّبيِّ ﷺ، فذلِكَ يَوْمَ يَبْعَثُهُ اللهُ المَقامَ المَحْمُودَ. [طرفه في: ١٤٧٥].

٤٧١٩ ـ حدثنا عَلِيُّ بنُ عَيَّاشٍ: حدَّثَنا شُعَيبُ بنُ أبي حَمزَةَ، عن مُحمَّدِ بنِ المُنْكَدِرِ، عن جابِرِ بنِ عبدِ اللهِ رَضِيَ اللهُ عنهُما: أنَّ رسُولَ اللهِ ﷺ قالَ: «مَن قالَ حينَ يَسمَعُ النِّداءَ: اللَّهُمَّ رَبَّ هذهِ الدَّعوَةِ التَّامَّةِ، والصَّلاةِ القائِمَةِ، آتِ مُحَمَّداً الوَسِيلَةَ والفَضِيلَةَ، وابْعَثْهُ مَقاماً مَحْمُوداً الَّذي وعَدتَهُ، حلَّتْ لَهُ شَفاعَتِي يومَ القِيامَةِ». رَواهُ حَمزَةُ بنُ عبدِ اللهِ، عن أبيهِ، عنِ النَّبيِّ ﷺ. [طرفه في: ٦١٤].

٤٧١٥ ـ قوله: قال ناس وفي نسخة العينيِّ زيادة كان بعد قال.

ـ قوله: يعبدون بضم أوله وفتح ثالثه مبنياً للمفعول ا هـ (شارح).

٤٧١٨ ـ قوله: (جثاً) أي جماعات.

[12] Allah's saying: "And say: truth has (now) arrived, and falsehood perished: for falsehood is (by its nature) bound to perish." (81)

4720- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" entered Mecca and (at that time) there were three hundred-and-sixty idols around the Ka'ba. He started stabbing the idols with a stick he had in his hand as reciting: " truth has (now) arrived, and falsehood perished: for falsehood is (by its nature) bound to perish." (The Night Journey "Al'isra" 81) (He also recited): "Say: The Truth has arrived, and Falsehood neither creates anything new, nor restores anything." (Sheba 49)

[13] Allah's saying: "They ask thee concerning the spirit (of inspiration). Say: the spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (Ô men)." (85)

4721- Abdullah Ibn Mas'ood "Allah be pleased with him" told: While I was going with The Prophet "Allah's blessing and peace be upon him" through the ruins of Medina and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: "Ask him (The Prophet) about the spirit." Some of them said: "What is your need (to ask him this question)?" others said that they should not ask him that question as he might give a reply, which would displease them. But some of them insisted on asking, and so one of them stood up and asked: "O Abul'qasim! What is the spirit?" The Prophet "Allah's blessing and peace be upon him" remained quiet. I thought he was being inspired Divinely. So I stayed till that state of The Prophet "Allah's blessing and peace be upon him" (while being inspired) was over. The Prophet "Allah's blessing and peace be upon him" then said: " They ask thee concerning the spirit (of inspiration). Say: the spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men)" (The Night Journey "Al'isra" 85)

[14] Allah's saying: "Neither speak thy prayer aloud, nor speak it in a low tone, but seek a middle course between." (110)

4722- Ibn Abbas "Allah be pleased with both" was reported to have told: This verse was revealed just as The Prophet "Allah's blessing and peace be upon him" was hidden from disbelievers in Mecca. The more The Prophet "Allah's blessing and peace be upon him" prayed with his companions, the more he raised his voice as reciting The Holy Qur'an. The more the unbelievers heard it (The Holy Qur'an), the more they abused The Holy Qur'an, who sent it down, and who came with it. In this way, Allah said to him: "Neither speak thy prayer aloud (by reciting the Holy Qur'an loudly lest the pagans might abuse it), nor speak it in a low tone, (so that it might be unheard by your companions) but seek a middle course between." (Al'isra 110)

4723- A'isha "Allah be pleased with her" narrated: "This (verse mentioned above) was sent down in connection with one's invocation (to Allah)."

١٢ ـ باب ﴿وَقُل جاءَ الحَقُّ وَزَهَقَ الباطِلُ إِنَّ الباطِلَ كانَ زَهُوقاً﴾ [٨١]

يَزْهَقُ: يَهْلِكُ.

٤٧٢٠ ـ حدّثنا الحُمَيديُّ: حَدَّثَنَا سُفيَانُ، عَنِ ابنِ أَبي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ ابنِ أَبي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنهُ قالَ: دَخَلَ النَّبيُّ ﷺ مَكَّةَ، وَحَوْلَ البيتِ سِتُّونَ وَثَلاثُ مِئَةِ نُصُبٍ، فَجَعَلَ يَطْعَنُهَا بِعُودٍ في يَدِهِ وَيَقُولُ: ﴿جاءَ الحَقُّ وَزَهَقَ الباطِلُ إِنَّ الباطِلَ كانَ زَهُوقاً﴾. ﴿جاءَ الحَقُّ وَما يُبْدِىءُ الباطِلُ وَما يُعِيدُ﴾. [سبأ: ٤٩].

[طرفه في: ٢٤٧٨].

١٣ ـ باب ﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ﴾ [٨٥]

٤٧٢١ ـ حدّثنا عُمَرُ بْنُ حَفصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ قالَ: حَدَّثَني إِبْرَاهِيمُ، عَنْ عَلقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُ قالَ: بَينَا أَنا مَعَ النَّبِيِّ ﷺ في حَرْثٍ، وَهْوَ مُتَّكِىءٌ عَلَى عَسِيبٍ، إِذْ مَرَّ اليَهُودُ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ؟ فَقَالَ: ما رَابَكُمْ إِلَيهِ؟ وَقالَ بَعْضُهُمْ: لا يَسْتَقْبِلُكُمْ بِشَيءٍ تَكْرَهُونَهُ، فَقَالُوا: سَلُوهُ، فَسأَلُوهُ عَنِ الرُّوحِ، فَأَمْسَكَ النَّبِيُّ ﷺ فَلَمْ يَرُدَّ عَلَيهِمْ شَيئاً، فَعَلِمْتُ أَنَّهُ يُوحى إِلَيهِ، فَقُمْتُ مَقَامِي، فَلَمَّا نَزَلَ الوَحْيُ قالَ: ﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَما أُوتِيتُمْ مِنَ العِلمِ إِلاَّ قَلِيلاً﴾. [طرفه في: ١٢٥].

١٤ ـ باب ﴿وَلا تَجْهَرْ بِصَلاتِكَ وَلا تُخافِتْ بِهَا﴾ [١١٠]

٤٧٢٢ ـ حدّثنا يعقُوبُ بْنُ إِبْراهِيم: حَدَّثَنَا هُشَيمٌ: حَدَّثَنَا أَبو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما: في قَوْلِهِ تَعالى: ﴿وَلا تَجْهَرْ بِصَلاتِكَ وَلا تُخافِتْ بِهَا﴾. قالَ: نَزَلَتْ وَرَسُولُ اللَّهِ ﷺ مُخْتَفٍ بِمَكَّةَ، كانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالقُرْآنِ، فَإِذَا سَمِعَ المُشْرِكُونَ سَبُّوا القُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جاءَ بِهِ، فَقَالَ اللَّهُ تَعالَى لِنَبِيِّهِ ﷺ: ﴿وَلا تَجْهَرْ بِصَلاتِكَ﴾، أَي بِقِرَاءَتِكَ، فَيَسْمَعَ المُشْرِكُونَ فَيَسُبُّوا القُرْآنَ ﴿وَلا تُخافِتْ بِهَا﴾ عَنْ أَصْحَابِكَ فَلا تُسْمِعُهُمْ ﴿وَابْتَغِ بَينَ ذلِكَ سَبِيلاً﴾.

[الحديث ٤٧٢٢ ـ أطرافه في: ٧٤٩٠، ٧٥٢٥، ٧٥٤٧].

٤٧٢٣ ـ حدّثني طَلْقُ بْنُ غَنَّامٍ: حَدَّثَنَا زَائِدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: أُنْزِلَ ذلِكَ في الدُّعاءِ. [الحديث ٤٧٢٣ ـ طرفاه في: ٦٣٢٧، ٧٥٢٦].

٤٧٢١ ـ قوله: (على عسيب) أي على عصا من جريد النخل.

ـ قوله: (ما رابكم إليه) كذا بصيغة الفعل الماضي من الريب في رواية الأكثرين وفي رواية ما رأبكم بهمزة وضم الباء من الرأب وهو الإصلاح وقيل: الصواب ما أربكم بفتح الهمزة والراء أي ما حاجتكم قال ابن حجر، وهذا واضح المعنى لو ساعدته الرواية أفاده الشارح.

ـ قوله: لا يستقبلكم بالرفع على الاستئناف ويجوز الجزم على النهي ا هـ (شارح).

(18) The Sura of The Cave (Al'kahf)

Allah Almighty said: "Or dost thou reflect that the companions of the cave and of the inscription were wonders among our Signs?" (9)

He said also: "We gave strength to their hearts: behold, they stood up and said; our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than him: if we did, we should indeed have uttered an enormity." (14)

Allah said too: "And recite (and teach) what has been revealed to thee of the Book of thy Lord: none can change his words, and none wilt thou find as a refuge other than him." (27)

He further said: "(Abundant) was the produce this man had: he said to his companion, in the course of a mutual argument: "More wealth have I than you, and more honour and power in (my following of) men." (34)

Allah said: "(Unbelievers) whose eyes had been under a veil from remembrance of me, and who had been unable even to hear." (101)

[1] Allah's saying: "We have explained in detail in this Qur'an, for the benefit of mankind, every kind of similitude: but man is, in, most things, contentious." (54)

4724- Husain Ibn Ali narrated from his father Ali "Allah be pleased with both" that The Prophet "Allah's blessing and peace be upon him" had come to him and Fatima (one night) and said to them: "Would not you (stand up to) perform the (night) prayer?"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ الكَهْفِ ـ ١٨

وقال مُجاهِدٌ: ﴿تقرضهم﴾ [١٧] تتركهم. ﴿وكان له ثُمُرٌ﴾ [٣٤] ذهبٌ وفضةٌ، وقال غيرُه: جماعَةُ الثَّمر. ﴿باخِعٌ﴾ [٦] مُهلِكٌ. ﴿أسفاً﴾ [٦] ندماً. ﴿الكهفِ﴾ [٩] الفتحُ في الجبَل. ﴿والرَّقيم﴾ [٩] الكتابُ ﴿مَرْقُومٌ﴾ [المطففين ٢٠] مَكتوبٌ، منَ الرَّقْم. ﴿رَبطنا على قُلوبهِم﴾ [١٤] ألهمْناهم صَبْراً. ﴿لولا أن رَبطنا على قلبها﴾ [القصص: ١٠]، ﴿شططا﴾ [١٤] إفراطاً. ﴿الوَصيد﴾ [١٨] الفِناءُ، جمْعُهُ: وَصائدُ ووُصُدٌ. ويُقالُ الوَصيدُ البابُ. ﴿مُؤصَدةٌ﴾ [البلد: ٢٠] مُطبَقةٌ، آصَدَ البابَ وأوْصَد. ﴿بَعَثْناهُمْ﴾ [١٩] أحْيَيناهُمْ. ﴿أزكى﴾ [١٩] أكثَرُ، وَيُقَالُ: أحَلُ، وَيُقالُ: أكْثَرُ ريعاً. قالَ ابنُ عَبَّاس: ﴿أُكُلَهَا وَلَمْ تَظْلِمْ﴾ [٣٣] لَمْ تَنْقُصْ.

وقالَ سَعيدٌ، عن ابنِ عبَّاس: ﴿الرَّقيمِ﴾ اللَّوحُ من رَصاص، كتبَ عاملُهُم أسماءَهُمْ، ثمَّ طرَحَهُ في خزانَتِه، فضَرَبَ اللهُ على آذانِهِمْ فَنامُوا.

وقالَ غيرُهُ: وأَلَتْ تَئِلُ تَنْجُو، وَقالَ مُجاهِدٌ: ﴿مَوْئِلاً﴾ [٥٨] مَحْرِزاً. ﴿لا يَسْتَطيعُونَ سَمْعاً﴾ [١٠١] لا يَعْقِلُونَ.

١ ـ باب ﴿وكانَ الإنسانُ أكثرَ شيءٍ جَدَلاً﴾ [٥٤]

٤٧٢٤ ـ حدَّثنا عليُّ بنُ عبدِ الله: حدَّثَنا يعقوبُ بنُ إبراهيمَ بنِ سعد: حدَّثنا أبي، عن صالح، عَنِ ابنِ شِهَابٍ قالَ: أخبرَني عَليُّ بنُ حُسَينٍ: أنَّ حُسَينَ بنَ عَلِيٍّ أخبَرَهُ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: أنَّ رَسُولَ اللَّهِ ﷺ طرقَه وفاطمةَ، قال: «ألا تُصَلِّيانِ».

[طرفه في: ١١٢٧].

﴿رَجْماً بالغَيبِ﴾ [٢٢] لَمْ يَسْتَبِنْ. ﴿فُرُطاً﴾ [٢٨] نَدَماً. ﴿سُرادِقُها﴾ [٢٩] مِثْلُ السُّرادِقِ، وَالحُجرَةِ الَّتِي تُطِيفُ بِالفَساطِيطِ. ﴿يُحَاوِرُهُ﴾ [٣٤ ـ ٣٧] مِنَ المُحَاوَرَةِ. ﴿لَكِنَّا هُوَ اللَّهُ رَبِّي﴾ [٣٨] أي لكنْ أنا هُوَ اللَّهُ رَبِّي، ثُمَّ حَذَفَ الألفَ وَأدْغَمَ إحدى النُّونَينِ في الأُخْرَى. ﴿زَلَقاً﴾ [٤٠] لا يَثْبُتُ فيه قَدَمٌ ﴿هُنالِكَ الوَلايَةُ﴾ [٤٤] مَصْدَرُ الوَلِيِّ. ﴿عُقْباً﴾ [٤٤] عاقِبَةٌ وعُقْبَى وَعُقْبَةٌ واحِدٌ، وَهِيَ الآخِرَةُ. ﴿قِبَلاً﴾ [٥٥] وَ﴿قُبُلاً﴾، وَقَبَلاً: اسْتِئْنَافاً. ﴿لِيُدْحِضُوا﴾ [٥٦]

سورة الكهف ـ قوله: (ثمر) التلاوة ثمر بفتحتين ا هـ.

ـ قوله (أكلها) أي أزكى أكبها وأطيب أكلها والمعاني المذكورة متقاربة في المعنى كذا في العينيّ.

٤٧٢٤ ـ قوله: (طرقه وفاطمة) أي أتاهما ليلاً.

ـ قوله: (تطيف) أي تحيط والفساطيط جمع فسطاط وهي الخيمة العظيمة والسرادق الذي يمد فوق صحن الدار ويطيف به ا هـ من الشارح.

[2] Allah's saying: "Behold, Moses said to his attendant, I will not give up until I reach the junction of the two seas or (until) I spend years and years in travel." (60)

4725- Sa'eed Ibn Jubair narrated: I said to Ibn Abbas: "Nawfal Al'bakali claims that Moses, the companion of Al'khadir was not Moses (The Prophet) of the children of Israel, but another Moses." Ibn Abbas said: "Allah's enemy (Nawfal) was a liar. Obai Ibn Ka'b told us that The Prophet "Allah's blessing and peace be upon him" said: "Once Moses stood up and addressed Banu'israel. He was asked who was the most learned man amongst the people. He said: I'm." Allah blamed him since he did not attribute the absolute knowledge to Him (Allah). For this reason, Allah said to him: "Yes, at the junction of the two seas there is a Slave of Mine who is more learned than you." Moses said: "O my Lord! How can I meet him?"

Allah said: "Take a fish and put it in a large basket and you will find him at the place where you will lose the fish." Moses took a fish, put it in a basket, and proceeded along with his (servant) boy, Yusha Ibn Noon, till they reached the rock where they laid their heads (and slept). Moses slept, and the fish, moving out of the basket, fell into the sea. It took its way into the sea (straight) as in a tunnel. Allah stopped the flow of water over the fish and it became like an arch. When they got up, his companion forgot to tell him of what the fish had done. They travelled the rest of the night, and the next day Moses said to his boy (servant): "Give us our food, for indeed, we have suffered much fatigue in this journey of ours." Moses did not feel tired till he crossed that place which Allah had ordered him to seek after. His boy (servant) said to him: "Do you know that when we were sitting beside that rock, I forgot the fish, and none but Satan made me forget to tell (you) about it; and it took its course into the sea in an amazing way." So it was a path for the fish and an astonishment for them. Moses said: "That was what we were seeking after." So, both of them retraced their footsteps till they reached the rock.

There they saw a man Lying covered with a garment. Moses greeted him and he replied saying: "How do people greet each other in your land?" Moses said: "I am Moses." The man asked: "Moses of Banu'israel?" Moses said: "Yes, I have come to you so that you may teach me from what Allah has taught you." He said: "But you will not be able to keep patient with me. O Moses! I have some of the Knowledge of Allah which Allah has taught me, and which you do not know, while you have some of the Knowledge of Allah which Allah has taught you and which I do not know." Moses said: "thou wilt find me, if Allah so will, (truly) patient: nor shall I disobey thee in aught." Al'khadir said: "if then thou wouldst follow me, ask me no questions about anything until I myself speak to thee concerning it."

So, both of them set out walking along the sea-shore, where a boat passed by them whose crew they asked to take them on board. The crew recognized Al'khadir and so they took them on board without fare. Then suddenly Al'khadir took an adze and plucked a plank. Moses did not notice it till he had plucked a plank with the adze.

لِيُزِيلوا، الدَّحْض الزَّلَق.

٢ باب ﴿وَإِذْ قالَ مُوسى لِفَتاهُ لا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ البَحْرَيْنِ أَوْ أَمْضِيَ حُقُباً﴾ [٦٠]، زَماناً

وَجَمْعُهُ أَحْقابٌ.

٤٧٢٥ ـ حدثنا الحُمَيْديُّ: حَدَّثَنا سُفيانُ: حَدَّثَنا عَمرُو بْنُ دِينار قال: أَخْبَرَني سَعيدُ بْنُ جُبَير قال: قُلتُ لابْنِ عَبَّاس إنَّ نَوْفاً البِكالِيَّ يَزْعُمُ أَنَّ مُوسى صاحِبَ الخَضِرِ لَيسَ هُوَ مُوسى صاحِبَ بَنِي إِسْرائيلَ، فَقالَ ابْنُ عَبَّاس: كَذَبَ عَدُوُّ اللَّهِ حَدَّثَني أُبَيُّ بْنُ كَعْب أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُول: «إن مُوسى قامَ خطيباً في بَنِي إِسْرائيل، فسُئِل: أيُّ النَّاسِ أَعْلَمُ؟ فقال: أنا، فَعَتَبَ اللَّهُ عليه، إذ لَمْ يَرُدَّ العلمَ إليه، فأوحى اللَّهُ إليهِ، إن لي عبداً بمجمع البَحْرَين هو أعلَمُ منك، قال مُوسى: يا رَبِّ فكيفَ لي به؟ قال: تَأْخُذُ مَعَكَ حُوتاً فتجعَلُهُ في مِكْتَلٍ، فحيثُما فقدتَ الحوتَ فهُوَ ثَمَّ، وَأَخَذَ حُوتاً فَجَعَلَهُ في مِكْتَلٍ، ثُمَّ انْطَلَقَ وَانْطَلَقَ مَعَهُ بِفَتاهُ يُوشَعَ بْنِ نُونٍ، حتّى إذا أَتَيا الصَّخْرَةَ وَضَعا رُؤُسَهُما فناما، واضطَرَبَ الحُوتُ في المِكتَل فَخَرَجَ مِنْهُ فَسَقَطَ في البَحْرِ، فَاتَّخَذَ سَبِيلَهُ في البَحْرِ سَرَباً، وَأَمْسَكَ اللَّهُ عَنِ الحُوتِ جِرْيَةَ الماءِ فَصارَ عَلَيهِ مِثْلَ الطَّاقِ، فَلما اسْتَيقَظَ نَسِيَ صاحِبُهُ أَنْ يُخْبِرَهُ بالحوت، فانطلَقا بَقيَّةَ يَومِهِما وَلَيلَتَهُما، حتى إذا كانَ مِنَ الغَدِ قالَ مُوسى لِفَتاهُ: آتِنا غَداءَنا، لَقَدْ لَقِينا مِنْ سَفَرِنا هذا نَصَباً، قال: وَلَمْ يَجِدْ مُوسى النَّصَبَ حَتّى جاوَزَ المَكانَ الَّذي أَمَرَ اللَّهُ بِهِ، فَقالَ لَهُ فَتاهُ: أَرَأَيْتَ إِذْ أَوَيْنا إِلَى الصَّخْرَةِ، فَإِنِّي نَسِيتُ الحُوتَ، وَما أَنْسانِيهِ إِلاّ الشَّيْطانُ أَنْ أَذْكُرَهُ، وَاتَّخَذَ سَبِيلَهُ في البَحْرِ عَجَباً، قال: فَكانَ لِلحُوتِ سَرَباً، وَلِمُوسى وَلِفَتاهُ عَجَباً، فَقالَ مُوسى: ذلِكَ ما كُنَّا نَبْغي، فَارْتَدَّا عَلى آثارِهِما قَصَصاً، قال: رَجَعا يَقُصّانِ آثارَهُما حَتَّى انْتَهَيا إِلَى الصَّخْرَةِ، فَإِذا رَجُلٌ مُسَجَّىً ثَوْباً، فَسَلَّمَ عَلَيهِ مُوسى، فَقالَ الخَضِرُ: وَأَنَّى بِأَرْضِكَ السَّلامُ؟! قالَ: أَنا مُوسى، قالَ: مُوسى بَنِي إِسْرائِيلَ؟ قالَ: نَعَمْ، أَتَيْتُكَ لِتُعَلِّمَنِي مِمَّا عُلِّمْتَ رَشَداً، قالَ: إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً، يا مُوسى إِنِّي عَلى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَنِيهِ لا تَعْلَمُهُ أَنْتَ، وَأَنْتَ عَلى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَكَ اللَّهُ لا أَعْلَمُهُ، فَقالَ مُوسى: سَتَجِدُنِي إِنْ شاءَ اللَّهُ صابِراً وَلا أَعْصِي لَكَ أَمْراً، فَقالَ لَهُ الخَضِرُ: فَإِنِ اتَّبَعْتَنِي فَلا تَسْأَلْنِي عَنْ شَيْءٍ، حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْراً، فَانْطَلَقا يَمْشِيانِ عَلى ساحِلِ البَحْرِ، فَمَرَّتْ سَفِينَةٌ فَكَلَّمُوهُمْ أَنْ يَحْمِلُوهُمْ، فَعَرَفُوا الخَضِرَ فَحَمَلُوهُ بِغَيْرِ نَوْلٍ، فَلَمَّا رَكِبا في السَّفِينَةِ، لَمْ يَفْجَأْ إِلاّ وَالخَضِرُ قَدْ قَلَعَ

٤٧٢٥ ـ قوله (البكالي) بكسر الموحدة وتخفيف الكاف وتشدد ولأبي ذر بفتح الموحدة (شارح).

ـ (المكتل): الزنبيل الكبير ويجمع على مكاتل.

ـ قوله (وانطلق معه بفتاه) ولأبي ذر معه فتاه (شارح).

ـ قوله (نبغي) التلاوة نبغ بكسر السين وإسقاط الياء وكذا قوله سبحانه على أن تعلمن.

ـ قوله (رشداً) وقراءتنا رشداً بضم الراء وسكون الشين.

Moses said to him: "What have you done? They took us on board with no fare; yet you have intentionally made a hole in their boat so as to drown its passengers. Verily, you have done a strange thing." Al'khadir replied: "did I not tell thee that thou canst have no patience with me?" Moses said: "rebuke me not for forgetting, nor grieve me by raising difficulties in my case." So the first excuse of Moses was that he had forgotten. When they were on board the boat, a sparrow came, stood on the edge of the boat and dipped its beak once into the sea. Al'khadir said to Moses: "O Moses! My knowledge and your knowledge have not decreased Allah's Knowledge except as much as this sparrow has decreased the water of the sea with its beak."

After they had come out of the boat, and walked across the coast, they passed by a boy playing with other boys. Al'khadir took hold of the boy's head and plucked it with his hand. Moses said to him: " hast thou slain an innocent person who had slain none? truly a foul (unheard of) thing hast thou done." He answered: did I not tell thee that thou canst have no patience with me? (Moses) said: if ever I ask thee about anything after this, keep me not in thy company: then wouldst thou have received (full) excuse from my side. Then they proceeded: until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a wall on the point of falling down, but he set it up straight. (Moses) said: "Those are the inhabitants of a town who did neither give us food, nor entertain us; and now you set up their wall straight. If thou hadst wished, surely thou couldst have exacted some recompense for it." Al'khadir said: " this is the parting between me and thee: now will I tell thee the interpretation of (those things) over which thou wast unable to hold patience. As for the boat, it belonged to certain men in dire want: they plied on the water: I but wished to render it unserviceable, for there was after them a certain king who seized on every boat by force. As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah and man). So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection. As for the wall, it belonged to two youths, orphans, in the town; there was, beneath it, a buried treasure, to which they were entitled; their father had been a righteous man: so thy Lord desired that they should attain their age of full strength and get out their treasure a mercy (and favour) from thy Lord. I did it not of my own accord. Such is the interpretation of (those things) over which thou wast unable to hold patience."" The Prophet "Allah's blessing and peace be upon him" added: "We wished that Moses could have remained patient so that Allah might have told us more about their story."

Ibn Abbas "Allah be pleased with both" said: "(Regarding the boat) there was a (tyrant) king who would seize by force every boat having no defect. (as regards to the boy whom Al'khadir killed) he was a pagan though his parents were good believers."

4726- Ibn Juraij narrated: Ya'li Ibn Muslim and Amr Ibn Dinar and some others narrated the tradition of Sa'eed Ibn Jubair.

Sa'eed told: While we were at the house of Ibn Abbas, Ibn Abbas said: "Ask me (whatever question you want)." I said: "O Abu'abbas! May Allah let me be sacrificed for you! There is a storyteller at Kufa called Nawf, who claims that he (Al'khadir's companion) is not Moses of children of Israel." As for Amr, he said to me: "Ibn Abbas said: "The enemy of Allah (meaning Nawf) was liar." But Ya'li told me that Ibn Abbas said: Obai Ibn Ka'b said: The Messenger of Allah "Allah's blessing and peace be upon him" said: Once Moses, Allah's Prophet, preached to the people till their eyes shed tears and their hearts became tender, whereupon he finished his sermon. Then a man came to Moses and asked: "O Allah's Messenger! Is there anyone on the earth who is more learned than you?" Moses replied: "No." So Allah blamed him (Moses), for he did not ascribe the absolute knowledge to Allah. It was said: "Yes, (there is a slave of ours who knows more than you)." Moses said: "O my Lord! Where is he?" Allah said: "At the junction of the two seas." Moses said: "O my Lord! Tell me of a sign whereby I can recognize the place."" Amr told me: Allah said: "That place will be where the

لَوحاً مِنْ أَلواحِ السَّفِينةِ بالقَدُومِ، فَقَالَ لَهُ مُوسى: قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ عَمَدْتَ إِلَى سَفِينَتِهِمْ فَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا، لَقَدْ جِئْتَ شَيْئاً إِمْراً، قالَ: أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِي صَبْراً، قالَ: لا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلا تُرْهِقْنِي مِنْ أَمْرِي عُسْراً، قالَ: وقالَ رَسُولُ اللَّهِ ﷺ: «وَكانَتْ الأُولى مِنْ مُوسى نِسْيَاناً، قالَ: وَجاءَ عُصْفُورٌ فَوَقَعَ عَلَى حَرْفِ السَّفِينَةِ، فَنَقَرَ فِي البَحْرِ نَقْرَةً، فَقالَ لَهُ الخَضِرُ: ما عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللَّهِ، إلاَّ مِثْلُ ما نَقَصَ هذا العُصْفُورُ مِنْ هذا البَحْرِ، ثُمَّ خَرَجَا مِنَ السَّفِينَةِ، فَبَيْنَا هُمَا يَمْشِيَانِ عَلى السَّاحِلِ، إِذْ أَبْصَرَ الخَضِرُ غُلاماً يَلْعَبُ مَعَ الغِلْمانِ، فَأَخَذَ الخَضِرُ رَأْسَهُ بِيَدِهِ، فَاقْتَلَعَهُ بِيَدِهِ فَقَتَلَهُ، فَقالَ لَهُ مُوسى: أَقَتَلْتَ نَفْساً زاكِيَةً بِغَيْرِ نَفْسٍ، لَقَدْ جِئْتَ شَيْئاً نُكْراً، قالَ: أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً، قالَ: وَهذا أَشَدُّ مِنَ الأُولى، قالَ: إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلاَ تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْراً، فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا، فَوَجَدَا فِيهَا جِداراً يُرِيدُ أَنْ يَنْقَضَّ، قالَ: مائِلٌ، فَقَامَ الخَضِرُ فَأَقَامَهُ بِيَدِهِ، فَقالَ مُوسى: قَوْمٌ أَتَيْنَاهُمْ فَلَمْ يُطْعِمُونَا وَلَمْ يُضَيِّفُونَا، لَوْ شِئْتَ لاَتَّخَذْتَ عَلَيهِ أَجْراً، قالَ: ﴿هذا فِراقُ بَيْني وَبَيْنِكَ ـ إِلى قَوْلِهِ ـ ذَلِكَ تَأْوِيلُ ما لَمْ تَسْطِعْ عَلَيهِ صَبْراً﴾ [٧٨ ـ ٨٢]، فَقالَ رَسُولُ اللَّهِ ﷺ: وَدِدْنَا أَنَّ مُوسى كانَ صَبَرَ حَتَّى يَقُصَّ اللَّهُ عَلَيْنا مِنْ خَبَرِهِما».

قالَ سَعِيدُ بْنُ جُبَيْرٍ: فَكانَ ابْنُ عَبَّاسٍ يَقْرَأُ: وَكانَ أَمامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صالِحَةٍ غَصْباً. وَكانَ يَقْرَأُ: وَأَمَّا الغُلامُ فَكانَ كافِراً وَكانَ أَبَواهُ مُؤْمِنَيْنِ.

[طرفه في: ٧٤].

٣ ـ باب ﴿فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي البَحْرِ سَرَباً﴾

مَذْهَباً، يَسْرُبُ يَسْلُكُ، وَمِنْهُ: ﴿وَسَارِبٌ بِالنَّهَارِ﴾ [الرعد: ١٠].

٤٧٢٦ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قالَ. أَخْبَرَنِي يَعْلَى بْنُ مُسْلِمٍ وَعَمْرُو بْنُ دِينارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، يَزِيدُ أَحَدُهُمَا عَلَى صاحِبِهِ، وَغَيْرُهُمَا قَدْ سَمِعْتُهُ يُحَدِّثُهُ عَنْ سَعِيدٍ قالَ: إِنَّا لَعِنْدَ ابْنِ عَبَّاسٍ فِي بَيْتِهِ، إِذْ قالَ: سَلُونِي، قُلْتُ: أَيْ أَبَا عَبَّاسٍ، جَعَلَنِي اللَّهُ فِداءَكَ، بِالكُوفَةِ رَجُلٌ قاصٌّ يُقالُ لَهُ نَوْفٌ، يَزْعُمُ أَنَّهُ لَيْسَ بِمُوسى بَنِي إِسْرائِيلَ، أَمَّا عَمْرٌو فَقالَ لِي: قالَ: قَدْ كَذَبَ عَدُوُّ اللَّهِ، وَأَمَّا يَعْلَى فَقالَ لِي: قالَ ابْنُ عَبَّاسٍ: حَدَّثَنِي أُبَيُّ بْنُ كَعْبٍ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مُوسى رَسُولُ اللَّهِ عَلَيْهِ السَّلامُ، قالَ ذَكَّرَ النَّاسَ يَوْماً، حَتَّى إِذا فاضَتِ العُيُونُ، وَرَقَّتِ القُلُوبُ، وَلَّى، فَأَدْرَكَهُ رَجُلٌ فَقالَ: أَيْ رَسُولَ اللَّهِ، هَلْ فِي الأَرْضِ أَحَدٌ أَعْلَمُ مِنْكَ؟ قالَ: لا، فَعَتَبَ عَلَيْهِ إِذْ لَمْ يَرُدَّ العِلْمَ إِلَى اللَّهِ، قِيلَ: بَلى، قالَ: أَيْ رَبِّ، فَأَيْنَ؟ قالَ: بِمَجْمَعِ البَحْرَيْنِ، قالَ: أَيْ رَبِّ، اجْعَلْ لِي عَلَماً أَعْلَمُ ذَلِكَ بِهِ، فَقالَ لِي عَمْرٌو: قالَ: حَيْثُ يُفارِقُكَ الحُوتُ، وَقالَ لِي يَعْلَى: قالَ: خُذْ نُوناً مَيِّتاً، حَيْثُ يُنْفَخُ فِيهِ الرُّوحُ،

= قوله: (زاكية) القراءة عندنا زكية.

٤٧٢٦ ـ قوله: (وغيرهما) هو من كلام ابن جريج أي وغير يعلى وعمرو (شارح). =

fish will leave you." Ya'li told me: Allah said: "Take a dead fish (and your destination will be) the place where it will become alive."

So Moses took a fish and put it in a basket and said to his boy servant: "I don't want to trouble you, except that you should inform me as soon as this fish leaves you." He replied: "You have not demanded too much." That is what Allah mentioned: "Behold, Moses said to his attendant, I will not give up until I reach the junction of the two seas or (until) I spend years and years in travel." (The Cave 60) (The attendant was) Yusha Ibn Noon. (Sa'eed did not state that). The Prophet "Allah's blessing and peace be upon him" said: "While the attendant was in the shade of the rock at a wet place, the fish slipped out (alive) while Moses was sleeping. His attendant said (to himself): "I will not wake him, but when he (Moses) got up, he forgot to tell him that the fish slipped out and entered the sea. Allah stopped the flow of the sea where the fish was, so that its trace looked as if it were made on a rock. Amr, forming a hole with his two thumbs an index fingers, said to me: "Like this, as if its trace were made on a rock."

Moses said: "We have suffered much fatigue on this (stage of) our journey." (This was not narrated by Sa'eed). Then they returned back and found Al'khadir. Othman Ibn Abu'sulaiman said to me: (He was found) on a green carpet in the middle of the sea. Al'khadir was covered with his garment. One of its ends was under his feet and the other end under his head. When Moses greeted, he uncovered his face and said astonishingly: "Is there such a greeting in my land? Who are you?" Moses said: "I am Moses." Al'khadir said: "Are you Moses of the children of Israel?" Moses said: "Yes." Al'khadir said: "What do you want?" Moses said: "I came to you so as to teach me of the truth which you were taught." Al'khadir said: "Is it not sufficient for you that the Torah is in your hands and the Divine Inspiration comes to you, O Moses? Verily, I have a knowledge that you ought not learn, and you have a knowledge which I ought not learn." At that time a bird took with its beak (some water) from the sea. Al'khadir then said: "By Allah, my knowledge and your knowledge in relation to Allah's Knowledge is like what this bird has taken with its beak from the sea." Until, when they went on board the boat (18.71).

They found a small boat, which used to carry the people from the side of this sea to the other side. The crew recognized Al'khadir and said: "The pious slave of Allah." (We said to Sa'eed: "Was that Al'khadir?" He said: "Yes.") The boatmen said: "We will not take fair for getting him on board." Al'khadir scuttled the boat and then plugged the hole with a piece of wood.

Moses said: "hast thou scuttled it in order to drown those in it? Truly a strange thing hast thou done!" (Mujahid said: "Moses said so protestingly.") Al'khadir said: "did I not tell thee that thou canst have no patience with me?" (The first inquiry of Moses was done because of forgetfulness, the second caused him to be bound with a stipulation, and the third was done by him intentionally). Moses said: "rebuke me not for forgetting, nor grieve me by raising difficulties in my case."

Then they found a boy whom Al'khadir killed. (Ya'li said: Sa'eed said They found boys playing and Al'khadir got hold of a handsome infidel boy, whom he laid down and then slew with a knife). Moses said: "hast thou slain an innocent person who had slain none? (Truly a foul (unheard of) thing hast thou done)!"

فَأَخذَ حوتاً فَجعلَه في مِكْتلٍ، فَقالَ لِفَتاهُ: لا أُكَلِّفُكَ إِلاَّ أَنْ تُخبِرَني بحيثُ يُفارِقُكَ الحُوتُ، قالَ: ما كَلَّفتَ كَثِيراً، فَذلكَ قَوْلُهُ جلَّ ذِكْرُهُ: ﴿وَإِذْ قالَ مُوسى لِفَتاهُ﴾ [٦٠] يُوشَعَ بْنِ نُونٍ ـ لَيسَتْ عَنْ سَعيدٍ ـ قالَ: فَبينَما هُوَ في ظِلِّ صَخْرَةٍ في مَكانٍ ثَرْيانَ، إِذْ تَضَرَّبَ الحُوتُ وَمُوسى نائِمٌ، فَقالَ فَتاهُ: لا أُوقِظُهُ، حَتَّى إِذا اسْتَيقَظَ نَسِيَ أَنْ يُخبِرَهُ، وَتَضَرَّبَ الحوتُ حَتَّى دَخَلَ البَحْرَ، فَأَمسَكَ اللَّهُ عَنهُ جِرْيَةَ البَحْرِ، حَتَّى كَأَنَّ أَثَرَهُ في حَجَرٍ. قالَ لي عَمْرٌو: هَكَذا كَأَنَّ أَثَرَهُ في حَجَرٍ ـ وَحَلَّقَ بَينَ إِبْهامَيهِ وَاللَّتَينِ تَلِيانِهِما ـ لَقَدْ لَقِينا مِنْ سَفَرِنا هذا نَصَباً، قالَ: قَدْ قَطَعَ اللَّهُ عَنكَ النَّصَبَ ـ لَيسَتْ هذهِ عَنْ سَعيدٍ ـ أَخْبَرَهُ فَرَجَعا، فَوَجَدا خَضِراً. قالَ لِي عُثْمانُ بْنُ أَبي سُلَيمانَ: عَلى طِنْفِسَةٍ خَضْراءَ عَلى كَبِدِ البَحْرِ، قالَ سَعيدُ بْنُ جُبَيرٍ: مُسَجًّى بِثَوْبِهِ، قَدْ جَعَلَ طَرَفَهُ تَحْتَ رِجْلَيهِ وَطَرَفَهُ تَحْتَ رَأْسِهِ، فَسَلَّمَ عَلَيهِ مُوسى فَكَشَفَ عَنْ وَجْهِهِ وَقالَ: هَلْ بِأَرْضي مِنْ سَلامٍ، مَنْ أَنْتَ؟ قالَ: أَنا مُوسى، قالَ: مُوسى بَني إِسْرائيلَ؟ قالَ: نَعَمْ. قالَ: فَما شَأْنُكَ؟ قالَ: جِئْتُ لِتُعَلِّمَني مِمَّا عُلِّمْتَ رَشَداً، قالَ: أَمَا يَكْفيكَ أَنَّ التَّوْراةَ بِيَدَيكَ، وَأَنَّ الوَحْيَ يَأْتيكَ؟ يا مُوسى، إِنَّ لِي عِلماً لا يَنْبَغي لَكَ أَنْ تَعلَمَهُ، وَإِنَّ لَكَ عِلماً لا يَنْبَغي لِي أَنْ أَعْلَمَهُ، فَأَخَذَ طائِرٌ بِمِنْقارِهِ مِنَ البَحْرِ، وَقالَ: وَاللَّهِ ما عِلمي وَما عِلمُكَ في جَنْبِ عِلمِ اللَّهِ، إِلاَّ كَما أَخَذَ هذا الطَّائِرُ بِمِنْقارِهِ مِنَ البَحْرِ، حَتَّى إِذا رَكِبا في السَّفِينَةِ وَجَدا مَعابِرَ صِغاراً، تَحْمِلُ أَهْلَ هذا السَّاحِلِ إِلى أَهْلِ هذا السَّاحِلِ الآخَرِ، عَرَفُوهُ، فَقالُوا: عَبْدُ اللَّهِ الصَّالِحُ ـ قالَ: قُلنا لِسَعيدٍ: خَضِرٌ، قالَ: نَعَمْ ـ لا نَحْمِلُهُ بِأَجْرٍ، فَخَرَقَها وَوَتَدَ فِيها وَتِداً، قالَ مُوسى: أَخَرَقْتَها لِتُغْرِقَ أَهْلَها، لَقَدْ جِئْتَ شَيئاً إِمْراً ـ قالَ مُجاهِدٌ: مُنْكَراً ـ قالَ: أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطيعَ مَعِيَ صَبْراً ـ كانَتِ الأُولى نِسْياناً، وَالوُسْطى شَرْطاً، وَالثَّالِثَةُ عَمْداً ـ قالَ: لا تُؤاخِذْني بِما نَسِيتُ وَلا تُرْهِقْني مِنْ أَمْري عُسْراً، لَقِيا غُلاماً فَقَتَلَهُ، قالَ يَعْلى: قالَ سَعيدٌ: وَجَدَ غِلْماناً يَلْعَبُونَ، فَأَخَذَ غُلاماً كافِراً ظَريفاً فَأَضْجَعَهُ ثُمَّ ذَبَحَهُ بِالسِّكِّينِ، قالَ: أَقَتَلْتَ نَفْساً زَكِيَّةً بِغَيرِ نَفْسٍ لَمْ تَعْمَلْ بِالحِنْثِ ـ وَكانَ ابْنُ عَبَّاسٍ قَرَأَها: زاكِيَةً مُسْلِمَةً، كَقَوْلِكَ غُلاماً زَكِيًّا ـ فَانْطَلَقا

= ـ قوله: (نوناً) وفي رواية: حوتاً.

ـ قوله: ليست أي تسمية الفتى عن سعيد بن جبير.

ـ قوله: ثريان يقال: مكان: ثريان وأرض ثريا إذا كان في ترابهما بلل وندى.

ـ قوله: في حجر بفتح الحاء والجيم وقوله في جحر وحلق بتقديم الجيم المفتوحة على الحاء المفتوحة وفي اليونينية بتقديم المهملة وفتحهما وفي نسخة بجيم مضمومة فمهملة ساكنة وهي أوضح ا هـ من الشارح.

ـ قوله: (ليست هذه عن سعيد) من كلام ابن جريج وأراد بسعيد ابن جبير وقوله: أخبره أي أخبر يوشع موسى بقصة تضرّب الحوت وقوله: قال لي عثمان من كلام ابن جريج أيضاً على ما أفاده الشارح.

ـ (كبد البحر) كبد الحوت نخـ.

ـ قوله: (عرفوه) أي أهل السفينة عرفوا الخضر ا هـ شارح.

ـ قوله: زاكية مسلمة الخ هكذا من الشارح العينيّ وشرح القسطلانيّ وقع فيه التكرار في لفظ زاكية وعليه جرى طبع مصر ثم إنّ قوله مسلمة بهذا الضبط رواية الأكثرين وروي مسلمة بفتح السين وتشديد اللام المفتوحة وقوله:

Then they proceeded: until, (when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality.) They found there a wall on the point of falling down, but he set it up straight. (Sa'eed moved his hand thus and said: "Al'khadir raised his hand and the wall became straight." Ya'li said: "I think Sa'eed said: "Al'khadir touched the wall with his hand and it became straight"). (Moses said to Al'khadir): "if thou hadst wished, surely thou couldst have exacted some recompense for it." (Sa'eed said: "Recompense that we might have eaten." there was after them (or in front of them as Ibn Abbas recited) a certain king who seized on every boat by force.

It is narrated by others than Sa'eed that the king was Hudad Ibn Budad. They say that the boy (whom Al'khadir killed) was called Haisur. (A king who seized every boat by force": So I wished that if that boat passed by him, he would leave it because of its defect and when they have passed they would repair and get benefit from it. Some people said that they closed that hole with a bottle, and some said with tar. "As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah and man)": that their love for him would urge them to follow him in his religion. "So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection." This was in reply to Moses' saying: "Have you killed an innocent soul?" "closer in affection " means they will be more merciful to him than they were to the former whom Khadir had killed. (Other than Sa'eed said that they were compensated with a girl. Da'wood Ibn Abu'asim said on the authority of more than one that this latter child was a girl).

4727- Sa'eed Ibn Jubair narrated: I said to Ibn Abbas: "Nawfal Al'bakali claims that Moses, the companion of Al'khadir was not Moses (The Prophet) of the children of Israel, but another Moses." Ibn Abbas said: "Allah's enemy (Nawfal) was a liar. Obai Ibn Ka'b told us that The Prophet "Allah's blessing and peace be upon him" said: "Once Moses stood up and addressed Banu'israel. He was asked who was the most learned man amongst the people. He said: I'm." Allah blamed him since he did not attribute the absolute knowledge to Him (Allah). For this reason, Allah said to him: "Yes, at the junction of the two seas there is a Slave of Mine who is more learned than you." Moses said: "O my Lord! How can I meet him?"

Allah said: "Take a fish and put it in a large basket and you will find him at the place where you will lose the fish." Moses took a fish, put it in a basket, and proceeded along with his (servant) boy, Yusha Ibn Noon, till they reached the rock where they laid their heads (and slept). (Sufyan, a sub-narrator said that somebody other than Amr said) At the rock there was a water spring called The Life and none came in touch with its water but became alive. So some of the water of that spring fell over that fish, which moved and slipped out of the basket and entered the sea). Moses slept, and the fish, moving out of the basket, fell into the sea. It took its way into the sea (straight) as in a tunnel. Allah stopped the flow of water over the fish and it became like an arch. When Moses got up, he said to his boy (servant): "Give us our food, for indeed, we have suffered much fatigue in this journey of ours." Moses did not feel tired till he crossed that place which Allah had ordered him to seek after. His boy (servant) said to him: "Do you know that when we were sitting beside that rock, I forgot the fish, and none but Satan made me forget to tell (you) about it; and it took its course into the sea in an amazing way." So it was a path for the fish and an

فوجَدا جداراً يُريدُ أَنْ يَنقضَ فأَقامَهُ ـ قالَ سَعِيدٌ بِيَدِهِ هَكَذا، ورَفعَ يدَهُ ـ فاسْتَقامَ ـ قالَ يَعْلَى: حَسِبْتُ أَنَّ سَعِيداً قال: فَمَسَحَهُ بِيَدِهِ فَاسْتَقامَ ـ لَوْ شِئْتَ لاتَّخذْتَ عَلَيهِ أَجْراً ـ قالَ سَعِيدٌ ـ أَجْراً نَأْكُلُهُ ـ وكانَ وراءَهُم وكانَ أَمامَهُم، قرَأَها ابنُ عبَّاسٍ: أَمامَهُم مَلِكٌ. يَزْعُمونَ عن غيرِ سعيدٍ: أَنَّهُ هُدَدُ بنُ بُدَدٍ، والغُلامُ المَقْتُولُ اسْمُهُ يَزْعُمونَ جَيْسُورٌ ـ مَلِكٌ يأْخُذُ كلَّ سَفِينَةٍ غَصْباً، فأَرَدْتُ إِذَا هِيَ مَرَّتْ بِهِ أَنْ يَدَعَهَا لِعَيْبِهَا، فَإِذَا جاوَزُوا أَصْلَحُوهَا فانْتَفَعُوا بِهَا، وَمِنْهُمْ مَنْ يَقُولُ سَدُّوهَا بِقَارُورَةٍ، ومنهم من يقولُ بالقارِ ـ كانَ أَبَواهُ مُؤْمِنَينِ وكانَ كافراً، فَخَشِينا أَنْ يُرهِقَهُما طُغْيَاناً وَكُفْراً، أَنْ يَحْمِلَهُما حُبُّهُ على أَنْ يُتابِعاهُ على دِينِه، فَأَرَدْنَا أَنْ يُبْدِلَهُما رَبُّهُما خَيراً مِنْهُ زَكَاةً، لِقَوْلِهِ: أَقَتَلْتَ نَفساً زَكِيَّةً، وَأَقْرَبَ رُحماً، هُما بِهِ أَرْحَمُ مِنْهُمَا بالأَوَّلِ، الَّذِي قَتَلَ خضِرٌ». وَزَعَمَ غيرُ سَعِيدٍ أَنَّهُما أُبْدِلا جارِيَةً، وأَمَّا داوُدُ بنُ أَبي عاصِمٍ فقالَ: عَنْ غيرِ واحدٍ: إِنَّها جارِيَةٌ. [طرفه في: ٧٤]

٤ ـ باب ﴿فلمَّا جاوَزا قالَ لِفتاهُ آتِنا غداءَنا لقدْ لقينا منْ سفرِنا هذا نصباً﴾ [٦٢]

إِلى قَوْلِه: ﴿عجباً﴾ [٦٣]، ﴿صُنْعاً﴾ [١٠٤] عملاً. ﴿حِوَلاً﴾ [١٠٨] تحوُّلاً.

﴿قالَ ذلكَ ما كُنَّا نَبْغِ، فارْتَدَّا على آثارِهِما قَصَصاً﴾ [٦٤]، ﴿إِمْراً﴾ [٧١] و ﴿نُكْراً﴾ [٧٤] داهِيَةً ﴿يَنقَضَّ﴾ [٧٧] يَنقاضُ كَمَا تَنقاضُ السِّنُّ. ﴿لَتَخِذْتَ﴾ [٧٧] وَاتَّخَذْتَ وَاحِدٌ. ﴿رُحماً﴾ [٨١] مِنَ الرُّحْمِ، وهِيَ أَشَدُّ مُبالَغَةً مِنَ الرَّحْمَةِ، ونَظُنُّ أَنَّهُ مِنَ الرَّحِيمِ، وتُدْعى مَكَّةُ أُمَّ رُحْمٍ أَي الرَّحْمَةُ تَنْزِلُ بِهَا.

٤٧٢٧ ـ حدثني قُتَيْبَةُ بنُ سَعِيدٍ قالَ: حَدَّثَنِي سُفْيَانُ بنُ عُيَيْنَةَ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ سعيدِ بنِ جُبيرٍ قالَ: قلتُ لابنِ عبَّاسٍ: إِنَّ نَوْفاً البِكالِيَّ يَزْعُمُ: أَنَّ موسى بَنِي إِسْرَائِيلَ لَيْسَ بِمُوسى الخَضِرِ، فَقَالَ: كَذَبَ عَدُوُّ اللَّهِ. حَدَّثَنَا أُبَيُّ بْنُ كَعْبٍ، عَنْ رَسُولِ اللَّهِ ﷺ قالَ: «قامَ مُوسى خَطِيباً في بَنِي إِسْرَائِيلَ، فَقِيلَ لَهُ: أَيُّ النَّاسِ أَعْلَمُ؟ قالَ: أَنا، فَعَتَبَ اللَّهُ عليهِ، إِذْ لَمْ يَرُدَّ العِلمَ إِليهِ، وأَوْحى إِليه: بَلى، عَبْدٌ مِنْ عِبادِي بِمَجْمَعِ البَحْرَينِ، هُوَ أَعْلَمُ مِنْكَ. قالَ: أَيْ رَبِّ، كَيْفَ السَّبِيلُ إِلَيهِ؟ قالَ: تأْخُذُ حُوتاً في مِكْتَلٍ، فَحَيْثُما فَقَدْتَ الحُوتَ فاتَّبِعْهُ، قال: فَخَرَجَ مُوسى وَمَعَهُ فَتاهُ يُوشَعُ بْنُ نُونٍ، وَمَعَهُما الحُوتُ، حَتَّى انْتَهَيا إِلى الصَّخْرَةِ فَنَزَلا عِنْدَها، قالَ: فَوَضَعَ مُوسى رَأْسَهُ فَنامَ ـ قالَ سُفْيانُ: وفي حَدِيثِ غَيرِ عَمْرٍو قالَ: ـ وفي أَصْلِ الصَّخْرَةِ عَيْنٌ يُقالُ لَهَا الحَيَاةُ، لا يُصِيبُ مِنْ مائِهَا شَيءٌ إِلاَّ حَيِيَ، فَأَصابَ الحُوتَ مِنْ ماءِ تِلْكَ العَيْنِ، قال: فَتَحَرَّكَ

= زاكيا كذا عند العيني وعند الشارح زكيا بالتشديد.

ـ قوله: بدد بهذا الضبط مصروفاً عند الشارح قال ولأبي ذرّ غير مصروف وعند العينيّ بدد بفتح الباء وحكى ابن الاثير فتح الهاء أيضاً في هدد.

ـ قوله: الغلام كذا عند الشارح وفي العينيّ والغلام.

باب ٤ ـ قوله: (ينقاض كما ينقاض السن) بتخفيف الضاد فيهما ولأبي ذر بالتشديد فيهما وقوله السنّ ولأبي ذر الشيء ومعنى ينقضّ ينكسر وينقاض ينقطع من أصله كما في الشارح

٤٧٢٧ ـ قوله: (على أن... الخ) الآية. انظر الهامش حديث ٤٧٢٥.

astonishment for them. Moses said: "That was what we were seeking after." So, both of them retraced their footsteps till they reached the rock.

There they saw a man Lying covered with a garment. Moses greeted him and he replied saying: "How do people greet each other in your land?" Moses said: "I am Moses." The man asked: "Moses of Banu'israel?" Moses said: "Yes, would I follow you so that you may teach me from what Allah has taught you?" He said: "But you will not be able to keep patient with me. O Moses! I have some of the Knowledge of Allah which Allah has taught me, and which you do not know, while you have some of the Knowledge of Allah which Allah has taught you and which I do not know." Moses said: "But I would follow you." Al'khadir said: "if then thou wouldst follow me, ask me no questions about anything until I myself speak to thee concerning it."

So, both of them set out walking along the sea-shore, where a boat passed by them whose crew they asked to take them on board. The crew recognized Al'khadir and so they took them on board without fare. When they were on board the boat, a sparrow came, stood on the edge of the boat and dipped its beak into the sea. Al'khadir said to Moses: "O Moses! My knowledge, your knowledge, and the knowledge of all creatures have not decreased Allah's Knowledge except as much as this sparrow has decreased the water of the sea with its beak." Then suddenly Al'khadir took an adze and plucked a plank. Moses did not notice it till he had plucked a plank with the adze. Moses said to him: "What have you done? They took us on board with no fare; yet you have intentionally made a hole in their boat so as to drown its passengers. Verily, you have done a strange thing."

Then they proceeded until they passed by a boy playing with other boys. Al'khadir took hold of the boy's head and plucked it with his hand. Moses said to him: " hast thou slain an innocent person who had slain none? Truly a foul (unheard of) thing hast thou done." He answered: "did I not tell thee that thou canst have no patience with me? " (Moses) said: "if ever I ask thee about anything after this, keep me not in thy company: then wouldst thou have received (full) excuse from my side." Then they proceeded: until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a wall on the point of falling down, but he set it up straight (with his hand like this, according to the narrator). (Moses) said: "Those are the inhabitants of a town who did neither give us food, nor entertain us; and now you set up their wall straight. If thou hadst wished, surely thou couldst have exacted some recompense for it." Al'khadir said: " this is the parting between me and thee: now will I tell thee the interpretation of (those things) over which thou wast unable to hold patience." The Prophet "Allah's blessing and peace be upon him" added: "We wished that Moses could have remained patient so that Allah might have told us more about their story."

On the other hand, Ibn Abbas used to recite: "There was ahead of them a certain king who seized on every boat by force". And: "The boy was of no faith."

[5] Allah's saying: "Say: shall we tell you of those who lose most in respect of their deeds?" (103)

4728- Mus'ab narrated: I asked my father: "Was the previous Verse revealed regarding Al'haruriyya?" He said: "No, but regarding the Jews and the Christians. However, the Jews disbelieved Mohammad and the Christians disbelieved in Paradise and said that there are neither food nor drink therein. Al'haruriyya are those people who break their covenant to Allah after they have confirmed that they will fulfill it; and Sa'd used to call them the evil-doers (who renounce Allah's obedience)."

وَانسَلَّ مِنَ المِكْتَلِ فَدَخَلَ البَحْرَ فَلَمَّا اسْتَيقَظَ مُوسى قالَ لِفَتَاهُ: ﴿آتِنَا غَدَاءَنَا﴾ [٦٢] الآيَةَ، قال: وَلَمْ يَجِدِ النَّصَبَ حَتَّى جاوَزَ ما أُمِرَ بِهِ، قالَ لَهُ فَتَاهُ يُوشَعُ بْنُ نُونٍ: ﴿أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الحُوتَ﴾ [٦٣] الآيَة، قالَ: فَرَجَعَا يَقُصَّانِ في آثارِهِمَا، فَوَجَدَا في البَحْرِ كالطَّاقِ مَمَرَّ الحُوتِ، فَكانَ لِفَتَاهُ عَجَباً، وَلِلحُوتِ سَرَباً، قالَ: فَلَمَّا انْتَهَيَا إِلَى الصَّخْرَةِ، إِذْ هُمَا بِرَجُلٍ مُسَجَّىً بِثَوْبٍ، فَسَلَّمَ عَلَيهِ مُوسى، قالَ وَأَنَّى: بِأَرْضِكَ السَّلامُ، فَقالَ: أَنَا مُوسى، قالَ: مُوسى بَنِي إِسْرَائِيلَ؟ قالَ: نَعَمْ، قالَ هَل أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْداً. قالَ لَهُ الخَضِرُ: يا مُوسى إِنَّكَ عَلَى عِلمٍ مِنْ عِلمِ اللهِ عَلَّمَكَهُ اللهُ لا أَعْلَمُهُ، وَأَنَا عَلى عِلمٍ مِنْ عِلمِ اللهِ عَلَّمَنِيهِ اللهُ لا تَعْلَمُهُ. قالَ: بَل أَتَّبِعُكَ؟ قالَ: فَإِنِ اتَّبَعْتَنِي فَلا تَسأَلْنِي عَنْ شَيءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْراً. فانْطَلَقَا يَمْشِيَانِ عَلى السَّاحِلِ، فَمَرَّتْ بِهِمَا سَفِينَةٌ فَعُرِفَ الخَضِرُ، فَحَمَلُوهُمْ في سَفِينَتِهِمْ بِغَيرِ نَوْلٍ، يَقُولُ: بِغَيرِ أَجْرٍ، فَرَكِبَا السَّفِينَةَ. قالَ: وَوَقَعَ عُصْفُورٌ عَلَى حَرْفِ السَّفِينَةِ، فَغَمَسَ مِنْقارَهُ البَحْرَ، فَقَالَ الخَضِرُ لِمُوسى: ما عِلمُكَ وَعِلمِي وَعِلمُ الخَلائِقِ في عِلمِ اللَّهِ، إِلاَّ مِقْدَارُ ما غَمَسَ هذا العُصْفورُ مِنْقارَهُ، قالَ: فَلَمْ يَفجَأْ مُوسى إِذْ عَمَدَ الخَضِرُ إِلَى قَدُومٍ فَخَرَقَ السَّفِينَةَ، فَقالَ: لَهُ مُوسى: قَوْمٌ حَمَلُونَا بِغَيرِ نَوْلٍ، عَمَدْتَ إِلَى، سَفِينَتِهِمْ فَخَرَقْتَهَا لِتُغرِقَ أَهْلَهَا: ﴿لَقَدْ جِئْتَ﴾ [٧١] الآيَةَ، فانْطَلَقَا إِذا هُمَا بِغُلامٍ يَلعَبُ مَعَ الغِلمانِ، فَأَخَذَ الخَضِرُ بِرَأْسِهِ فَقَطَعَهُ، قالَ لَهُ مُوسى: أَقَتَلتَ نَفساً زَكِيَّةً بِغَيرِ نَفسٍ، لَقَدْ جِئْتَ شَيئاً نُكْراً، قالَ: أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِي صَبْراً ـ إِلَى قَوْلِهِ ـ فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِداراً يُرِيدُ أَنْ يَنْقَضَّ، فَقَالَ بِيَدِهِ هَكَذَا فَأَقامَهُ، فَقَالَ لَهُ مُوسى: إِنَّا دَخَلنا هذهِ القَرْيَةَ فَلَمْ يُضَيِّفُونا وَلَمْ يُطْعِمُونَا، لَوْ شِئْتَ لاتَّخَذْتَ عَلَيهِ أَجْراً، قالَ: هذا فِرَاقُ بَيْنِي وَبَينِكَ، سَأُنَبِّئُكَ بِتَأْوِيلِ ما لَمْ تَسْتَطِعْ عَلَيهِ صَبْراً. فَقالَ رَسُولُ اللهِ ﷺ: وَدِدْنا أَنَّ مُوسى صَبَرَ حَتَّى يَقُصَّ عَلَينا مِنْ أَمْرِهِما». قالَ: وَكانَ ابْنُ عَبَّاسٍ يَقْرَأُ: وَكانَ أَمامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَصْباً، وَأَمَّا الغُلامُ فَكانَ كافِراً.

[طرفه في: ٧٤].

٥ ـ باب ﴿قُل هَل نُنَبِّئُكُمْ بِالأَخْسَرِينَ أَعْمالاً﴾ [١٠٣]

٤٧٢٨ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ مُصْعَبٍ قالَ: سأَلتُ أَبِي: ﴿قُل هَل نُنَبِّئُكُمْ بِالأَخْسَرِينَ أَعْمالاً﴾. هُمُ الحَرُورِيَّةُ؟ قالَ لا، هُمُ اليَهُودُ وَالنَّصارى، أَمَّا اليَهُودُ: فَكَذَّبُوا مُحَمَّداً ﷺ، وَأَمَّا النَّصارى كَفَرُوا بِالجَنَّةِ وَقالُوا: لا طَعامَ فِيهَا وَلا شَرَابَ، وَالحَرُورِيَّةُ: ﴿الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ﴾ [البقرة: ٢٧]. وَكانَ سَعْدٌ يُسَمِّيهِم الفَاسِقِينَ.

٦ ـ باب ﴿أُولئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ﴾ [١٠٥] الآيَةَ

٤٧٢٩ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا المُغِيرَةُ قالَ:

٤٧٢٨ ـ قوله: كفروا ولأبي ذر فكفروا (شارح).

[6] Allah's saying: "They are those who deny the Signs of their Lord and the fact of their having to meet him (in the Hereafter): vain will be their works, nor shall we, on the day of judgment, give them any weight." (105)

4729- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "On the Day of Judgement, a huge fat man will come who will not weigh, the weight of a mosquito's wing in Allah's Sight." then The Prophet "Allah's blessing and peace be upon him" added: Recite, if you want, Allah's saying: "They are those who deny the Signs of their Lord and the fact of their having to meet him (in the Hereafter): vain will be their works, nor shall we, on the day of judgment, give them any weight." (105)

(19) The Sura of Mary

[1] Allah's saying: "But warn them of the day of Distress, when the matter will be determined: for (behold), they are negligent and they do not believe!" (39)

4730- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "On the Day of Judgement, Death will be brought forward in the shape of a black and white ram. Then an announcer will call: "O people of Paradise!" Thereupon they will stretch their necks and look carefully. The announcer will say: "Do you know this?" They will say: "Yes, this is Death." By then all of them will have seen it. Then it will be announced again: "O people of Hell!" They will stretch their necks and look carefully. The announcer will say: "Do you know this?" They will say: "Yes, this is Death." By then all of them will have seen it. Then it (that ram) will be slaughtered with the announcer saying: "O people of Paradise! Eternity be for you and no death. O people of Hell! Eternity be for you and no death."" Then The Prophet recited: "But warn them of the day of Distress, when the matter will be determined: for (behold), they are negligent and they do not believe!" (Mary 39) (That is, they were negligent in the worldly life and did not believe in Allah).

[2] Allah's saying: "(The angles say:) we descend not but by command of thy Lord: to him belongeth what is before us and what is behind us, and what is between: and thy Lord never doth forget." (64)

حَدَّثني أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ قالَ: «إِنَّهُ لَيَأْتِي الرَّجلُ العظيمُ السَّمينُ يومَ القيامةِ، لا يزنُ عندَ اللَّهِ جناحَ بعوضةٍ. وقالَ: اقرَؤوا: ﴿فَلا نُقِيمُ لَهُمْ يَوْمَ القِيامَةِ وَزْناً﴾ [١٠٥]. وَعَنْ يحيى بنِ بُكَيرٍ، عَنِ المُغيرَةِ بنِ عَبْدِ الرَّحمٰنِ، عَنْ أَبي الزِّنادِ مِثْلَهُ.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ مَرْيَمَ ـ ١٩

قالَ ابنُ عَبَّاس: أَبْصِرْ بِهِمْ وَأَسْمِعْ، اللَّهُ يَقُولُهُ، وَهُمُ اليَوْمَ لا يَسْمَعُونَ وَلا يُبْصِرُونَ، ﴿فِي ضَلالٍ مُبِينٍ﴾ [٣٨]: يعني قولَهُ ﴿أَسْمِعْ بِهِمْ وَأَبْصِرْ﴾ [٣٨]: الكفارُ يومئذٍ أسمعُ شيءٍ وأبصرُه. ﴿لأَرْجُمَنَّكَ﴾ [٤٦]: لأَشْتِمَنَّكَ. ﴿وَرِئْياً﴾ [٧٤]: مَنْظَراً.

وقالَ ابنُ عُيَيْنَةَ: ﴿تَؤُزُّهُمْ أَزّاً﴾ [٨٣] تُزعجُهُم إلى المعاصي إزعاجاً.

وَقالَ مُجاهِدٌ: ﴿إِدّاً﴾ [٨٩] عِوَجاً.

قالَ ابنُ عَبَّاسٍ: ﴿وِرْداً﴾ [٨٦] عِطَاشاً. ﴿أَثَاثاً﴾ [٧٤] مالاً. ﴿إِدّاً﴾ [٨٩] قَوْلاً عَظِيماً. ﴿رِكْزاً﴾ [٩٨] صَوْتاً. ﴿غَيّاً﴾ [٥٩] خُسْرَاناً ﴿بُكِيّاً﴾ [٥٨] جَماعةُ باكٍ ﴿صِلِيّاً﴾ [٧٠] صَلِيَ يَصْلَى. ﴿نَدِيّاً﴾ [٧٣] والنَّادِي واحدٌ: مَجْلِساً.

١ ـ باب ﴿وَأَنْذِرْهُمْ يَوْمَ الحَسْرَةِ﴾ [٣٩]

٤٧٣٠ ـ حدثنا عُمَرُ بنُ حفصِ بنِ غِياثٍ: حَدَّثَنا أَبي: حَدَّثَنا الأَعْمَشُ: حَدَّثَنَا أَبو صالحٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «يُؤْتَى بِالمَوْتِ كَهَيئَةِ كَبْشٍ أَمْلَحَ، فَيُنادي مُنادٍ: يا أَهْلَ الجنة، فيشرئبون وينظرون، فيقولُ: هل تعرِفونَ هذا؟ فيقولونَ: نَعَمْ، هذا المَوْتُ، وَكُلُّهُمْ قَدْ رَآهُ. ثُمَّ يُنادِي: يَا أَهْلَ النَّارِ، فَيَشرَئِبُّونَ وَيَنْظُرُونَ، فَيَقُولُ: هَل تعرِفونَ هذا؟ فَيَقولونَ: نَعَمْ، هذا المَوْتُ، وكلُّهُمْ قد رآهُ، فَيُذْبَحُ. ثُمَّ يَقُولُ: يا أَهْلَ الجَنَّةِ خُلودٌ فَلا مَوْتَ، وَيا أَهْلَ النَّارِ خُلودٌ فَلا مَوْتَ. ثُمَّ قَرَأَ: ﴿وَأَنْذِرْهُمْ يَوْمَ الحَسْرَةِ إِذْ قُضِيَ الأَمْرُ وَهُمْ فِي غَفْلَةٍ ـ وَهؤُلاءِ في غَفلةِ أَهْلِ الدُّنيَا ـ وَهُمْ لا يُؤْمِنُونَ﴾ [٣٩]

٢ ـ باب قَوْلِهِ: ﴿وَما نَتَنَزَّلُ إِلاَّ بِأَمْرِ رَبِّكَ﴾ [٦٤]

٤٧٣١ ـ حدثنا أَبو نُعَيمٍ: حَدَّثَنا عُمَرُ بنُ ذَرٍّ قالَ: سَمِعْتُ أَبي، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَن

كهيعص ـ قوله: كهيعص وفي متن العيني سورة كهيعص والبسملة متقدمة وحكى الشارح (باب سورة مريم) عن نسخة.

٤٧٣٠ ـ قوله: فيشرئبون أي يمدُّون أعناقهم ويرفعون رؤوسهم (شارح).

ـ قوله: (وهم في غفلة) فسر بهؤلاء ليشير إليهم بياناً لكونهم أهل الدنيا إذ الآخرة ليست دار غفلة (عيني).

4731- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" asked Gabriel: "Why Don't you visit us more often than you do?" Then the following Holy Verse was revealed (concerning this matter): "(The angles say:) we descend not but by command of thy Lord: to him belongeth what is before us and what is behind us, and what is between: and thy Lord never doth forget." (64)

[3] Allah's saying: "Hast thou then seen the (sort of) man who rejects our Signs, yet Says: I shall certainly Be given wealth and children?" (77)

4732- Khabbab "Allah be pleased with him" narrated: I went to Al'ass Ibn Wa'il who owed me some money, so as to demand it back. He said (to me): "I will not pay you unless you disbelieve in Mohammad." I said: "I will not disbelieve till you die and then get resurrected." He said: "Will I die and get resurrected? Then I will be given wealth and children and I will pay you your debt." On that occasion it was revealed to The Prophet: "Hast thou then seen the (sort of) man who rejects our Signs, yet Says: I shall certainly Be given wealth and children?" (77)

[4] Allah's saying: "Has he penetrated to the unseen, or has he taken a contract with (Allah) Most Gracious?" (78)

4733- Khabbab "Allah be pleased with him" narrated: I was a blacksmith in the Pre-Islamic period of ignorance. I made to Al'ass Ibn Wa'il a sword and went to him to take its price. He said (to me): "I will not pay you unless you disbelieve in Mohammad." I said: "I will not disbelieve till Allah kills you and then you get resurrected." He said: " Then I will be given wealth and children (and I will pay you your debt)." On that occasion it was revealed: "Hast thou then seen the (sort of) man who rejects our Signs, yet Says: I shall certainly Be given wealth and children? Has he penetrated to the unseen, or has he taken a contract with (Allah) Most Gracious?" (77:78)

[5] Allah's saying: "Nay! We shall record what he says, and we shall add and add to his punishment." (79)

4734- Khabbab "Allah be pleased with him" narrated: I was a blacksmith in the Pre-Islamic period of ignorance; and Al'ass Ibn Wa'il owed me some money, and I went to him to demand it back. He said (to me): "I will not pay you unless you disbelieve in Mohammad." I said: "I will not disbelieve till Allah kills you and then you get resurrected." He said: "Then leave me till I die and get resurrected. Then I will be given wealth and children and I will pay you your debt." On that occasion it was revealed to The Prophet: "Hast thou then seen the (sort of) man who rejects our Signs, yet Says: I shall certainly Be given wealth and children?" (77)

[6] Allah's saying: "To us shall return all that he talks of, and he shall appear before us bare and alone." (80)

ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ لِجبْرِيلَ: «ما يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا». فَنَزَلَتْ: ﴿وما نتنَزَّلُ إلاَّ بأمرِ رَبِّكَ لهُ ما بين أيدينا وما خلفنا﴾.

[طرفه في: ٣٢١٨].

٣ ـ باب قَوْلِه: ﴿أفرأيتَ الَّذي كفرَ بآياتنا وقال لأُوتَيَنَّ مالاً وَوَلَداً﴾ [٧٧]

٤٧٣٢ ـ حدّثنا الحُمَيْدِيُّ: حدَّثنا سُفيانُ، عنِ الأعمشِ، عنْ أبي الضحى، عنْ مَسْرُوق قالَ: سَمِعْتُ خَبَّاباً قالَ: جِئْتُ العَاصِيَ بْنَ وَائِلٍ السَّهْمِيَّ أَتَقَاضاهُ حَقّاً لِي عِنْدَهُ، فَقالَ: لاَ أُعْطِيكَ حتَّى تَكْفُرَ بِمُحمَّدٍ ﷺ، فَقُلْتُ: لا، حتَّى تَمُوتَ ثُمَّ تُبْعَثَ، قالَ: وإنِّي لَمَيِّتٌ ثُمَّ مَبْعُوثٌ؟ قُلْتُ: نَعَمْ، قالَ: إنَّ لِي هُنَاكَ مالاً وَوَلَداً فَأَقْضِيكَهُ، فَنَزَلَتْ هذهِ الآيَةُ: ﴿أفرأَيتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقالَ لأُوتَيَنَّ مالاً وَوَلَداً﴾ [٧٧]. رَوَاهُ الثَّوْرِيُّ، وَشُعْبَةُ، وَحَفصٌ، وَأَبُو مُعَاوِيَةَ، وَوَكِيعٌ، عَنِ الأَعْمَشِ.

[طرفه في: ٢٠٩١].

٤ ـ باب قَوْلُهُ: ﴿أَطَّلَعَ الغيبَ أم اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْداً﴾ [٧٨]

قالَ: مَوْثِقاً.

٤٧٣٣ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنا سُفيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحى، عَنْ مَسْرُوقٍ، عَنْ خَبَّابٍ قالَ: كُنْتُ قَيناً بِمَكَّةَ، فَعَمِلتُ لِلعَاصِي بْنِ وَائِلٍ السَّهْمِيِّ سَيفاً، فَجِئْتُ أَتَقَاضاهُ، فقالَ: لاَ أُعطِيكَ حتَّى تكفُرَ بِمُحمَّدٍ، قُلتُ: لا أكفُرُ بِمُحَمَّدٍ ﷺ حتَّى يُمِيتَكَ اللَّهُ ثُمَّ يُحْيِيَكَ، قالَ: إذا أَماتَنِي اللَّهُ ثُمَّ بعَثَني ولِي مالٌ وولَدٌ، فأَنزَلَ اللَّه: ﴿أفرأَيتَ الَّذِي كفرَ بِآيَاتِنَا وَقالَ لأُوتَيَنَّ مَالاً وَوَلَداً * أَطَّلَعَ الغَيبَ أَمِ اتَّخَذَ عِندَ الرَّحْمٰنِ عَهداً﴾ [٧٧، ٧٨] قالَ: مَوْثِقاً.

[طرفه في: ٢٠٩١].

لَمْ يَقُلِ الأَشْجَعِيُّ عَنْ سُفيانَ: سَيفاً، وَلاَ مَوْثِقاً.

٥ ـ باب ﴿كَلاَّ سَنَكْتُبُ ما يَقُولُ وَنَمُدُّ لَهُ مِنَ العَذابِ مَدّاً﴾ [٧٩]

٤٧٣٤ ـ حدّثنا بِشْرُ بْنُ خالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ: سَمِعْتُ أَبَا الضُّحى يُحَدِّثُ عَنْ مَسْرُوقٍ، عَنْ خَبَّابٍ قالَ: كُنْتُ قَيناً في الجَاهِلِيَّةِ، وَكانَ لِي دَيْنٌ عَلَى العاصِي بْنِ وَائِلٍ، قالَ: فَأَتَاهُ يَتَقَاضاهُ، فَقالَ: لا أُعطِيكَ حتَّى تَكفُرَ بِمُحَمَّدٍ ﷺ، فَقَالَ: وَاللهِ لا أَكفُرُ حَتَّى يُمِيتَكَ اللَّهُ ثُمَّ تُبعَثَ، قالَ: فَذَرْنِي حَتَّى أَمُوتَ ثُمَّ أُبعَثَ، فَسَوْفَ أُوتَى مالاً وَوَلَداً فَأَقْضِيكَ، فَنَزَلَتْ هذهِ الآيَةُ: ﴿أفرَأَيتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقالَ لأُوتَيَنَّ مالاً وَوَلَداً﴾ [٧٨].

٦ ـ باب قَوْلِهُ عَزَّ وَجَلَّ: ﴿وَنَرِثُهُ ما يَقُولُ وَيَأْتِينا فَرْداً﴾ [٨٠]

وَقالَ ابْنُ عَبَّاسٍ: ﴿الجِبَالُ هَدّاً﴾ [٩٠] هَدْماً.

4735- Khabbab "Allah be pleased with him" narrated: I was a blacksmith in the Pre-Islamic period of ignorance; and Al'ass Ibn Wa'il owed me some money, and I went to him to demand it back. He said (to me): "I will not pay you unless you disbelieve in Mohammad." I said: "I will not disbelieve till you die and then get resurrected." He said: "Will I be resurrected after death? Then I will pay you your debt if I am given wealth and children." On that occasion it was revealed: "Hast thou then seen the (sort of) man who rejects our Signs, yet Says: I shall certainly Be given wealth and children? Has he penetrated to the unseen, or has he taken a contract with (Allah) Most Gracious? Nay! We shall record what he says, and we shall add and add to his punishment. To us shall return all that he talks of, and he shall appear before us bare and alone." (77:80)

(20) The Sura of Ta Ha

Allah Almighty said: "But when he came to the fire, a voice was heard: O Moses! Verily I am thy Lord! Therefore (in my presence) put off thy shoes: thou art in the sacred valley Tuwa." (11:12)

He said too: "(Allah) said: we have tested thy people in thy absence: the Samiri has led them astray. So Moses returned to his people in a state of indignation and sorrow. He said: O my people! Did not Your Lord make a handsome promise to you? Did then the promise seem to you Long (in coming)? Or did ye desire that wrath should Descend so ye broke your promise to me? They said: we broke not the promise to thee, as far as lay in our power: but we were made to carry the weight of the ornaments of the (whole) people, and we threw them (into the fire), and that was what the Samiri suggested. Then he brought out (Of the fire) before the (people) the image of a calf: It seemed to low: So they said: this is your god, and the god of Moses, but (Moses) has forgotten!" (85:88)

٤٧٣٥ ـ حدَّثنا يحيى: حدَّثنا وَكِيعٌ، عَنِ الأعْمَشِ، عَنْ أَبِي الضُّحى، عَنْ مَسْرُوقٍ، عَنْ خَبَّابٍ قالَ: كُنْتُ رَجُلاً قَيناً، وَكانَ لِي عَلَى العَاصِي بْنِ وَائِلٍ دَيْنٌ، فَأَتَيْتُهُ أَتَقَاضاهُ، فَقالَ لِي: لاَ أَقْضِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ، قالَ: قُلتُ: لَنْ أَكْفُرَ بِهِ حَتَّى تَمُوتَ ثُمَّ تُبْعَثَ، قالَ: وَإِنِّي لَمَبْعُوثٌ مِنْ بَعْدِ المَوْتِ، فَسَوْفَ أَقْضِيكَ إِذا رَجَعْتُ إِلَى مالٍ وَوَلَدٍ، قال: فَنَزَلَتْ: ﴿أَفَرَأَيتَ الَّذي كفَرَ بِآيَاتِنا وقالَ لأُوتَيَنَّ مالاً وولَداً * أَطَّلَعَ الغَيبَ أم اتَّخَذَ عِندَ الرَّحمٰنِ عهداً * كلاَّ سَنَكْتُبُ ما يَقولُ ونَمدُّ لَه من العَذابِ مدّاً * ونرثُهُ ما يقولُ ويَأتينا فرداً﴾ [٧٧ ـ ٨٠]. [طرفه في: ٢٠٩١].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سورة طه ـ ٢٠

قالَ ابْنُ جُبَيرٍ: بِالنَّبَطِيَّةِ ﴿طاهٰ﴾ [١] يا رَجُلُ. يُقالُ: كُلُّ ما لَمْ يَنْطِقْ بِحَرْفٍ، أَوْ فيهِ تَمْتَمَةٌ، أَوْ فَأْفَأَةٌ، فَهِيَ عُقْدَةٌ، ﴿أَزْرِي﴾ [٣١] ظَهْرِي. ﴿فَيَسْحَتَكُمْ﴾ [٦١] يُهْلِكَكُمْ. ﴿المُثْلَى﴾ [٦٣] تَأْنِيثُ الأَمْثَلِ، يَقُولُ: بِدِينِكُمْ، يُقَالُ: خُذِ المُثْلَى خُذِ الأَمْثَلَ. ﴿ثُمَّ ائْتُوا صَفّاً﴾ [٦٤] يُقالُ: هَلْ أَتَيتَ الصَّفَّ اليَوْمَ، يَعْنِي المُصَلَّى الَّذِي يُصَلَّى فِيهِ. ﴿فَأَوْجَسَ﴾ [٦٧] أَضْمَرَ خَوْفاً، فَذَهَبَتِ الوَاوُ مِنْ ﴿خِيفَةً﴾ [٦٧] لِكَسْرَةِ الخاءِ. ﴿فِي جُذُوعِ﴾ [٧١] أَيْ عَلَى جُذُوعِ. ﴿خَطْبُكَ﴾ [٩٥] بالُكَ. ﴿مِسَاسَ﴾ [٩٧] مَصْدَرُ ماسَّهُ مِساساً. ﴿لَنَنْسِفَنَّهُ﴾ [٩٧] لَنَذْرِيَنَّهُ. ﴿قاعاً﴾ [١٠٦] يَعْلُوهُ الماءُ، وَالصَّفْصَفُ المُسْتَوِي مِنَ الأَرْضِ.

وَقالَ مُجَاهِدٌ: ﴿مِنْ زِينَةِ القَوْمِ﴾ [٨٧]، الحُلِيُّ الَّذِي اسْتَعَارُوا مِنْ آلِ فِرْعَوْنَ، ﴿فَقَذَفْنَاهَا﴾ [٨٧] فَأَلْقَيْنَاها. ﴿أَلْقَى﴾ [٨٧] صَنَعَ ﴿فَنَسِيَ﴾ [٨٨] مُوسَى ـ هُمْ يَقُولُونَهُ. أَخْطَأَ ـ الرَّبَّ. ﴿لا يَرْجِعُ إِلَيهِمْ قَوْلاً﴾ [٨٩] العِجْلُ. ﴿هَمْساً﴾ [١٠٨] حِسُّ الأَقْدامِ. ﴿حَشَرْتَنِي أَعْمَى﴾ [١٢٤] عَنْ حُجَّتِي. ﴿وَقَدْ كُنْتُ بَصِيراً﴾ [١٢٥] في الدُّنْيا. وَقالَ ابْنُ عُيَيْنَةَ: ﴿أَمْثَلُهُمْ﴾ [١٠٤] أَعْدَلُهُمْ. وَقالَ ابْنُ عَبَّاسٍ: ﴿هَضْماً﴾ [١١٢] لاَ يُظْلَمُ فَيُهْضَمُ مِنْ حَسَنَاتِهِ. ﴿عِوَجاً﴾ [١٠٧] وَادِياً. ﴿أَمْتاً﴾ [١٠٧] رَابِيَةً. ﴿سِيرَتَها﴾ [٢١] حالَتَهَا ﴿الأُولَى﴾ [٢١]، ﴿النُّهى﴾ [٥٤] التُّقَى. ﴿ضَنكاً﴾ [١٢٤] الشَّقاءُ. ﴿هَوَى﴾ [٨١] شَقِيَ. ﴿المُقَدَّسِ﴾ [١٢] المُبارَكِ، ﴿طُوَى﴾

طه ـ قوله: (طه) ولأبي ذرّ سورة طه (شارح).

ـ قوله: (فيسحتكم) التلاوة فيسحتكم بضمّ الياء وكسر الحاء.

ـ قوله: (هم يقولونه) أي السامري ومن تبعه يقولون: نسي موسى ربه أي أخطأ حيث لم يخبركم أن هذا إلٰهه (عيني).

ـ قوله: (في الدنيا) أي بحجتي يريد أنه كانت له حجة بزعمه في الدنيا فلما كوشف بأمر الآخرة بطلت ولم يهتد إلى حجة حق (شارح).

ـ قوله: (توقدون) تدفؤون نخ.

[1] Allah's saying: "And I have prepared thee for myself (for service)." (41)

4736- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Adam and Moses argued with each other. Moses said to Adam: "You are Adam who troubled the people and expelled them from Paradise." Adam said to him: "You are Moses whom Allah selected to carry his message, and as the one to whom He spoke directly and gave The Torah?" Moses replied: "Yes." Adam said: "Then Did you find it (the mistake which expelled Adam from Paradise) decreed on me before my being created?" Moses replied: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" said: "In this way, Adam overpowered Moses."

[2] Allah's saying: "We sent an inspiration to Moses: travel by night with my servants, and strike A dry path for them through the sea, without fear of being overtaken (by Pharaoh) and without (any other) fear. Then Pharaoh pursued them with his forces, but the waters completely overwhelmed them and covered them up. Pharaoh led his people astray Instead of leading them aright." (77:79)

4737- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" came to Medina and The Jews used to observe fast on The Tenth Day of Muharram. (Being asked about that) they said: "On this day, Moses emerged victorious over Pharaoh." The Messenger of Allah "Allah's blessing and peace be upon him" said (to Muslims): "We have more right to (celebrate the victory of) Moses than them. So, you would observe fast on that day."

[3] Allah's saying: "Then we said: O Adam! Verily, this is an enemy to thee and thy wife: so let him not get you Both out of the Garden, So that thou art landed In misery." (117)

4738- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Adam and Moses argued with each other. Moses said to Adam: "You are Adam whose sin troubled the people and expelled them from Paradise." Adam said to him: "O Moses, whom Allah selected to carry his message, and as the one to whom He spoke directly; then you blame me for a thing decreed by Allah on me before I was created!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "In this way, Adam overpowered Moses."

[١٢] اسْمُ الوَادِي. ﴿بِمِلكِنَا﴾ [٨٧] بِأَمْرِنَا. ﴿مَكاناً سِوىً﴾ [٥٨] مَنْصَفٌ بَيْنَهُمْ. ﴿يَبَساً﴾ [٧٧] يَابساً. ﴿عَلَى قَدَرٍ﴾ [٤٠] مَوْعِدٍ. ﴿لاَ تَنِيَا﴾ [٤٢] تَضْعُفَا.

١ ـ باب ﴿وَاصْطَنَعْتُكَ لِنَفسِي﴾ [٤١]

٤٧٣٦ ـ حدّثنا الصَّلتُ بْنُ مُحَمَّدٍ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيمُونٍ: حَدَّثَنا محَمَّدُ بْنُ سِيرِينَ، عَنْ أَبِي هُرَيرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قالَ: «التَقى آدَمُ وَمُوسى، فَقالَ مُوسى لآدَمَ: آنْتَ الَّذِي أَشْقَيتَ النَّاسَ وَأَخرَجتَهُم مِنَ الجَنَّة؟ قالَ لَهُ آدَمُ: آنتَ الَّذِي اصْطفاكَ اللَّهُ بِرِسالَتِهِ، واصطفاكَ لِنَفسه، وأنزلَ عليكَ التَّوْرَاةَ؟ قال: نَعَمْ، قال: فَوَجَدْتَها كُتِبَ عَلَيَّ قَبْلَ أَنْ يَخلُقَنِي؟ قال: نَعَمْ، فَحَجَّ آدَمُ مُوسى». ﴿اليَمِّ﴾ [٣٩] البَحْرُ.

[طرفه في: ٣٤٠٩].

٢ ـ باب ﴿وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي فَاضْرِبْ لَهُمْ طَرِيقاً فِي الْبَحْرِ يَبَساً لَا تَخَافُ دَرَكاً وَلَا تَخْشَى * فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَى﴾ [٧٧ ـ ٧٩]

٤٧٣٧ ـ حدّثني يَعقُوبُ بنُ إبراهيمَ: حَدّثنا رَوْحٌ: حَدّثنا شعبةُ: حَدّثنا أبو بِشرٍ، عَنْ سعيدِ ابْنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قال: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ المَدِينَةَ، وَاليَهُودُ تَصُومُ عاشُورَاءَ، فَسَأَلَهُمْ فَقَالُوا: هذا اليَوْمُ الَّذِي ظَهَرَ فِيهِ مُوسى عَلَى فِرْعَوْنَ، فَقالَ النَّبِيُّ ﷺ: «نَحْنُ أَوْلَى بِمُوسى مِنْهُمْ، فَصُومُوهُ».

[طرفه في: ٢٠٠٤].

٣ ـ باب قوله: ﴿فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقَى﴾ [١١٧]

٤٧٣٨ ـ حدّثنا قُتَيبَةُ: حَدّثَنَا أَيُّوبُ بْنُ النَّجَّارِ، عَنْ يَحيى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قالَ: «حاجَّ مُوسى آدَمَ، فَقالَ لَهُ: أَنْتَ الَّذِي أَخرَجتَ النَّاسَ مِنَ الجَنَّةِ بِذَنْبِكَ وَأَشْقَيتَهُمْ، قالَ: قالَ آدمُ: يا مُوسى أَنْتَ الَّذِي اصطفاكَ اللَّهُ بِرِسالَتِهِ وبِكَلامِهِ، أتلومُني على أمرٍ كَتَبَهُ اللَّهُ عَلَيَّ، قَبلَ أَنْ يخلُقني، أَوْ قَدَّرَهُ عليَّ قَبْلَ أَنْ يَخلُقَنِي؟ قالَ رَسُولُ اللَّهِ ﷺ: فَحَجَّ آدَمُ مُوسى».

[طرفه في: ٣٤٠٩].

= قوله: (بملكنا) بكسر الميم وهي قراءة أبي عمرو وابن كثير وابن عامر، وعاصم ونافع بفتحها، وحمزة والكسائي بضمها (شارح).

٤٧٣٦ ـ قوله: (فوجدتها) أي الخطيئة وقوله: كتب عليّ وللكشميهني كتبت بزيادة تاء التأنيث وللحموي والمستملي فوجدته أي الذنب كتب عليّ في التوراة (شارح).

(21) The Sura of The Prophets

4739- Abdullah (Ibn Mas'ood) "Allah be pleased with him" narrated: The Suras of Banu'israel (The Night Journey "Al'isra"), The Cave, Mary, Ta Ha, and The Prophets are of my first property.

[1] Allah's saying: "The day that we roll up the heavens like a scroll rolled up for books (completed), Even as We produced The first Creation, so Shall we produce A new one: a promise we have undertaken: truly shall We fulfill it." (104)

4740- Sa'eed Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" addressed the people saying: "You will be gathered (on the Day of Judgment), bare-footed, naked and not circumcised." He then recited: "As we began the first creation, we shall repeat it: A Promise We have undertaken: Truly we shall do it." (Prophets 104) He added: "The first to be dressed on the Day of Judgement, will be Abraham. Some of my companions will be taken towards the left side (the Hell Fire), and I will say: "My companions! My companions!" It will be said: "You do not know what they did after you left them." Then I will say as the Pious slave of Allah (Jesus) said: "I was a witness over them while I dwelt amongst them. When you took me up you were the Watcher over them, and you are a witness to all things." (The Repast 117) it will be said: "They became renegades from Islam after you had left them."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سُورَةُ الأَنْبِيَاءِ ـ ٢١

٤٧٣٩ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ قالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قالَ: بَنِي إِسْرَائِيلَ وَالكَهْفُ وَمَرْيَمُ وَطَهَ وَالأَنْبِيَاءُ: هُنَّ مِنَ العِتَاقِ الأُوَلِ، وَهُنَّ مِنْ تِلادِي.

[طرفه في: ٤٧٠٨].

وَقالَ قَتادَةُ: ﴿جُذاذاً﴾ [٥٨] قَطَّعَهُنَّ. وَقالَ الحَسَنُ: ﴿في فَلَكٍ﴾ [٣٣] مِثْلِ فَلكَةِ المِغْزَلِ. ﴿يَسْبَحُونَ﴾ [٣٣] يَدُورُونَ.

قالَ ابْنُ عَبَّاسٍ: ﴿نَفَشَتْ﴾ [٧٨] رَعَتْ لَيلاً. ﴿يُصْحَبُونَ﴾ [٤٣] يُمْنَعُونَ. ﴿أُمَّتُكُمْ أُمَّةً وَاحِدَةً﴾ [٩٢] قالَ: دِينُكُمْ دِينٌ وَاحِدٌ. وَقالَ عِكْرِمَةُ: ﴿حَصَبُ﴾ [٩٨] حَطَبُ بِالحَبَشِيَّةِ. وَقالَ غَيرُهُ: ﴿أَحَسُّوا﴾ [١٢] تَوَقَّعُوهُ، مِنْ أَحْسَسْتُ. ﴿خامِدِينَ﴾ [١٥] هامِدِينَ. ﴿حَصِيدٌ﴾ [هود: ١٠٠] مُسْتَأْصَلٌ، يَقَعُ عَلَى الوَاحِدِ وَالاثْنَينِ وَالجَمِيعِ. ﴿لاَ يَسْتَحْسِرُونَ﴾ [١٩] لاَ يَعْيُونَ، وَمِنْهُ: ﴿حَسِيرٌ﴾ [الملك: ٤] وَحَسَرْتُ بَعِيرِي. ﴿عَمِيقٍ﴾ [الحج: ٢٧] بَعِيدٌ. ﴿نُكِسُوا﴾ [٦٥] رُدُّوا. ﴿صَنْعَةَ لَبُوسٍ﴾ [٨٠] الدُّرُوعُ. ﴿تَقَطَّعُوا أَمْرَهُمْ﴾ [٩٣] اخْتَلَفُوا. الحَسِيسُ وَالحِسُّ وَالجَرْسُ وَالهَمْسُ وَاحِدٌ، وَهُوَ مِنَ الصَّوْتِ الخَفِيِّ. ﴿آذَنَّاكَ﴾ [فصلت: ٤٧] أَعْلَمْنَاكَ. ﴿آذَنْتُكُمْ﴾ [١٠٩] إِذَا أَعْلَمْتَهُ، فَأَنْتَ وَهُوَ ﴿عَلَى سَوَاءٍ﴾ [١٠٩]: لَمْ تَغْدِرْ. وَقالَ مُجَاهِدٌ: ﴿لَعَلَّكُمْ تُسْئَلُونَ﴾ [١٣] تُفْهَمُونَ. ﴿ارْتَضَى﴾ [٢٨] رَضِيَ. ﴿التَّماثِيلُ﴾ [٥٢] الأَصْنَامُ. ﴿السِّجِلِّ﴾ [١٠٤] الصَّحِيفَةُ.

١ ـ باب ﴿كما بدأنا أوّل خلقٍ نعيدهُ وعداً علينا﴾ [١٠٤]

٤٧٤٠ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنِ المُغِيرَةِ بْنِ النُّعْمَانِ، شَيخٌ مِنَ النَّخَعِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: خَطَبَ النَّبِيُّ ﷺ فَقالَ: «إِنَّكُمْ مَحْشُورُونَ إِلَى اللهِ حُفاةً عُراةً غُرْلاً ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْداً عَلَينَا إِنَّا كُنَّا فاعِلِينَ﴾. ثُمَّ إِنَّ أَوَّلَ مَنْ يُكْسَى يَوْمَ القِيَامَةِ إِبْرَاهِيمُ، أَلاَ إِنَّهُ يُجَاءُ بِرِجالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ،

٤٧٣٩ ـ قوله: (بني إسرائيل) فيه حذف المضاف وإبقاء المضاف اليه على حاله أي سورة بني إسرائيل والكهف بالرفع أي والثاني الكهف فهو خبر مبتدأ محذوف هـ (شارح).

ـ العتاق: جمع العتيق وهو ما بلغ الغاية في الجودة والتلاد ما كان قديماً.

ـ همدت النار: طفئت.

ـ قوله: (لا يعيون) مضبوط بوجهين ضم الياءين وفتحهما كما في الشارح وأما قول العيني: الصواب الفتح لأن الإعياء يكون من الغير فليس بصواب فإنّ أعييت يستعمل لازماً ومتعدياً انظر المصباح المنير.

(22) The Sura of The Greater Pilgrimage (Al'hajj)

[1] Allah's saying: "The day ye shall see it, every mother giving suck shall forget her suckling babe, and every pregnant female shall drop her load (unformed): thou shalt see mankind as in a drunken riot, yet not drunk: but dreadful will be the wrath of Allah." (2)

4741- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will say (on the Day of Judgement): "O Adam!" Adam will reply: "Yes, I am responding to your call, and all the good is in Your Hand." Allah will say: "Bring out the people of the fire." Adam will say: "O Allah! How many are the people of the Fire?" Allah will reply: "From every one thousand, take out nine-hundred-and ninety-nine." At that time children will become hoary-headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allah." (Pilgrimage "Al'hajj" 2) The people were so troubled that the colour of their faces changed. Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "nine hundred and ninety nine will be from Gog and Magog and one person will be from you. Furthermore, you will be, (compared in number) to the (non-Muslim) people, as the black hair in the side of the white ox, or like the white hair in the side of the black ox. I hope that you will be one-fourth of the people of Paradise." They magnified Allah. He added: "I hope that you will be one-third of the people of Paradise." They magnified Allah. He said: "I hope that you will be half of the people of Paradise." They magnified Allah.

فأَقولُ: يا ربِّ أَصْحابي، فيُقالُ: لا تَدْرِي ما أَحْدثوا بعْدَكَ، فأَقولُ كما قالَ العَبْدُ الصَّالِحُ: ﴿وكُنْتُ عليهِمْ شهيداً ما دُمْتُ ـ إلى قولِه ـ شهيدٌ﴾ [المائدة: ١١٧]. فيُقالُ: إنَّ هؤلاءِ لَمْ يَزالوا مُرْتَدِّينَ علَى أعْقابِهِمْ مُنْذُ فارَقْتَهُمْ».

[طرفه في: ٣٣٤٩].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الحَجِّ ـ ٢٢

وقالَ ابنُ عُيَيْنَةَ: ﴿المُخْبِتِينَ﴾ [٣٤] المُطْمَئِنِّينَ وقالَ ابنُ عبَّاسٍ: ﴿فِي أُمْنِيَّتِه﴾ [٥٢] إذا حدَّثَ أَلْقى الشَّيْطانُ في حديثِه، فيُبْطِلُ اللَّهُ ما يُلْقِي الشَّيْطانُ ويُحْكِمُ آياتِه، ويُقالُ: أُمْنِيَّتُهُ: قِراءَتُه، ﴿إلاَّ أَمانيَّ﴾ [البقرة: ٧٨] يَقْرَؤُونَ ولا يَكْتُبُونَ.

وقالَ مُجاهِدٌ: ﴿مَشِيدٍ﴾ [٤٥] بالقَصَّةِ. وقالَ غيرُهُ: ﴿يَسْطُونَ﴾ [٧٢] يَفْرُطُونَ، مِنَ السَّطْوَةِ، ويُقالُ: ﴿يَسْطُونَ﴾ يَبْطُشُونَ. ﴿وَهُدُوا إِلَى الطَّيِّبِ مِنَ القَوْلِ﴾ [٢٤] أُلْهِمُوا. قالَ ابْنُ عَبَّاسٍ: ﴿بِسَبَبٍ﴾ [١٥] بِحَبْلٍ إِلَى سَقْفِ البيتِ. ﴿تَذْهَلُ﴾ [٢] تُشْغَلُ.

١ ـ باب ﴿وتَرى النَّاسَ سُكارى﴾ [٢]

٤٧٤١ ـ حدثنا عُمَرُ بنُ حَفْصٍ: حَدَّثَنا أَبي: حَدَّثَنا الأعْمَشُ: حَدَّثَنا أبو صالِحٍ، عنْ أَبي سعيدٍ الخُدْرِيِّ قال: قال النَّبِيُّ ﷺ: «يَقولُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ القِيامَةِ: يا آدَمُ، يَقولُ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، فَيُنادَى بِصَوْتٍ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُخْرِجَ مِنْ ذُرِّيَّتِكَ بَعْثاً إِلَى النَّارِ، قالَ يا رَبِّ وَما بَعْثُ النَّارِ؟ قالَ: مِنْ كُلِّ أَلْفٍ ـ أُراهُ قالَ ـ تِسْعَ مِئَةٍ وَتِسْعَةً وَتِسْعِينَ، فَحِينَئِذٍ تَضَعُ الحامِلُ حَمْلَهَا، وَيَشِيبُ الوَلِيدُ: ﴿وترى النَّاسَ سُكارى وما هُمْ بِسُكارى ولكِنَّ عذابَ اللَّهِ شَدِيدٌ﴾. فَشَقَّ ذٰلِكَ على النَّاسِ حَتَّى تَغَيَّرَتْ وُجوهُهُمْ. فَقالَ النَّبِيُّ ﷺ: «مِنْ يَأْجوجَ وَمَأْجوجَ تِسْعَ مِئَةٍ وَتِسْعَةً وَتِسْعِينَ وَمِنْكُمْ واحِدٌ. ثُمَّ أَنْتُمْ في النَّاسِ كالشَّعْرَةِ السَّوْداءِ في جَنْبِ الثَّوْرِ الأَبْيَضِ، أَوْ كالشَّعْرَةِ البَيْضاءِ في جَنْبِ الثَّوْرِ الأَسْوَدِ، وَإِنِّي لأَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الجَنَّةِ». فَكَبَّرْنَا، ثُمَّ قالَ: «ثُلُثَ أَهْلِ الجَنَّةِ». فَكَبَّرْنَا، ثُمَّ قالَ: «شَطْرَ أَهْلِ الجَنَّةِ» فَكَبَّرْنَا.

قالَ أَبُو أُسامَةَ، عَنِ الأَعْمَشِ: ﴿وَتَرَى النَّاسَ سُكارَى وَما هُمْ بِسُكارَى﴾ [٢]. وَقالَ: «مِنْ كُلِّ أَلْفٍ تِسْعَ مِئَةٍ وَتِسْعَةً وَتِسْعِينَ. وَقالَ جَرِيرٌ وَعِيسى بْنُ يُونُسَ وَأَبُو مُعاوِيَةَ: ﴿سَكْرَى وَما هُمْ

سورة الحج ـ (القصة) بالفتح الجص.

ـ قوله يبطشون بكسر الطاء وضمها اهـ.

ـ قوله (الإسلام) بالجر والرفع من الشارح.

٤٧٤١ ـ قوله (من يأجوج ومأجوج تسعمائة) الخ بالنصب ويجوز الرفع انظر الشارح.

[2] Allah's saying: "There are among men some who serve Allah, As it were, on the verge: if good befalls them, they are, Therewith, well content; but if a trial comes to them, they turn on their faces: they lose both this world and the Hereafter: that Is loss for all to see! They call on such deities, besides Allah, as can neither hurt nor profit them: that is straying far indeed (from the way)!" (11:12)

4742- Sa'eed Ibn Jubair narrated that Ibn Abbas "Allah be pleased with both" told, explaining Allah's saying: "There are among men some who serve Allah, As it were, on the verge": "Somebody used to come to Medina. If his wife gave birth to a (male) child, and his mare produced offspring, then he would say: "This (Islam) is a good religion." But if neither his wife did give birth to a child, nor did his mare produce offspring, then he would say: "It (Islam) is a bad religion."

[3] Allah's saying: "These two antagonists dispute with each other about their Lord: but those who deny (their Lord), for them will be cut out a garment of Fire: over their heads will be poured out boiling water." (19)

4743- Abu'dharr "Allah be pleased with him" was reported to have used to swear that this verse was revealed concerning Hamza and his two companions (Ali and Obaida Ibn Al'harith) against Utba and his two companions (Shaiba and Al'walid Ibn Utba), when they emerged on The Day of Badr for duelling.

4744- Ali "Allah be pleased with him" narrated: I will be the first to kneel down before The Most Gracious (Allah) on The Day of Judgement to judge my case. Qais said: In connection with them, the following statement was revealed: "These two antagonists dispute with each other about their Lord..." he said: "They were those six persons (who competed with each other on the day of Badr): Hamza, Ali, and Obaida Ibn Al'harith (from the Muslim party), against Shaiba, Utba (sons of Rabie'a), and Al'walid Ibn Utba (from the party of the pagans).

بِسَكْرَى﴾.

[طرفه في: ٣٣٤٨].

٢ ـ باب ﴿وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالآخِرَةَ﴾ إِلَى قَوْلِهِ: ﴿ذَلِكَ هُوَ الضَّلالُ البَعِيدُ﴾ [١١ ـ ١٢]

﴿أترفناهم﴾ [المؤمنون: ٣٣] وسَّعناهم.

٤٧٤٢ ـ حدثني إبراهيمُ بنُ الحارثِ: حَدَّثَنا يَحيى بنُ أَبِي بُكَيرٍ: حَدَّثَنا إِسْرائيلُ، عَنْ أَبِي حَصِينٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: ﴿وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ﴾ [١١] قالَ: كانَ الرَّجُلُ يَقْدَمُ المَدِينَةَ، فَإِنْ وَلَدَتِ امْرَأَتُهُ غُلاماً، وَنُتِجَتْ خَيلُهُ، قالَ: هذا دِينٌ صَالِحٌ، وَإِنْ لَمْ تَلِدِ امْرَأَتُهُ وَلَمْ تُنْتَجْ خَيلُهُ، قالَ: هذا دِينُ سُوءٍ.

٣ ـ باب ﴿هذانِ خَصْمانِ اخْتَصَمُوا في رَبِّهِمْ﴾ [١٩]

٤٧٤٣ ـ حدثنا حجَّاجُ بنُ مِنهالٍ: حدَّثَنا هُشَيمٌ: أَخبرَنا أَبُو هاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَن قَيسِ بنِ عُبادٍ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ كانَ يُقْسِمُ فِيها: إِنَّ هذهِ الآيَةَ: ﴿هذانِ خَصْمانِ اخْتَصَمُوا في رَبِّهِمْ﴾ نَزَلَتْ في: حَمْزَةَ وَصَاحِبَيهِ، وَعُتْبَةَ وَصَاحِبَيهِ، يَوْمَ بَرَزُوا في يَوْمِ بَدْرٍ.

رَوَاهُ سُفيَانُ، عَنْ أَبِي هَاشِمٍ. وَقالَ عُثْمانُ: عَنْ جَرِيرٍ، عَنْ مَنْصُورٍ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مِجْلَزٍ: قَوْلَهُ.

[طرفه في: ٤٧٤٣].

٤٧٤٤ ـ حدثنا حَجَّاجُ بنُ مِنهالٍ: حدَّثَنا مُعْتَمِرُ بنُ سُلَيمانَ قالَ: سَمِعْتُ أَبِي قالَ: حَدَّثَنا أَبُو مِجْلَزٍ، عَنْ قَيسِ بنِ عُبَادٍ، عَنْ عَلِيِّ بنِ أَبِي طالِبٍ رَضِيَ اللَّهُ عَنْهُ قالَ: أَنَا أَوَّلُ مَنْ يَجثُو بَينَ يَدَيِ الرَّحْمنِ لِلخُصُومَةِ يَوْمَ القِيامَةِ. قالَ قَيسٌ: وَفِيهِمْ نَزَلَتْ: ﴿هذانِ خَصْمانِ اخْتَصَمُوا في رَبِّهِمْ﴾ قالَ: هُمُ الَّذِينَ بارَزُوا يَوْمَ بَدْرٍ: عَلِيٌّ وَحَمْزَةُ وَعُبَيدَةُ، وَشَيبَةُ بنُ رَبِيعَةَ وَعُتْبَةُ بنُ رَبِيعَةَ وَالوَلِيدُ بنُ عُتْبَةَ.

[طرفه في: ٣٩٦٦].

٤٧٤٢ ـ قوله: إبراهيم بن الحرث هكذا في نسخ المتن الصحيحة وكذا في نسخة العيني ووقع في نسخة الشارح القسطلاني إبراهيم بن المنذر.

٤٧٤٣ ـ قوله: يقسم فيها ولأبي ذر قسماً بدل قوله فيها.

ـ قوله: (قوله) أي هو من قوله موقوفاً عليه (شارح).

(23) The Sura of The Believers

Allah Almighty said: "The Believers must (eventually) win through, Those who humble themselves in their Prayers; Who avoid vain talk; Who are active in deeds of Charity; Who abstain from sex, Except with those joined to them in the marriage bond, or (the captive) whom their right hands possess, for (in their case) they are free from blame, But those whose desires exceed those limits are transgressors; Those who faithfully observe their trusts and their covenants; And who (strictly) guard their Prayers; These will be the heirs, Who will inherit Paradise: they will dwell therein (forever)." (1:11)

(24) The Sura of The Light (An'nur)

Allah Almighty said: "A Sura which We have sent down and which We have ordained: in it have We sent down Clear Signs, in order that ye may receive admonition." (1)

He further said: "Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; on the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a Penalty grievous. Why did not the Believers men and women when ye heard of the affair, put the best construction on it in their own minds and say, This (charge) is an obvious lie? Why did they not bring four witnesses to prove it? When they have not brought the witnesses, such men, in the sight of Allah, (stand forth) themselves as liars! Were it not for the Grace and mercy of Allah on you, in this world and the Hereafter, a grievous penalty would have seized you in that ye rushed glibly into this affair. Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter, while it was most serious in the sight of Allah. And why did ye not, when ye heard it, say? It is not right of us to speak of this: glory to Allah! this is a most serious slander! Allah doth admonish you, that ye may never repeat such (conduct), if ye are (true) Believers. And Allah makes the Signs plain to you: for Allah is full of knowledge and wisdom. Those who love (to see) scandal published broadcast among the Believers, will have a grievous Penalty in this life and in the Hereafter: Allah knows, and ye know not. Were it not for the Grace and mercy of Allah on you, and that Allah is full of kindness and mercy, (ye would be ruined indeed)." (11:20)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ المُؤْمِنِين ـ ٢٣

قالَ ابنُ عُيَينَة: ﴿سبع طرائق﴾ [١٧] سبع سماوات، ﴿لَها سابِقون﴾ [٦١] سَبقَتْ لَهُم السَّعادَةُ. ﴿قُلوبُهُمْ وجِلَةٌ﴾ [٦٠] خائفِين. قالَ ابنُ عبَّاسٍ: ﴿هيهاتَ هيهاتَ﴾ [٣٦] بعيدٌ بعيد. ﴿فاسأَلِ العادِينَ﴾ [١١٣] المَلائكة. ﴿لَنَاكِبون﴾ [٧٤] لَعادِلُونَ. ﴿كالِحُونَ﴾ [١٠٤] عابِسُونَ. ﴿مِن سُلالَة﴾ [١٢] الوَلَد، والنُّطفَةُ السُّلالَةُ. والجِنَّةُ والجُنونُ واحدٌ. والغُثاءُ الزَّبَدُ، وَما ارْتَفَعَ عنِ الماءِ، وما لا يُنتفَعُ به. ﴿يجأرون﴾ [٦٤] يرفَعُونَ أَصواتَهُمْ كما تَجأَرُ البَقَرَةُ. ﴿على أعْقابِكُم﴾ [٦٦] رجَعَ على عَقِبَيه ﴿سامِراً﴾ [٦٧] مِن السَّمر، والجميعُ السُّمَّار، والسَّامِرُ ها هُنا في مَوضعِ الجَمْعِ. ﴿تُسْحَرون﴾ [٨٩] تَعْمُونَ، مِن السِّحْر.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ النُّور ـ ٢٤

﴿مِن خِلالِه﴾ [٤٣] مِن بين أَضعافِ السَّحاب، ﴿سَنا بَرقِه﴾ [٤٣] الضِّياءُ. ﴿مُذْعِنين﴾ [٤٩] يُقالُ للمُستَخذي مُذْعِنٌ. ﴿أَشتاتاً﴾ [٦١] وشتَّى وشَتاتٌ وشَتٌّ واحِد. وقالَ ابنُ عبَّاسٍ: ﴿سُورةٌ أَنزَلْناها﴾ [١] بَيَّنَّاها. وقالَ غيرُهُ: سُمِّيَ القُرآنُ لِجَماعةِ السُّوَر، وسُمِّيَتِ السُّورَةُ لأنَّها مَقطوعةٌ منَ الأُخرى، فلمَّا قُرِنَ بعضُها إلى بعضٍ سُمِّيَ قُرآناً. وقالَ سَعْدُ بْنُ عِيَاضٍ الثُّمالِيُّ: المِشْكاةُ: الكُوَّةُ بِلسانِ الحَبَشَةِ.

وقولُهُ تعالى: ﴿إنَّ علَينا جَمعَهُ وقُرآنَه﴾ [القيامة: ١٧] تأليفَ بَعْضِهِ إِلَى بَعْضٍ. ﴿فَإذا قَرأْناهُ فاتَّبِعْ قُرآنَه﴾ [القيامة: ١٨] فإذا جمَعْناهُ وأَلَّفْناهُ فاتَّبِعْ قُرآنَه، أي ما جُمِعَ فيه، فاعْمَلْ بِما أَمَرَكَ وانْتَهِ عمَّا نَهاكَ اللهُ. ويُقالُ: لَيسَ لِشِعرِهِ قُرآنٌ أي تأليفٌ. وسُمِّيَ الفُرقانَ، لأنَّهُ يُفَرِّقُ بينَ الحَقِّ وَالبَاطِلِ. وَيُقالُ: لِلمَرأةِ: ما قَرأَتْ بِسَلاً قَطُّ، أي لَمْ تَجمَعْ في بَطنِها وَلَداً. وقالَ: ﴿فَرَضْناها﴾ [١] أَنْزَلْنا فيها فَرائِضَ مُختَلِفَة، ومَنْ قرأَ: ﴿فَرَّضناها﴾ يَقُولُ: فرَّضْنا علَيكُمْ وعلى مَنْ بَعْدَكُمْ.

سورة النور ـ ثبتت البسملة لأبي ذر وفي بعض النسخ ثبوتها مقدمة على السورة (شارح).

ـ (المستخذي) الخاضع.

ـ قوله: الكوة بضم الكاف وفتحها (شارح).

ـ قوله: وقال الشعبي الخ من هنا إلى بداية الباب الثاني ساقط في بعض النسخ.

[1] Allah's saying: "And for those who launch a charge against their spouses, and have (in support) no evidence but their own, their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth." (6)

4745- Sahl Ibn Sa'd "Allah be pleased with him" reported: Owaimer came to Asim Ibn Adi who was the chief of Banu'ajlan and said: "What do you say about a man who has found another man with his wife? Should he kill him whereupon you would kill him (The husband), or what should he do? Please ask Allah's Apostle "Allah's blessing and peace be upon him" about this matter on my behalf." Asim then went to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! (And asked him that question) but Allah's Apostle "Allah's blessing and peace be upon him" disliked the question. When Owaimer asked Asim he replied that Allah's Apostle "Allah's blessing and peace be upon him" disliked such questions and considered them as shameful." Owaimer then said: "By Allah, I will not give up asking unless I ask Allah's Apostle "Allah's blessing and peace be upon him" about it." Owaimer came (to The Prophet) and said: "O Allah's Apostle! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in chastisement) or what should he do?" Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has revealed regarding you and your wife's case in the Qur'an." Allah's Apostle "Allah's blessing and peace be upon him" ordered them to perform the measures of invoking Allah's curse upon the liar according to what Allah had mentioned in His Book. Owaimer did so with her and said: "O Allah's Apostle! If I kept her I would oppress her." So Owaimer divorced her and so divorce became a tradition after them for those who happened to be involved in a case of invoking Allah's curse upon the liar of the two couples (husband and wife) when she is accused of committing adultery. Allah's Apostle "Allah's blessing and peace be upon him" then said: "Look! If she (Owaimer's wife) delivers a black child with deep black large eyes, big hips and fat legs, then I will be of the opinion that Owaimer was true; but if she delivers a red child looking like a Wahra then Owaimer will be considered to have told a lie against her." Later on she delivered a child carrying the qualities which Allah's Apostle "Allah's blessing and peace be upon him" had mentioned as a proof for Owaimer's claim. Henceforth the child was ascribed to its mother.

[2] Allah's saying: "And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie." (7)

4746- Sahl Ibn Sa'd "Allah be pleased with him" narrated that a man came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in chastisement) or what should he do?" Allah Almighty revealed (the measures of) invoking Allah's curse upon the liar of the two spouses. Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has revealed regarding you and your wife's case in the Qur'an." Then they performed the measures of invoking Allah's curse upon the liar according to what Allah had mentioned in His Book, while I was present with The Messenger of Allah "Allah's blessing and peace be upon him". He (The Prophet) caused them to depart from one another (by divorce). It became a tradition that the two invokers of Allah's curse upon the liar of them should depart from one another (by divorce).

She was pregnant, but he (her husband) denied her child (to be ascribed to him). This child was attributed to her later. Then it became a tradition that such a child could inherit her, as well as she could inherit him, according to their shares prescribed by Allah.

قال مُجاهِدٌ ﴿أوِ الطِّفلِ الَّذِين لَمْ يَظهَرُوا﴾ [٣١] لَمْ يَدْرُوا، لمَا بِهِمْ مِنَ الصِّغَرِ.

١ - باب ﴿والَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلاَّ أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللهِ إِنَّهُ لَمِنَ الصَّادِقِينَ﴾ [٦]

٤٧٤٥ - حدثنا إِسْحاق: حَدَّثَنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا الأَوْزَاعِيُّ قال: حَدَّثَنِي الزُّهْرِيُّ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ عُوَيمِراً أَتَى عاصِمَ بْنَ عَدِيٍّ، وكانَ سَيِّدَ بَنِي عَجْلاَنَ، فَقالَ: كَيفَ تَقُولُونَ في رَجُلٍ وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيفَ يَصْنَعُ؟ سَلْ لِي رَسُولَ اللهِ ﷺ عَنْ ذلِكَ، فَأَتَى عاصِمٌ النَّبِيَّ ﷺ فَقالَ: «يا رَسُولَ اللهِ، فَكَرِهَ رَسُولُ اللهِ ﷺ المَسَائِلَ، فَسَأَلَهُ عُوَيمِرٌ فَقالَ: إِنَّ رَسُولَ اللهِ ﷺ كَرِهَ المَسَائِلَ وَعابَها، قالَ عُوَيمِرٌ: وَاللهِ لا أَنْتَهِي حَتَّى أَسْأَلَ رَسُولَ اللهِ ﷺ عَنْ ذلِكَ، فَجاءَ عُوَيمِرٌ فَقالَ: يا رَسُولَ اللهِ، رَجُلٌ وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيفَ يَصْنَعُ؟ فَقالَ رَسُولُ اللهِ ﷺ: «قَدْ أَنْزَلَ اللهُ القُرْآنَ فِيكَ وَفِي صاحِبَتِكَ» فَأَمَرَهُما رَسُولُ اللهِ ﷺ بِالمُلاَعَنَةِ بِمَا سَمَّى اللهُ في كِتابِهِ، فَلاَعَنَها، ثُمَّ قالَ: يا رَسُولَ اللهِ، إِنْ حَبَسْتُها فَقَدْ ظَلَمْتُها، فَطَلَّقَها، فَكانَتْ سُنَّةً لِمَنْ كانَ بَعْدَهُما في المُتَلاَعِنَينِ، ثُمَّ قالَ رَسُولُ اللهِ ﷺ: «انْظُرُوا، فَإِنْ جاءَتْ بِهِ أَسْحَمَ أَدْعَجَ العَيْنَينِ عَظِيمَ الأَلْيَتَينِ خَدَلَّجَ السَّاقَينِ، فَلاَ أَحْسِبُ عُوَيمِراً إِلاَّ قَدْ صَدَقَ عَلَيها. وَإِنْ جاءَتْ بِهِ أُحَيمِرَ كَأَنَّهُ وَحَرَةٌ، فَلاَ أَحْسِبُ عُوَيمِراً إِلاَّ قَدْ كَذَبَ عَلَيها». فَجاءَتْ بِهِ عَلَى النَّعْتِ الَّذِي نَعَتَ بِهِ رَسُولُ اللهِ ﷺ مِنْ تَصْدِيقِ عُوَيمِرٍ، فَكانَ بَعْدُ يُنْسَبُ إِلَى أُمِّهِ.

[طرفه في: ٤٢٣].

٢ - باب ﴿وَالخامِسَةُ أَنَّ لَعْنَةَ اللهِ عَلَيهِ إِنْ كانَ مِنَ الكاذِبِينَ﴾ [٧]

٤٧٤٦ - حدثني سُلَيمانُ بْنُ داوُدَ أَبُو الرَّبِيعِ: حَدَّثَنا فُلَيحٌ، عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَجُلاً أَتَى رَسُولَ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، أَرَأَيتَ رَجُلاً رَأَى مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيفَ يَفْعَلُ؟ فَأَنْزَلَ اللهُ فِيهِما ما ذُكِرَ في القُرْآنِ مِنَ التَّلاَعُنِ، فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «قَدْ قُضِيَ فِيكَ وَفِي امْرَأَتِكَ» قالَ: فَتَلاَعَنَا وَأَنا شاهِدٌ عِنْدَ رَسُولِ اللهِ ﷺ، فَفارَقَها، فَكانَتْ سُنَّةً أَنْ يُفَرَّقَ بَينَ المُتَلاَعِنَينِ، وَكانَتْ حامِلاً فَأَنْكَرَ حَمْلَها، وَكانَ ابْنُها يُدْعَى إِلَيها، ثُمَّ جَرَتِ السُّنَّةُ في المِيرَاثِ: أَنْ يَرِثَها وَتَرِثَ مِنْهُ، ما فَرَضَ اللهُ لَها. [طرفه في: ٤٢٣].

٣ - باب ﴿وَيَدْرَأُ عَنْها العَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهادَاتٍ بِاللهِ إِنَّهُ لَمِنَ الكاذِبِينَ﴾ [٨]

٤٧٤٧ - حدثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشامِ بْنِ حَسَّانَ: حَدَّثَنا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ هِلاَلَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ ﷺ بِشَرِيكِ بْنِ سَحْماءَ، فَقالَ

٤٧٤٥ - قوله: (أسحم) أي أسود (أدعج العينين) أي شديد سواد الحدقة (عظيم الأليتين) بفتح الهمزة أي العجز، (خدلج الساقين) أي عظيمهما ا هـ من الشارح.

- قوله: أحيمر مصغر أحمر وانظر ما وجه عدم صرفه ا هـ.

- (وحرة) دويبة حمراء تلزق بالأرض ا هـ من العيني.

[3] Allah's saying: "But it would avert the punishment from the wife, if she bears witness four times (with an oath) by Allah, that (her husband) is telling a lie." (8)

4747- Ibn Abbas "Allah be pleased with both" reported: Hilal Ibn Omaiyya accused his wife of committing adultery with Sharik Ibn Sahma and filed the case before The Prophet. The Prophet "Allah's blessing and peace be upon him" said (to Hilal): "Either you bring forth a proof (four witnesses) or you will receive the legal punishment (lashes) on your back." Hilal said: "O Allah's Apostle! If anyone of us saw a man over his wife, would he go to seek after witnesses?" The Prophet "Allah's blessing and peace be upon him" kept on saying: "Either you bring forth the witnesses or you will receive the legal punishment (lashes) on your back." Hilal then said: "By he, Who sent you with the Truth, I am telling the truth and Allah will reveal to you what will save my back from legal punishment." Then Gabriel came down and revealed to him: "And for those who launch a charge against their spouses, and have (in support) no evidence but their own, their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie. But it would avert the punishment from the wife, if she bears witness four times (with an oath) by Allah, that (her husband) is telling a lie; And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth." (6:8) Then The Prophet "Allah's blessing and peace be upon him" left and sent for the woman. Hilal went (and brought) her and then took the oaths (confirming the claim). The Prophet "Allah's blessing and peace be upon him" was saying: "Allah knows that one of you is a liar, so will any of you repent?" Then the woman got up and took the oaths and when she was going to take the fifth one, the people stopped her and said: "It (the fifth oath) will definitely bring Allah's curse on you (if you are guilty)." So she hesitated and shrank back (from taking the oath) so much that we thought that she would withdraw her denial. But then she said: "I will not dishonour my family all through these days," and carried on (the process of taking oaths). The Prophet "Allah's blessing and peace be upon him" then said: "Watch her; if she delivers a black-eyed child with big hips and fat shins then it is Sharik Ibn Sahma's child." Later she delivered a child of such a description. So The Prophet "Allah's blessing and peace be upon him" said: "Had the case not been settled by Allah's Law, I would have punished her severely."

[4] Allah’s saying: “And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth.” (9)

4748- Ibn Omar “Allah be pleased with both” narrated: A man accused his wife of committing adultery and denied his paternity to her (conceived) child during the lifetime of The Messenger of Allah “Allah’s blessing and peace be upon him”. The Messenger of Allah “Allah’s blessing and peace be upon him” ordered them both to offer (the measures of) invoking Allah’s curse upon the liar of them as Allah decreed and then gave his decision that the child would be for the mother. Then a divorce decree was issued for the couple involved in such a case of invoking Allah’s curse upon the liar.

[5] Allah’s saying: “Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; on the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a Penalty grievous.” (11)

4749- A’isha “Allah be pleased with her” narrated concerning The statement of Allah “and to him who took on himself the lead among them, will be a Penalty grievous.” “He was Abdullah Ibn Obai Ibn Salool.”

النَّبيُّ، فَقالَ النَّبيُّ ﷺ: «البَيِّنَةَ أَوْ حَدٌّ في ظَهْرِكَ». فقالَ: يا رَسُولَ اللَّهِ، إذا رَأى أَحَدُنا عَلى امْرَأَتِهِ رَجُلاً يَنطَلِقُ يَلتَمِسُ البَيِّنَةَ، فَجَعَلَ النَّبيُّ ﷺ يَقُولُ: «البَيِّنَةَ وَإلَّا حَدٌّ في ظَهْرِكَ». فَقالَ هِلالٌ: وَالَّذي بَعَثَكَ بِالحَقِّ إنِّي لَصادِقٌ، فَلَيُنْزِلَنَّ اللَّهُ ما يُبَرِّئُ ظَهْرِي مِنَ الحَدِّ، فَنَزَلَ جِبْرِيلُ وَأَنْزَلَ عَلَيْهِ: ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ ـ فَقَرَأَ حَتَّى بَلَغَ ـ إِن كَانَ مِنَ الصَّادِقِينَ﴾ [٦ ـ ٩]. فَانْصَرَفَ النَّبيُّ ﷺ فَأَرْسَلَ إلَيْها، فَجاءَ هِلالٌ فَشَهِدَ، وَالنَّبيُّ ﷺ يَقُولُ: «إنَّ اللَّهَ يَعْلَمُ أَنَّ أَحَدَكُما كاذِبٌ، فَهَلْ مِنْكُما تائِبٌ». ثُمَّ قامَتْ فَشَهِدَتْ، فَلَمَّا كانَتْ عِنْدَ الخامِسَةِ وَقَّفُوها وَقالُوا: إنَّها مُوجِبَةٌ. قالَ ابْنُ عَبَّاسٍ: فَتَلَكَّأَتْ وَنَكَصَتْ، حَتَّى ظَنَنَّا أَنَّها تَرْجِعُ، ثُمَّ قالَتْ: لا أَفْضَحُ قَوْمي سائِرَ اليَوْمِ، فَمَضَتْ، فَقالَ النَّبيُّ ﷺ: «أَبْصِرُوها، فَإنْ جاءَتْ بِهِ أَكْحَلَ العَيْنَيْنِ، سابِغَ الأَلْيَتَيْنِ، خَدَلَّجَ السَّاقَيْنِ، فَهُوَ لِشَرِيكِ بْنِ سَحْماءَ». فَجاءَتْ بِهِ كَذلِكَ، فَقالَ النَّبيُّ ﷺ: «لَوْلا ما مَضى مِنْ كِتابِ اللَّهِ، لَكانَ لي وَلَها شَأْنٌ». [طرفه في: ٢٦٧١]

٤ ـ باب ﴿وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِن كَانَ مِنَ الصَّادِقِينَ﴾ [٩]

٤٧٤٨ ـ حدّثنا مُقَدَّمُ بْنُ مُحَمَّدِ بْنِ يَحْيى: حَدَّثَنا عَمِّي القاسِمُ بْنُ يَحْيى، عَنْ عُبَيْدِ اللَّهِ، وَقَدْ سَمِعَ مِنْهُ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّ رَجُلاً رَمى امْرَأَتَهُ، فانْتَفى مِنْ وَلَدِها، في زَمانِ رَسُولِ اللَّهِ ﷺ، فَأَمَرَ بِهِما رَسُولُ اللَّهِ ﷺ فَتَلاعَنا كَما قالَ اللَّهُ، ثُمَّ قَضى بِالوَلَدِ لِلْمَرْأَةِ، وَفَرَّقَ بَيْنَ المُتَلاعِنَيْنِ.

[الحديث ٤٧٤٨ ـ أطرافه في: ٥٣٠٦، ٥٣١٣، ٥٣١٤، ٥٣١٥، ٦٧٤٨]

٥ ـ باب ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُم مَّا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّىٰ كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ﴾ [١١]

﴿أَفَّاكٍ﴾ [الشعراء: ٢٢٢] كَذَّابٍ.

٤٧٤٩ ـ حدّثنا أبو نُعَيْمٍ: حَدَّثَنا سُفْيانُ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها: ﴿وَالَّذِي تَوَلَّىٰ كِبْرَهُ﴾ [١١]. قالَتْ: عَبْدُ اللَّهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ.

[طرفه في: ٢٥٩٣]

٦ ـ باب ﴿وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَا أَن نَّتَكَلَّمَ بِهَٰذَا سُبْحَانَكَ هَٰذَا بُهْتَانٌ عَظِيمٌ﴾ ﴿لَّوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَٰئِكَ عِندَ اللَّهِ هُمُ الْكَاذِبُونَ﴾

٤٧٥٠ ـ حدّثنا يَحْيى بْنُ بُكَيْرٍ: حَدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ قالَ: أَخْبَرَني

٤٧٤٧ ـ قوله: البينة أو حدّ أي أتحضر البينة أو يقع حدّ في ظهرك.

ـ قوله: سابغ الأليتين أي غليظهما اهـ شارح وفي الرواية المتقدمة عظيم الأليتين.

٤٧٥٠ ـ قوله: (ظفار) كحضار مدينة باليمن وفي رواية أبي ذر أظفار بالهمزة المفتوحة وتنوين الراء.

[6] Allah's saying: "Why did not the Believers men and women when ye heard of the affair, put the best construction on it in their own minds and say, This (charge) is an obvious lie? Why did they not bring four witnesses to prove it? When they have not brought the witnesses, such men, in the sight of Allah, (stand forth) themselves as liars!" (12:13)

4750- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" reported: "Whenever Allah's Apostle "Allah's blessing and peace be upon him" intended to go on a journey, he would draw lots amongst his wives and would take with him the one upon whom the lot fell. During one of his holy battles, he drew lots amongst us and the lot fell upon me, and I proceeded with him after Allah had decreed the use of the veil by women. I was carried in a Howdah (on the camel) and dismounted while still in it. When Allah's Apostle "Allah's blessing and peace be upon him" finished the holy battle and returned home, as we were approaching Medina, he ordered us to proceed at night. When the order of departure was given, I walked till I was past the army to answer the call of nature. After finishing I returned (to the camp) to depart (with the others). Touched my chest, I realized that my necklace, made of Zifar beads (a kind of Yemenite beads, partly white and partly black), was missing. So, I returned to look for it and was delayed because of that. The people who used to carry me on the camel, came to my Howdah and put it on the back of the camel, thinking that I was in it, as, at that time, women were light in weight, thin and lean, and flesh did not cover their bodies in abundance for they did not use to eat much. So, those people did not feel the difference in the heaviness of the Howdah while lifting it, and they put it over the camel. At that time I was a young lady. They set the camel moving and proceeded on. I found my necklace after the army had gone, and came to their camp to find neither call maker nor responder. So, I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While in that state, I fell asleep.

Safwan Ibn Mu'attal As'sulami Adh'dhakwani was behind the army. Reached my abode in the morning, he saw the figure of a sleeping person. He came to me, and he used to see me before veiling. So, I got up when I heard him, after recognizing me, reciting: "We are for Allah, to whom we all refer".

I veiled my face with the head-cover. By Allah, we did not speak a single word at all. By Allah, I did hear nothing from him except his reciting: "We are for Allah, to whom we refer". He made his camel kneel down. He got down from his camel, and put his leg on the front legs of the camel and then I rode and sat over it. Safwan set out walking, leading the camel by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction. (Some people accused me falsely) and the leader of the false accusers was Abdullah Ibn Obai Ibn Salool. (Urwa said: "The people propagated and talked about the slander in his (Abdullah's) presence. Moreover, he confirmed, listened to, and asked about it to let it come in circulation." Urwa also added: "None was mentioned as members of the slanderous group in addition to (Abdullah) except Hassan Ibn Thabit, Mistah Ibn Uthatha, and Hamna Bint Jahsh along with others about whom I know no knowledge, except that they were a group as Allah said. It is said that the one who carried most of the slander was Abdullah Ibn Obai Ibn Salool." Urwa added: "A'isha disliked to have Hassan abused in her presence. She used to say: It was he who said: "My father and his father (grandfather) and my honor are all for the protection of Mohammad's honor from you."").

After that we returned to Medina, and I became ill for one month while the people were spreading the forged statements of the false accusers. I was feeling during my ailment as if I were not receiving the usual kindness from The Prophet "Allah's blessing and peace be upon him" which I used to receive from him when I got sick. But he would come, greet and say: "How is that (girl)?"

عُرْوَةُ بْنُ الزُّبَيْرِ، وَسَعِيدُ بْنُ الْمُسَيَّبِ، وَعَلْقَمَةُ بْنُ وَقَّاصٍ، وَعُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ حَدِيثِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ، حِينَ قَالَ لَهَا أَهْلُ الإفْكِ مَا قَالُوا، فَبَرَّأَهَا اللَّهُ مِمَّا قَالُوا، وَكُلٌّ حَدَّثَنِي طَائِفَةً مِنَ الحَدِيثِ، وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضاً، وَإِنْ كَانَ بَعْضُهُمْ أَوْعَى لَهُ مِنْ بَعْضٍ، الَّذِي حَدَّثَنِي عُرْوَةُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَخْرُجَ أَقْرَعَ بَيْنَ أَزْوَاجِهِ، فَأَيَّتُهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا رَسُولُ اللَّهِ ﷺ مَعَهُ، قَالَتْ عَائِشَةُ: فَأَقْرَعَ بَيْنَنَا فِي غَزْوَةٍ غَزَاهَا فَخَرَجَ سَهْمِي، فَخَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ بَعْدَمَا نَزَلَ الحِجَابُ، فَأَنَا أُحْمَلُ فِي هَوْدَجِي وَأُنْزَلُ فِيهِ، فَسِرْنَا حَتَّى إِذَا فَرَغَ رَسُولُ اللَّهِ ﷺ مِنْ غَزْوَتِهِ تِلْكَ وَقَفَلَ، وَدَنَوْنَا مِنَ المَدِينَةِ قَافِلِينَ، آذَنَ لَيْلَةً بِالرَّحِيلِ، فَقُمْتُ حِينَ آذَنُوا بِالرَّحِيلِ، فَمَشَيْتُ حَتَّى جَاوَزْتُ الجَيْشَ، فَلَمَّا قَضَيْتُ شَأْنِي أَقْبَلْتُ إِلَى رَحْلِي، فَإِذَا عِقْدٌ لِي مِنْ جَزْعِ ظَفَارِ قَدِ انْقَطَعَ، فَالْتَمَسْتُ عِقْدِي وَحَبَسَنِي ابْتِغَاؤُهُ، وَأَقْبَلَ الرَّهْطُ الَّذِينَ كَانُوا يَرْحَلُونَ لِي فَاحْتَمَلُوا هَوْدَجِي، فَرَحَلُوهُ عَلَى بَعِيرِي الَّذِي كُنْتُ رَكِبْتُ وَهُمْ يَحْسِبُونَ أَنِّي فِيهِ، وَكَانَ النِّسَاءُ إِذْ ذَاكَ خِفَافاً لَمْ يُثْقِلْهُنَّ اللَّحْمُ، إِنَّمَا تَأْكُلُ العُلْقَةَ مِنَ الطَّعَامِ، فَلَمْ يَسْتَنْكِرِ القَوْمُ خِفَّةَ الهَوْدَجِ حِينَ رَفَعُوهُ، وَكُنْتُ جَارِيَةً حَدِيثَةَ السِّنِّ، فَبَعَثُوا الجَمَلَ وَسَارُوا، فَوَجَدْتُ عِقْدِي بَعْدَ مَا اسْتَمَرَّ الجَيْشُ، فَجِئْتُ مَنَازِلَهُمْ وَلَيْسَ بِهَا دَاعٍ وَلَا مُجِيبٌ، فَأَمَمْتُ مَنْزِلِي الَّذِي كُنْتُ بِهِ، وَظَنَنْتُ أَنَّهُمْ سَيَفْقِدُونِي فَيَرْجِعُونَ إِلَيَّ، فَبَيْنَا أَنَا جَالِسَةٌ فِي مَنْزِلِي غَلَبَتْنِي عَيْنِي فَنِمْتُ، وَكَانَ صَفْوَانُ بْنُ المُعَطَّلِ السُّلَمِيُّ ثُمَّ الذَّكْوَانِيُّ مِنْ وَرَاءِ الجَيْشِ، فَأَدْلَجَ فَأَصْبَحَ عِنْدَ مَنْزِلِي، فَرَأَى سَوَادَ إِنْسَانٍ نَائِمٍ، فَأَتَانِي فَعَرَفَنِي حِينَ رَآنِي، وَكَانَ يَرَانِي قَبْلَ الحِجَابِ، فَاسْتَيْقَظْتُ بِاسْتِرْجَاعِهِ حِينَ عَرَفَنِي، فَخَمَّرْتُ وَجْهِي بِجِلْبَابِي، وَاللَّهِ مَا كَلَّمَنِي كَلِمَةً وَلَا سَمِعْتُ مِنْهُ كَلِمَةً غَيْرَ اسْتِرْجَاعِهِ، حَتَّى أَنَاخَ رَاحِلَتَهُ فَوَطِئَ عَلَى يَدَيْهَا فَرَكِبْتُهَا، فَانْطَلَقَ يَقُودُ بِي الرَّاحِلَةَ، حَتَّى أَتَيْنَا الجَيْشَ بَعْدَ مَا نَزَلُوا مُوغِرِينَ فِي نَحْرِ الظَّهِيرَةِ، فَهَلَكَ مَنْ هَلَكَ، وَكَانَ الَّذِي تَوَلَّى الإفْكَ عَبْدَ اللَّهِ بْنَ أُبَيٍّ ابْنَ سَلُولَ، فَقَدِمْنَا المَدِينَةَ، فَاشْتَكَيْتُ حِينَ قَدِمْتُ شَهْراً، وَالنَّاسُ يُفِيضُونَ فِي قَوْلِ أَصْحَابِ الإفْكِ، لَا أَشْعُرُ بِشَيْءٍ مِنْ ذٰلِكَ، وَهُوَ يَرِيبُنِي فِي وَجَعِي أَنِّي لَا أَعْرِفُ مِنْ رَسُولِ اللَّهِ ﷺ اللُّطْفَ الَّذِي كُنْتُ أَرَى مِنْهُ حِينَ أَشْتَكِي، إِنَّمَا يَدْخُلُ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَيُسَلِّمُ ثُمَّ يَقُولُ: «كَيْفَ تِيكُمْ». ثُمَّ

ـ قوله: تأكل أي المرأة منهن وفي رواية يأكلن أي النساء وفي نسخة: نأكل بنون والعلقة القليل ا هـ من الشارح.

ـ قوله: فأممت بتشديد الميم الأولى وفي نسخة بتخفيفها أي قصدت.

ـ قوله: سيفقدوني ولأبي ذرّ سيفقدونني (شارح).

قوله فادلج بسكون الدال أي سار من أول الليل وبتشديدها من آخره وحينئذٍ فالذي هنا ينبغي أن يكون بالتشديد لأنه كان في آخر الليل لكن التخفيف هو الذي رويناه (شارح).

ـ قوله: موغرين أي داخلين في شدة الحر ويروى مغوّرين من التغوير وهو النزول وقت القائلة ا هـ من العيني.

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I did not know anything of what was going on till I recovered from my ailment and went out with Um Mistah to the Manasi where we used to answer the call of nature, and we used not to go to answer the call of nature except from night to night and that was before we had lavatories near to our houses. This habit of ours was similar to the habit of the old Arabs in the open country (or away from houses). Indeed, it would be troublesome for us to take lavatories near our houses. So I and Ommu'mistah, daughter of Abu'ruhm Ibn Al'muttalib Ibn Abdu'manaf, whose mother was the daughter of Sakhr Ibn Amer and the aunt of Abu'bakr As'siddiq and whose son was Mistah Ibn Uthatha Ibn Abbad Ibn Al'muttalib, went out. I and Ommu'mistah returned to my house after we finished answering the call of nature. Ommu'mistah stumbled because of her long dress and on that she said: "Let Mistah be ruined." I said: "You are saying a bad word. Why are you abusing a man who took part in Badr?" She said: "O you there! Didn't you hear what they said?" Then she told me the rumours of the false accusers.

My sickness was aggravated, and when I returned home, Allah's Apostle "Allah's blessing and peace be upon him" came to me, and after greeting he said: "How is that (girl)?" I requested him to allow me to go to my parents. I wanted then to be sure of the news through them. Allah's Apostle "Allah's blessing and peace be upon him" allowed me. I went to my parents and asked my mother: "O my mother! What are the people talking about?" She said: "O my daughter! Don't worry much about this matter. By Allah, never is there a charming woman loved by her husband who has other wives, but that the women would forge false news about her." I said: "Glorified be Allah! Are the people really talking of this matter?" That night I kept on weeping and could not sleep till morning. In the morning Allah's Apostle "Allah's blessing and peace be upon him" called Ali Ibn Abu'talib and Usama Ibn Zaid when he saw the Divine Inspiration delayed, to consult them about divorcing his wife (A'isha).

Usama Ibn Zaid said what he knew of the good reputation of his wife and added: "O Allah's Apostle! Keep your wife, for, by Allah, we know nothing about her but good." Ali Ibn Abu'talib said: "O Allah's Apostle! Allah has not imposed restrictions on you, and there are many women other than her. Yet you may ask the woman-servant who will tell you the truth." On that Allah's Apostle "Allah's blessing and peace be upon him" called Barira and said: "O Barira! Did you ever see anything, which roused your suspicions about her?" Barira said: "No, by Allah Who has sent you with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat." On that day Allah's Apostle "Allah's blessing and peace be upon him" came up the pulpit and requested that somebody should support him in punishing Abdullah Ibn Obai Ibn Salool.

يَنْصرفُ، فذاكَ الذي يَريبُني ولا أشعُر، حتى خرجتُ بعدَ ما نقهتُ، فخرجتْ معي أمُّ مِسطح قبلَ المناصِع، وهو مُتبرَّزُنا، وكُنّا لا نخرجُ إلاّ لَيلاً إلى لَيل، وذلك قبلَ أنْ نتَّخذ الكُنُفَ قريباً من بُيوتِنا، وأمرُنا أمرُ العَربِ الأُوَلِ في التَّبرُّزِ قِبَلَ الغائِط، فكنَّا نتأذّى بالكُنُفِ أنْ نتَّخِذَها عِنْدَ بُيوتِنا، فانْطَلَقْتُ أنَا وَأُمُّ مِسْطَحٍ، وَهِيَ ابنَةُ أبي رُهْم بْن عَبْدِ مَنافٍ، وأُمُّها بنتُ صَخرِ بن عامِرٍ خالةُ أبي بَكْرٍ الصِّدِّيق، وابنُها مِسطحُ بْنُ أثاثَة، فأقبلتُ أنا وأمُّ مِسْطح قبَل بَيتي قدفرَغنا من شأنِنا، فعَثَرَتْ أمُّ مِسطحٍ في مِرْطِها، فقالتْ: تعِسَ مِسطحٌ، فقلتُ لها: بئْسَ ما قلتِ، أتسُبّين رَجلاً شهِدَ بَدْراً، قالتْ: أيْ هَنتاهُ، أوَ لَمْ تَسمعي ما قال؟ قالتْ: قُلتُ: وما قالَ؟ فأخبرَتني بقولِ أهلِ الإفكِ، فازْدَدتُ مَرضاً على مَرضي، فلمّا رجعتُ إلى بَيتي ودخلَ عليَّ رَسولُ اللَّه ﷺ ـ تعْني ـ سلّم ثمَّ قالَ «كيفَ تِيكُم» فقُلتُ: أتأذَنُ لي أنْ آتيَ أبَوَيَّ؟ قالَتْ: وَأنا حينئذ أريدُ أنْ أستيقِنَ الخبرَ من قِبَلِهِما، قالتْ: فأذِنَ لي رَسولُ اللَّهِ ﷺ فجِئْتُ أبويَّ فقلتُ لأمّي: يا أمَّتاهُ ما يَتحدّثُ النّاسُ؟ قالَتْ: يا بُنيَّةُ هوِّني عَليكِ، فَوَاللَّهِ لَقلَّما كانَتِ امْرَأةٌ قطُّ وَضيئَةٌ، عِنْدَ رَجُلٍ يُحِبُّها، وَلَها ضَرائِرُ إلاّ كَثَّرْنَ عَلَيهَا. قالَتْ: فَقُلتُ سُبْحانَ اللَّه، وَلَقَدْ تَحدَّثَ النّاسُ بهذا؟ قالَتْ فَبَكَيتُ تلكَ اللَّيلَةَ حتى أصبحتُ لا يرقأُ لي دمعٌ، ولا أكتحِلُ بنومٍ حتى أصبحتُ أبكي، فدعا رَسولُ اللَّهِ ﷺ عليَّ ابنَ أبي طالبٍ وأسامةَ بنَ زيدٍ رضيَ اللَّهُ عنهما حينَ استلبثَ الوَحيُ، يستأمرُهُما في فِراقِ أهلِه، قالَتْ: فأمَّا أسامةُ بنُ زيدٍ فأشارَ على رَسولِ اللَّهِ ﷺ بالَّذي يعلَمُ من براءةِ أهلِه، وبالَّذي يعلَمُ لهُم في نفسِهِ منَ الوُدِّ، فقالَ: يا رَسولَ اللَّهِ أهلَكَ وما نعلَمُ إلاّ خيراً. وأمّا عليُّ بنُ أبي طالبٍ فقالَ: يا رَسولَ اللَّهِ لمْ يُضيِّقِ اللَّهُ عليكَ، والنِّساءُ سِواها كثيرٌ، وإنْ تسألِ الجاريةَ تَصدُقكَ، قالَتْ: فدعا رَسولُ اللَّهِ ﷺ بَريرَةَ فقالَ: «أي بَريرةُ، هل رأيتِ من شَيءٍ يَريبُكِ؟» قالتْ بَريرةُ: لا والذي بعثَكَ بالحقِّ، إنْ رأيتُ عليها أمراً أغمِصُهُ عليها أكثرَ من أنّها جاريةٌ حديثةُ السِّنِّ، تنامُ عَنْ عجينِ أهلِها، فتأتي الدّاجنُ فتأكلُهُ. فقامَ رَسولُ اللَّهِ ﷺ فاستَعذَرَ يَومئذٍ من عبدِ اللَّهِ بنِ أبيّ ابنِ

= ـ قوله: يريبني بفتح الياء وضمها أفاده الشارح هنا وأما في الثاني فلم يذكر إلا الفتح أي يشككني ويوهمني ا هـ.

ـ قوله: اللطف بفتح اللام والطاء المهملة ولأبي ذر اللطف بضم اللام وسكون الطاء (شارح).

ـ قوله: نقهت بفتح القاف ويجوز كسرها أي أفقت من مرضي ولم تكمل لي الصحة (شارح).

ـ قوله: تعكس بكسر العين وتفتح أي خرّ لوجهه.

ـ قوله: أي هنتاه أي ياهذه.

ـ قوله: تعني سلم ساقط لأبي ذر (شارح)

ـ قوله: وضيئة بالنصب على الحال ولأبي ذر بالرفع صفة امرأة حسنة جميلة

ـ قوله: كثرن ولأبي ذر أكثرن (شارح)

ـ قوله: لا يرقأ أي لا ينقطع.

ـ قوله أغمصه أي أعيبه و(الداجن) الذي يألف البيوت من الحيوان طيراً كان أو شاة.

Allah's Apostle "Allah's blessing and peace be upon him" said: “Who will support me to punish that person (Abdullah Ibn Obai Ibn Salool) who has hurt me by slandering the reputation of my family? By Allah, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.”

Sa'd Ibn Mu'adh Al'ansari got up and said: “O Allah's Apostle! By Allah, I will relieve you from him. If that man is from the tribe of the Aws, then we will chop his head off, and if he is from our brothers, the Khazraj, then order us, and we will fulfill your order.” A man from Khazraj, whose mother was a cousin of Hassan, i.e. Sa'd Ibn Obada, the chief of the Khazraj, who had been a pious man before this incident, got up, motivated by his zeal for his tribe and said: “By Allah, you have told a lie; you cannot kill him, and you will never be able to kill him. If (you knew that) he is from your clan, then you would not have liked him to be killed.” On that Osaid Ibn Hudair, a cousin of Sa'd, got up and said to Sa'd Ibn Obada: “By Allah! You are a liar. By Allah, we will kill him; and you are a hypocrite, defending the hypocrites.” On this the two tribes of Aws and Khazraj got excited and were about to fight each other, while Allah's Apostle "Allah's blessing and peace be upon him" was standing on the pulpit. He got down and quietened them till they became silent and he kept quiet. On that day I kept on weeping so much that neither did my tears stop, nor could I sleep.

In the morning my parents were with me and I had wept for two nights and a day, till I thought my liver would burst from weeping. While they were sitting with me and I was weeping, an Ansari woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping with me. While we were in this state, Allah's Apostle "Allah's blessing and peace be upon him" Came, greeted, and sat down and he had never sat with me since the day they forged the accusation. No revelation regarding my case came to him for a month. He said: “There is no God (to be worshipped) but Allah and Mohammad is His Apostle.” Then he said: “O A'isha! I have been informed such-and-such about you; if you are innocent, then Allah will soon reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him to forgive you, for when a person confesses his sin and asks Allah for forgiveness, Allah accepts his repentance.” When Allah's Apostle "Allah's blessing and peace be upon him" finished his speech my tears ceased completely and there remained not even a single drop of it. I said to my father: “Reply to Allah's Apostle "Allah's blessing and peace be upon him" on my behalf.” My father said: “By Allah, I do not know what to say to Allah's Apostle.” I said to my mother: “Reply to Allah's Apostle "Allah's blessing and peace be upon him" on my behalf.” She said: “By Allah, I do not know what to say to Allah's Apostle.”

I was a young girl and did not have much knowledge of the Qur'an. I said: “I know, by Allah, that you have listened to what people are saying, which has been planted in your minds and you have taken as a truth. Now, if I told you that I am innocent and Allah knows that I am innocent, you would not believe me; and if I confessed to you falsely that I am guilty, and Allah knows that I am innocent you would believe me. By Allah, I find no example for my situation with you but (the situation of) Joseph's father (Jacob) who said: “So (for me) patience is most fitting against that which you assert and it is Allah (Alone) whose help can be sought.”" (Yusuf 18)

Then I turned to the other side of my bed hoping that Allah would prove my innocence. By Allah I never thought that Allah would reveal Divine Inspiration in my case, as I considered myself too inferior to be talked of in the Holy Qur'an. I had hoped that Allah's Apostle "Allah's blessing and peace be upon him" might have a dream in which Allah would prove my innocence. By Allah, Allah's Apostle "Allah's blessing and peace be upon him" had not got up and nobody had left the house before the revelation came to Allah's Apostle. So, he was overtaken by the same state that used to overtake him (on being inspired divinely). He was sweating so much that the drops of the sweat were falling like pearls though it was a (cold) wintry day.

سَلُولَ، قالَتْ: فَقالَ رَسُولُ اللَّهِ ﷺ وَهوَ عَلَى المِنْبَرِ «يَا مَعْشَرَ المُسْلِمِينَ، مَنْ يَعْذِرُنِي مِنْ رَجُلٍ قَدْ بَلَغَنِي أَذاهُ فِي أَهْلِ بَيتِي، فَواللَّهِ ما عَلِمْتُ عَلَى أَهْلِي إِلاَّ خَيراً، وَلَقَدْ ذَكَرُوا رَجُلاً ما عَلِمْتُ عَلَيهِ إِلاَّ خَيراً، وَما كانَ يَدْخُلُ عَلَى أَهْلِي إِلاَّ مَعِي». فَقامَ سَعْدُ بْنُ مُعاذٍ الأَنْصارِيُّ فَقالَ: يَا رَسُولَ اللَّهِ، أَنَا أَعْذِرُكَ مِنْهُ، إِنْ كانَ مِنَ الأَوْسِ ضَرَبْتُ عُنُقَهُ، وَإِنْ كانَ مِنْ إِخْوانِنَا مِنَ الخَزْرَجِ، أَمَرْتَنَا فَفَعَلْنَا أَمْرَكَ. قالَتْ: فَقامَ سَعْدُ بْنُ عُبادَةَ، وَهوَ سَيِّدُ الخَزْرَجِ، وَكانَ قَبْلَ ذلِكَ رَجُلاً صالِحاً، وَلكِنِ احْتَمَلَتْهُ الحَمِيَّةُ، فَقالَ لِسَعْدٍ: كَذَبْتَ لَعَمْرُ اللهِ، لا تَقْتُلُهُ وَلا تَقْدِرُ عَلَى قَتْلِهِ. فَقامَ أُسَيدُ بْنُ حُضَيرٍ، وَهوَ ابْنُ عَمِّ سَعْدٍ، فَقالَ لِسَعْدِ بْنِ عُبادَةَ: كَذَبْتَ لَعَمْرُ اللَّهِ لَنَقْتُلَنَّهُ، فَإِنَّكَ مُنافِقٌ تُجادِلُ عَنِ المُنافِقِينَ. فَتَثاوَرَ الحَيَّانِ الأَوْسُ وَالخَزْرَجُ حَتَّى هَمُّوا أَنْ يَقْتَتِلُوا، وَرَسُولُ اللَّهِ ﷺ قائِمٌ عَلَى المِنْبَرِ، فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يُخَفِّضُهُمْ حَتَّى سَكَتُوا وَسَكَتَ. قالَتْ: فَمَكَثْتُ يَوْمِي ذلِكَ لاَ يَرْقَأُ لِي دَمْعٌ وَلاَ أَكْتَحِلُ بِنَوْمٍ، قالَتْ: فَأَصْبَحَ أَبَوايَ عِنْدِي وَقَدْ بَكَيتُ لَيلَتَينِ وَيَوْماً، لاَ أَكْتَحِلُ بِنَوْمٍ، وَلا يَرْقَأُ لِي دَمْعٌ، يَظُنَّانِ أَنَّ البُكاءَ فالِقٌ كَبِدِي، قالَتْ: فَبَينَما هُما جالِسانِ عِنْدِي وَأَنا أَبْكِي، فَاسْتَأْذَنَتْ عَلَيَّ امْرَأَةٌ مِنَ الأَنْصارِ، فَأَذِنْتُ لَهَا، فَجَلَسَتْ تَبْكِي مَعِي، قالَتْ: فَبَينا نَحْنُ عَلَى ذلِكَ دَخَلَ عَلَينا رَسُولُ اللَّهِ ﷺ فَسَلَّمَ ثُمَّ جَلَسَ، قالَتْ: وَلَمْ يَجْلِسْ عِنْدِي مُنْذُ قِيلَ ما قِيلَ قَبْلَهَا، وَقَدْ لَبِثَ شَهْراً لا يُوحَى إِلَيهِ فِي شَأْنِي. قالَتْ: فَتَشَهَّدَ رَسُولُ اللَّهِ ﷺ حِينَ جَلَسَ، ثُمَّ قالَ: «أَمَّا بَعْدُ، يَا عائِشَةُ فَإِنَّهُ قَدْ بَلَغَنِي عَنْكِ كَذا وَكَذا، فَإِنْ كُنْتِ بَرِيئَةً فَسَيُبَرِّئُكِ اللَّهُ، وَإِنْ كُنْتِ أَلْمَمْتِ بِذَنْبٍ فَاسْتَغْفِرِي اللَّهَ وَتُوبِي إِلَيهِ، فَإِنَّ العَبْدَ إِذا اعْتَرَفَ بِذَنْبِهِ، ثُمَّ تابَ إِلَى اللَّهِ تابَ اللَّهُ عَلَيهِ». قالَتْ: «فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ مَقالَتَهُ قَلَصَ دَمْعِي، حَتَّى ما أُحِسُّ مِنْهُ قَطْرَةً، فَقُلْتُ لأَبِي: أَجِبْ رَسُولَ اللَّهِ ﷺ فِيما قالَ: قالَ: وَاللَّهِ ما أَدْرِي ما أَقُولُ لِرَسُولِ اللَّهِ ﷺ، فَقُلْتُ لأُمِّي: أَجِيبِي رَسُولَ اللَّهِ ﷺ، قالَتْ: ما أَدْرِي ما أَقُولُ لِرَسُولِ اللَّهِ ﷺ. قالَتْ: فَقُلْتُ، وَأَنا جارِيَةٌ حَدِيثَةُ السِّنِّ لا أَقْرَأُ كَثِيراً مِنَ القُرْآنِ: إِنِّي وَاللَّهِ لَقَدْ عَلِمْتُ: لَقَدْ سَمِعْتُمْ هذا الحَدِيثَ حَتَّى اسْتَقَرَّ فِي أَنْفُسِكُمْ وَصَدَّقْتُمْ بِهِ، فَلَئِنْ قُلْتُ لَكُمْ: إِنِّي بَرِيئَةٌ، وَاللَّهُ يَعْلَمُ أَنِّي بَرِيئَةٌ، لا تُصَدِّقُونِي بِذلِكَ، وَلَئِنِ اعْتَرَفْتُ لَكُمْ بِأَمْرٍ، وَاللَّهُ يَعْلَمُ أَنِّي مِنْهُ بَرِيئَةٌ لَتُصَدِّقُنِّي، وَاللَّهِ ما أَجِدُ لَكُمْ مَثَلاً إِلاَّ قَوْلَ أَبِي يُوسُفَ قالَ: ﴿فَصَبْرٌ جَمِيلٌ وَاللَّهُ المُسْتَعانُ عَلَى ما تَصِفُونَ﴾ [يوسف: ١٨]. قالَتْ: ثُمَّ تَحَوَّلْتُ فَاضْطَجَعْتُ عَلَى فِراشِي، قالَتْ وَأَنا حِينَئِذٍ أَعْلَمُ أَنِّي بَرِيئَةٌ، وَأَنَّ اللَّهَ مُبَرِّئِي بِبَراءَتِي، وَلكِنْ وَاللَّهِ ما كُنْتُ أَظُنُّ أَنَّ اللَّهَ مُنْزِلٌ فِي شَأْنِي وَحْياً يُتْلَى، وَلَشَأْنِي فِي نَفْسِي كانَ أَحْقَرَ مِنْ أَنْ يَتَكَلَّمَ اللَّهُ فِيَّ بِأَمْرٍ يُتْلَى، وَلكِنْ كُنْتُ أَرْجُو أَنْ يَرَى رَسُولُ اللَّهِ ﷺ فِي النَّوْمِ رُؤْيا يُبَرِّئُنِي اللَّهُ بِهَا، قالَتْ: فَوَاللَّهِ ما رامَ رَسُولُ اللَّهِ ﷺ، وَلاَ خَرَجَ أَحَدٌ مِنْ أَهْلِ البَيتِ، حَتَّى أُنْزِلَ عَلَيهِ، فَأَخَذَهُ ما

ـ قوله: فمكثت بضم الكاف ولأبي ذرّ فبكيت ا هـ (شارح).

ـ قوله: قلص أي انقطع.

ـ قوله: لا تصدقوني ولأبي ذرّ لا تصدقونني (شارح).

ـ قوله: ما رام أي ما فارق مجلسه ا هـ (شارح).

When that state of Allah's Apostle "Allah's blessing and peace be upon him" was over, he was smiling and the first word he said: "O A'isha! Thank Allah, for Allah has declared your innocence." My mother told me to go to Allah's Apostle "Allah's blessing and peace be upon him". I replied: "By Allah, I will not go to him and will not thank but Allah."

So Allah revealed: "Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; on the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a Penalty grievous…." (The Light "An'nur" 11:20)

In this way, Allah gave the declaration of my Innocence. Abu'bakr, who used to provide (with money) Mistah Ibn Uthatha for he was his relative, in addition to being poor, said: "By Allah, I will never provide Mistah with anything because of what he said about A'isha." But Allah later revealed: " Let not those among you who are endued with Grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful." (The Light "An'nur" 22) After that Abu'bakr said: "Yes! By Allah! I like that Allah would forgive me." He resumed helping Mistah whom he used to help before and said: "By Allah! I would not stop it at all."

Allah's Apostle "Allah's blessing and peace be upon him" also asked Zainab Bint Jahsh (his wife) about me saying: "What do you know and what did you see?" She replied: "O Allah's Apostle! I refrain to claim hearing or seeing what I have not heard or seen. By Allah, I know nothing except goodness about A'isha."" A'isha further added: "It was Zainab who competed with me (in her beauty and The Prophet's love), yet Allah protected her (from being malicious), for she had piety." Her sister Hamna, started struggling on her behalf and she was destroyed along with those who were destroyed."

[7] Allah's saying: "Were it not for the Grace and mercy of Allah on you, in this world and the Hereafter, a grievous penalty would have seized you in that ye rushed glibly into this affair." (14)

4751- Ommu'ruman, A'isha's mother, narrated: "When A'isha "Allah be pleased with her" was falsely accused (of committing adultery), she fell unconscious."

[8] Allah's saying: "Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter, while it was most serious in the sight of Allah." (15)

4752- Ibn Abu'mulaika narrated: I heard A'isha "Allah be pleased with her" reciting: "Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter, while it was most serious in the sight of Allah." (15)

كان يأخُذُهُ منَ البُرَحاءِ، حتَّى إنَّهُ لَيَتحدَّرُ منهُ مِثْلُ الجُمَانِ منَ العَرَقِ، وَهوَ في يَوْمٍ شاتٍ، مِنْ ثِقَلِ القَوْلِ الَّذِي يَنْزِلُ عَلَيهِ، قالَتْ: فلمَّا سُرِّيَ عَنْ رَسُولِ اللَّهِ ﷺ سُرِّيَ عنهُ وهوَ يَضْحَكُ، فكانَتْ أَوَّلُ كَلِمَةٍ تَكَلَّمَ بِهَا: «يَا عائِشَةُ، أَمَّا اللَّهُ عَزَّ وَجَلَّ فَقَدْ بَرَّأَكِ». فَقالَتْ أُمِّي: قُومي إِلَيهِ، قالَتْ: فَقُلتُ: وَاللَّهِ لا أَقُومُ إِلَيهِ وَلاَ أَحْمَدُ إِلاَّ اللَّهَ عَزَّ وَجَلَّ، وَأَنْزَلَ اللَّهُ: ﴿إِنَّ الَّذِينَ جاؤُوا بِالإِفكِ عُصْبَةٌ مِنكُم لاَ تَحسبُوهُ﴾ [١١]: العَشْرَ الآياتِ كُلَّهَا، فَلَمَّا أَنْزَلَ اللَّهُ هذا في بَرَاءَتي، قالَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنهُ، وَكانَ يُنْفِقُ على مِسطَحِ بْنِ أُثَاثَةَ لِقَرابَتِهِ مِنهُ وَفَقْرِه: وَاللَّهِ لاَ أُنْفِقُ على مِسطَحٍ شيئاً أَبداً، بعْدَ الَّذِي قالَ لِعائِشَةَ ما قالَ، فَأَنْزَلَ اللَّهُ: ﴿وَلاَ يَأْتَلِ أُولُو الفضلِ مِنكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي القُربى وَالمساكِينَ وَالمُهاجِرِينَ في سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلاَ تُحِبُّونَ أَنْ يَغفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ [٢٢]. قالَ أَبُو بَكْرٍ: بَلَى وَاللَّهِ إِنِّي أُحِبُّ أَنْ يَغْفِرَ اللَّهُ لي، فَرَجَعَ إِلَى مِسطَحٍ النَّفَقَةَ الَّتِي كانَ يُنْفِقُ عَلَيهِ، وَقالَ: وَاللَّهِ لاَ أَنْزِعُهَا مِنهُ أَبَداً، قالَتْ عائِشَةُ: وَكانَ رَسُولُ اللَّهِ ﷺ يَسأَلُ زَينَبَ ابْنَةَ جَحشٍ عَنْ أَمْرِي، فَقالَ: «يَا زَيْنَبُ ماذا عَلِمْتِ، أَوْ رَأَيتِ؟» فَقالَتْ: يَا رَسُولَ اللَّهِ، أَحْمِي سَمْعِي وَبَصَرِي، ما عَلِمْتُ إِلاَّ خَيراً، قالَتْ: وَهِيَ الَّتِي كانَتْ تُسامِينِي مِنْ أَزْوَاجِ رَسُولِ اللَّهِ ﷺ فَعَصَمَهَا اللَّهُ بِالوَرَعِ، وَطَفِقَتْ أُخْتُهَا حَمْنَةُ تُحارِبُ لَهَا، فَهَلَكَتْ فِيمَنْ هَلَكَ مِنْ أَصْحَابِ الإِفْكِ. [طرفه في: ٢٥٩٣].

٧ ـ باب ﴿وَلَوْلاَ فَضْلُ اللَّهِ عَلَيكُمْ وَرَحْمَتُهُ في الدُّنْيَا وَالآخِرَةِ لَمَسَّكُمْ فِيما أَفَضْتُمْ فِيهِ عَذابٌ عَظِيمٌ﴾ [١٤]

وَقالَ مُجاهِدٌ: ﴿تَلَقَّوْنَهُ﴾ [١٥] يَرْوِيهِ بَعْضُكُمْ عَنْ بَعْضٍ، ﴿تُفِيضُونَ﴾ [يونس: ٦١] تَقُولُونَ.

٤٧٥١ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُلَيمانُ، عَنْ حُصَينٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ عَنْ أُمِّ رُومانَ أُمِّ عائِشَةَ أَنَّهَا قالَتْ: لَمَّا رُمِيَتْ عائِشَةُ خَرَّتْ مَغْشِيّاً عَلَيهَا.

[طرفه في: ٣٣٨٨].

٨ ـ باب ﴿إِذْ تَلَقَّوْنَهُ بِأَلسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ ما لَيسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّناً وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ﴾ [١٥]

٤٧٥٢ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيجٍ أَخْبَرَهُمْ: قالَ ابْنُ أَبِي مُلَيكَةَ: سَمِعْتُ عائِشَةَ تَقْرَأُ: إِذْ تَلِقُونَهُ بِأَلسِنَتِكُمْ. [طرفه في: ٤١٤٤].

= ـ رجع يتعدى بنفسه في اللغة الفصحى قال تعالى: ﴿يرجع بعضهم إلى بعض القول﴾ وقال: ﴿فإن رجعك الله﴾ ا هـ مصححه.

ـ قوله: تساميني أي تطلب هي من السمو والرفعة والحظوة عند النبيّ ما أطلبه أنا.

٤٧٥٢ ـ قوله: (تلقّونه) من ولق الرجل إذا كذب (شارح).

[9] Allah's saying: "And why did ye not, when ye heard it, say? It is not right of us to speak of this: glory to Allah! This is a most serious slander!" (16)

4753- Ibn Abu'mulaika narrated: Ibn Abbas asked permission to visit A'isha before her death, and at that time she was in a state of agony. She said: "I am afraid that he will praise me too much." It was said to her: "He is the cousin of The Messenger of Allah "Allah's blessing and peace be upon him" and one of the prominent Muslims." Then she said: "Let him enter." (After he had entered) he said: "How are you?" She replied: "I am Alright if I fear (Allah)." Ibn Abbas said: "Allah willing, you are Alright since you are the wife of The Messenger of Allah "Allah's blessing and peace be upon him" but whom he married no virgin. Moreover, the proof of your innocence was revealed from the Heaven." Later on Ibn Az'zubair entered after him to whom A'isha said : "Ibn Abbas came and praised me so much, though I wish that I was a thing, forgotten and out of sight."

4754- Al'qasim narrated that Ibn Abbas "Allah be pleased with both" had asked for permission to visit A'isha before her death. But he (the narrator) did not mention the phrase "a thing, forgotten and out of sight" (uttered by A'isha).

[10] Allah's saying: "Allah doth admonish you, that ye may never repeat such (conduct), if ye are (true) Believers." (17)

4755- Masruq narrated: Hassan asked for permission to enter into A'isha "Allah be pleased with her". I said: "Would you admit such a person?" she replied: "Didn't he receive a grievous penalty (meaning his blindness)?" Hassan recited: "A chaste wise lady about whom nobody can have suspicion. She gets up with an empty stomach because she never eats the flesh of indiscreet women (never talks badly about them behind their backs)." She replied: "But you are (not like that)."

[11] Allah's saying: "And Allah makes the Signs plain to you: for Allah is full of knowledge and wisdom." (18)

٩ ـ باب ﴿وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُم مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهذا سُبْحَانَكَ هذا بُهْتَانٌ عَظِيمٌ﴾ [١٦]

٤٧٥٣ ـ حدثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا يَحْيى، عَنْ عُمَرَ بنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، قال: حَدَّثَنِي ابْنُ أَبِي مُلَيكَة قال: اسْتَأْذَنَ ابْنُ عَبَّاس، قَبلَ مَوْتِهَا على عائشة وَهيَ مَغْلُوبَةٌ، قالتْ: أَخْشَى أَنْ يُثْنِيَ عَلَيَّ، فَقِيلَ: ابْنُ عَمِّ رَسُولِ اللَّهِ ﷺ، وَمِنْ وُجُوهِ المُسْلِمِينَ؟ قالتِ: ائْذَنُوا لَهُ، فَقَالَ كَيفَ تَجِدِينَكِ؟ قالتْ: بِخَيرٍ إِنِ اتَّقَيتُ، قالَ: فَأَنْتِ بِخَيرٍ إِنْ شَاءَ اللَّهُ، زَوْجَةُ رَسُولِ اللَّهِ ﷺ، وَلَمْ يَنْكِحْ بِكراً غَيرَكِ، وَنَزَلَ عُذْرُكِ مِنَ السَّمَاءِ، وَدَخَلَ ابْنُ الزُّبَيرِ خِلافَهُ، فَقَالَتْ: دَخَلَ ابْنُ عَبَّاسٍ، فَأَثْنَى عَلَيَّ، وَوَدِدْتُ أَنِّي كُنْتُ نِسْياً مَنْسِيّاً.

[طرفه في: ٣٧٧١].

٤٧٥٤ ـ حدثنا محمد بن المثنى: حَدَّثَنَا عَبدُ الوَهَّابِ بن عبد المجيد: حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ القَاسِمِ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُ اسْتَأْذَنَ عَلى عَائِشَةَ نَحْوَهُ، وَلَمْ يَذْكُرْ: نِسْياً مَنْسِيّاً.

[طرفه في: ٣٧٧١].

١٠ ـ باب ﴿يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَداً﴾ [١٧]

٤٧٥٥ ـ حدثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحى، عَنْ مَسْرُوقٍ، عن عائشة رَضِيَ اللَّهُ عَنها قالتْ: جاءَ حَسَّانُ بْنُ ثَابِتٍ يَسْتَأْذِنُ عَلَيها، قلتُ: أَتَأْذَنِينَ لِهذا؟ قالتْ: أَوَلَيسَ قَدْ أَصَابَهُ عَذَابٌ عَظِيمٌ. قالَ سُفيَانُ: تَعْنِي ذَهَابَ بَصَرِهِ، فَقَالَ:

حَصَانٌ رَزَانٌ مَا تُزَنُّ بِرِيبَةٍ ... وَتُصْبِحُ غَرْثَى مِنْ لُحُومِ الغَوَافِلِ

قالَتْ: لكِنْ أَنْتَ.

[طرفه في: ٤١٤٦].

١١ ـ باب ﴿وَيُبَيِّنُ اللَّهُ لَكُمُ الآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ [١٨]

٤٧٥٦ ـ حدثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ: أَنْبَأَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحى، عَنْ مَسْرُوقٍ قال: دَخَلَ حَسَّانُ بْنُ ثَابِتٍ على عائشة فَشَبَّبَ وقال:

٤٧٥٣ ـ قوله: خلافه أي بعد خروجه فهما متخالفان في الدخول والخروج ذهاباً وإياباً.

ـ قوله: نسياً منسياً النسي بالكسر ما نسي وقيل: هو التافه الحقير كذا في المصباح وقراءتنا بالفتح.

٤٧٥٥ ـ قوله حصان رزان أي عفيفة كاملة العقل (ما تزن بريبة) ما تتهم بها (وتصبح غرثى) جائعة (من لحوم الغوافل) أي العفيفات اهـ من الشارح وكتبنا أكثر من هذا فيما مضى.

ـ قوله لكن أنت أي لست كذلك كما تفصح عنه الرواية الآتية أشارت به إلى أنه خاض في الإفك.

٤٧٥٦ ـ قوله: فشبب أي أنشد تغزلاً هـ (شارح).

4756- Masruq narrated: Hassan Ibn Thabit entered into A'isha, and recited from his poetry, saying: "A chaste wise lady about whom nobody can have suspicion. She gets up with an empty stomach because she never eats the flesh of indiscreet women (never talks badly about them in their absence)." A'isha said to him: "But you are not like that." I said to her: "Why do you admit him, though Allah said: " and to him who took on himself the lead among them, will be a Penalty grievous." (The Light "An'nur" 11) she replied: "What punishment is more than blinding?" She further said: "Hassan used to defend or say poetry on behalf of The Messenger of Allah "Allah's blessing and peace be upon him"."

[12] Allah's saying: "Those who love (to see) scandal published broadcast among the Believers, will have a grievous Penalty in this life and in the Hereafter: Allah knows, and ye know not. Were it not for the Grace and mercy of Allah on you, and that Allah is full of kindness and mercy, (ye would be ruined indeed)." (19:20) And: "Let not those among you who are endued with Grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful." (22)

4757- A'isha "Allah be pleased with her" narrated: When there was said about me what was said of which I myself was unaware, The Messenger of Allah "Allah's blessing and peace be upon him" got up and addressed the people. He testified that there is no God but Allah, and that Mohammad is The Messenger of Allah. After glorifying and praising Allah as He deserved, he said: "And then: O people Give me your opinion regarding those people who forged a false story against my wife, about whom, by Allah, I know nothing bad. By Allah, they accused her of being with a man about whom I have never known anything bad, and he never entered my house except in my presence, and whenever I went on a journey, he went with me." Sa'd Ibn Mu'adh got up and said: "O Messenger of Allah! Allow me to chop their heads off."

A man from the Khazraj (Sa'd Ibn Obada) to whom the mother of Hassan Ibn Thabit was a relative, got up and said: "You are liar! By Allah, if those persons were from the Aws Tribe, you would not like to chop their heads off." Some evil was about to take place between the Aws and the Khazraj in the mosque. However, I was unaware of all that. In the evening of that day, I went out for some of my needs (to answer the call of nature), in the company of Ommu'mistah. On our return, Ommu'mistah stumbled and said: "Let Miştah be ruined!" I said to her: "O mother! Why do you abuse your Son?" Ommu'mistah kept silent for a while. Then she stumbled again, and said: "Let Mistah be ruined!" I said to her: "Why do you abuse your son?" She stumbled for the third time and said: "Let Mistah be ruined!" whereupon I blamed her for that. She said: "By Allah, I do not abuse him but for you." I asked her: "What affair of mine (do you mean)?" She told me the whole story. I said: "Has this really happened?" She replied: "Yes, by Allah." I returned to my house, so astonished that I did not know why I had gone out.

Then I became ill (and was afflicted with fever). I said to The Messenger of Allah "Allah's blessing and peace be upon him": "Send me to my father's house." He sent (me and sent) a slave with me. When I entered the house, I found Ommu'ruman downstairs while Abu'bakr was reciting something upstairs. My mother asked: "What has brought you, O daughter?" I informed her, and mentioned to her the whole story, but she did not feel it as I did. She said: "O my daughter! Take it easy, for there is never a charming lady loved by her husband who has other wives but that they feel jealous, and speak badly of her." But she did not feel the news as I did. I asked (her):

حَصَانٌ رَزَانٌ مَا تُزَنُّ بِرِيبَةٍ وَتُصْبِحُ غَرْثَى مِنْ لُحومِ الغَوَافِلِ

قالت: لست كذاك. قلت: تدعين مثل هذا يدخل عليك، وقد أنزل الله: ﴿وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ﴾ [١١]. فَقَالَتْ: وأيّ عذاب أشدُّ من العمى. وقالَتْ: وقدْ كانَ يَرُدُّ عن رسول الله ﷺ [طرفه في: ٤١٤٦]

١٢ ـ باب ﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لا تَعْلَمُونَ وَلَوْلا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَؤُوفٌ رَحِيمٌ﴾ [١٩-٢٠]

﴿وَلا يَأْتَلِ أُولُو الفَضْلِ مِنْكُمْ والسعة أنْ يؤتُوا أُولِي القُرْبَى والمَسَاكِينَ والمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ [٢٢].

٤٧٥٧ ـ وقال أبو أسامة، عَنْ هشام بْنِ عُرْوَةَ قالَ: أَخْبَرَنِي أَبِي، عَنْ عائِشَةَ قالَتْ: لَمَّا ذُكِرَ مِنْ شأني الذي ذُكِرَ، وما علمتُ به، قامَ رسولُ الله ﷺ فِيَّ خطيباً، فتشهَّدَ، فحمد الله وأثنى عليه بما هو أهْلُهُ، ثُمَّ قالَ «أمَّا بعْدُ: أَشِيرُوا عَلَيَّ فِي أُناسٍ أَبَنُوا أَهْلِي، وَايْمُ اللَّهِ ما علمتُ على أهلي من سوءٍ، وأبَنُوهم بمن ـ والله ـ ما علمتُ عليه من سوءٍ قطُّ، ولا يدخلُ بيتي قطُّ إلا وأنا حاضرٌ، ولا غِبْتُ في سفرٍ إلا غابَ معي». فقامَ سعدُ بنُ معاذٍ، فقالَ: ائذن لي يا رسولَ اللهِ أنْ نضربَ أعناقَهُمْ، وقامَ رجلٌ مِنْ بني الخزرجِ، وكانَتْ أُمُّ حسَّان بن ثابتٍ من رهطِ ذلكَ الرَّجلِ، فقالَ: كذبتَ، أما واللهِ أنْ لو كانوا من الأوسِ ما أحببتَ أنْ تضربَ أعناقَهُمْ حتَّى كادَ أنْ يكونَ بينَ الأوسِ والخزرجِ شرٌّ في المسجدِ، وما علمتُ. فلمَّا كانَ مساءُ ذلكَ اليومِ خرَجْتُ لبَعْضِ حاجتي وَمَعِي أُمُّ مسطحٍ، فعثَرَتْ وقالَتْ: تعِسَ مِسْطَحٌ. فقُلْتُ: أَيْ أُمِّ تَسُبِّينَ ابنكِ، وسكتَتْ، ثم عثرتِ الثانيةَ فقالَتْ: تعسَ مسطحٌ، فقلتُ لها: تَسُبِّينَ ابنكِ، ثُمَّ عثرتِ الثَّالِثَةَ فقالَتْ: تعسَ مِسْطَحٌ، فانتهرتُها، فقالَتْ: واللهِ ما أسُبُّهُ إلا فيكِ، فقلتُ: في أيِّ شأني؟ قالت: فبَقَرَت ليَ الحَديثَ، فقلتُ: وقدْ كانَ هذا؟ قالَتْ: نعَمْ واللَّهِ، فرَجعتُ إلى بيتي، كأنَّ الذي خرَجتُ له لا أجِدُ منهُ قليلاً ولا كثيراً. ووعكتُ، فقلتُ لرسولِ الله ﷺ: أرسلني إلى بيتِ أبي، فأرْسَلَ مَعِي الغُلامَ، فدَخَلتُ الدَّارَ فوجَدْتُ أُمَّ رومانَ في السُّفلِ وأبا بكرٍ فوقَ البيتِ يقرأُ، فقالَتْ أمِّي: ما جاءَ بكِ يا بُنَيَّةُ؟ فأَخْبَرْتُها وذكَرْتُ لَهَا الحَدِيثَ، وإذا هُوَ لَمْ يَبْلُغْ مِنْهَا مثلَ ما بَلَغَ مِنِّي، فَقَالَتْ: يا بُنَيَّةُ، خَفِّضِي عَلَيكِ الشَّأنَ، فإنَّهُ ـ وَاللَّهِ ـ لَقَلَّمَا كانَتِ امرأةٌ حسناءُ، عندَ رجلٍ

٤٧٥٧ ـ قوله: أبنوا أي اتهموا وروي بالتشديد كما في الشارحين.

ـ قوله: تعس تقدم في الحديث رقم ٤٧٥٠ انظر الهامش.

ـ قوله: فبقرت لي الحديث أي فتحته وكشفته كذا في الشارح وفي نسخة العينيّ فنقرت ا هـ.

ـ قوله: ووعكت أي صرت محمومة

ـ قوله: وإذا هو تعني الإفك ا هـ شارح.

"Does my father know about it?" She said: "yes." I asked: "Does The Messenger of Allah "Allah's blessing and peace be upon him" know about it?" She said: "Yes, The Messenger of Allah "Allah's blessing and peace be upon him" knows." So my eyes got full with tears, and I wept. Abu'bakr, who was reciting upstairs, heard my voice and came down. He asked my mother: "What is the matter with her? " She said: "She heard what had been said about her." On that Abu'bakr wept and said: "I beseech you by Allah, O my daughter, to go back to your home."

I went back to my home and (found that) The Messenger of Allah "Allah's blessing and peace be upon him" had come and asked my maidservant about me. The maid-servant said: "By Allah, I know no defect in her character except that she sleeps and let the sheep enter (her house) and eat her dough." On that, some of the companions of The Prophet "Allah's blessing and peace be upon him" spoke harshly to her and said: "Tell the truth to The Messenger of Allah." They told her of the matter (of the slander). She said: "Glorified be Allah! By Allah, I know nothing against her except what goldsmith knows about a piece of pure gold." Then this news reached the man who was accused. He said: "Glorified be Allah! By Allah, I have never uncovered the private parts of any woman." Later that man was martyred in Allah's Cause.

Next morning my parents came to visit me. They stayed with me till The Messenger of Allah "Allah's blessing and peace be upon him" came to me after he had performed the Asr prayer. He came to me while my parents were encircling me (sitting) on my right and my left. He praised and glorified Allah and said: "Now then: O A'isha! If you committed a bad deed or wronged (yourself), then you would repent to Allah for Allah accepts the repentance from his slaves." An Ansari woman had come and was sitting near the gate. I said (to The Prophet "Allah's blessing and peace be upon him"): "Isn't it shameful to speak in such a way in the presence of this lady? Wouldn't you keep silent (until she goes out)?" The Messenger of Allah "Allah's blessing and peace be upon him" then preached (me) and I turned to my father and requested him to answer him (on my behalf). My father said: "What should I say?" Then I turned to my mother and asked her to answer him. She said: "What should I say?" When my parents did not give a reply to The Prophet "Allah's blessing and peace be upon him", I said: "I testify that there is no God but Allah, and that Mohammad is His Messenger!" And after praising and glorifying Allah as He deserves, I said: "Now then, by Allah, if I were to tell you that I had not done (this evil action) and Allah is a witness that I am telling the truth, that would be of no benefit to me on your part because you (people) have spoken about that which your hearts have absorbed; and if I were to tell you that I had done this sin and Allah knows that I had not done it, then you will say: "She confessed herself guilty." By Allah, I do not see a more appropriate example for me and you but that of (I tried to remember Jacob's name but couldn't) Joseph's father when he said: "(For me) Patience is most fitting against that which you assert. It is Allah (alone) whose help can be sought."

At that very moment, the revelation came to The Messenger of Allah "Allah's blessing and peace be upon him" and we remained silent. Then the revelation was over and I noticed the signs of pleasure on his face while he was removing (the sweat) from his forehead and saying: "Receive the good tidings O A'isha! Allah revealed your innocence." At that time I was extremely angry. My parents said to me:" Get up and go to him." I said: "By Allah, I will not do it. I will neither thank him nor thank either of you, but I will thank Allah Who revealed my innocence. You heard this story but neither did you deny, nor did you change it."

A'isha further said: "But as for Zainab Bint Jahsh, Allah protected her because of her piety. Indeed, she did say nothing except good (about me), but her sister, Hamna, was among those who were ruined. Those who used to speak evil about me

يُحِبُّهَا، لَهَا ضَرَائِرُ إلاَّ حَسَدْنَهَا، وَقِيلَ فِيهَا، وَإذَاهُوَ لَمْ يَبْلُغْ مِنْهَا ما بَلَغَ مِنِّي، قُلتُ: وَقَدْ عَلِمَ بِهِ أبي؟ قالَتْ: نعم، قُلتُ: ورسُولُ اللهِ ﷺ؟ قالتْ: نعمْ ورسولُ اللهِ ﷺ، واسْتَعْبَرتُ وبكيتُ، فسمعَ أبو بكرٍ صوتِي وهوَ فوقَ البيتِ يَقرأ فنزلَ، فقالَ لأمي: ما شأنُها؟ قالتْ: بَلغَهَا الّذِي ذُكِرَ مِنْ شأْنِهَا، ففاضَتْ عَيْنَاهُ، قالَ: أَقْسَمْتُ عَلَيكِ أي بُنَيَّةُ إلاَّ رَجَعْتِ إِلَى بَيتِكِ، فَرَجَعْتُ.

ولَقدْ جاءَ رَسولُ اللهِ ﷺ بيتي فسأَلَ عَنّي خادمتي فقالَتْ: لا واللهِ ما عَلِمْتُ عَلَيْهَا عَيباً، إلاَّ أنَّها كانَتْ تَرْقُدُ حتَّى تَدْخُلَ الشَّاةُ فَتأكُلَ خَمِيرَهَا، أَوْ عَجِينَهَا، وانْتَهَرَهَا بَعْضُ أصْحَابِهِ فَقَالَ: اصْدُقِي رسُولَ اللهِ ﷺ، حتَّى أَسْقطُوا لَهَا بِهِ، فَقَالَتْ: سُبْحَانَ اللهِ، واللهِ ما عَلِمْتُ عَلَيهَا إلا ما يَعْلَمُ الصَّائِغُ على تِبْرِ الذَّهَبِ الأحْمَرِ، وبَلَغَ الأمْرُ إلى ذلكَ الرَّجُلِ الّذِي قِيلَ لَهُ، فَقالَ: سُبحانَ اللَّهِ، وَاللّهِ ما كَشَفْتُ كَنَفَ أُنثَى قَطُّ. قالَتْ عائِشَةُ: فَقُتِلَ شَهِيداً في سَبِيلِ اللَّهِ. قالَتْ: وَأَصْبَحَ أَبَوَايَ عِنْدِي فَلَمْ يَزالاَ حَتَّى دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَقَدْ صَلَّى العَصْرَ، ثُمَّ دَخَلَ وَقَدِ اكْتَنَفَنِي أبَوَايَ عَنْ يَمِينِي وعَنْ شِمَالِي، فَحَمِدَ اللَّهَ وأثنى عَلَيهِ، ثُمَّ قالَ: «أَمَّا بَعْدُ، يا عائشَةُ إنْ كُنْتِ قَارَفْتِ سُوءاً، أَوْ ظَلَمْتِ، فَتُوبي إلَى اللهِ، فإنَّ اللهَ يَقْبَلُ التَّوْبَةَ مِنْ عِبَادِهِ». قالَتْ: وَقَدْ جاءَتِ امْرَأةٌ مِنَ الأنْصارِ، فَهْيَ جالِسَةٌ بِالبَابِ، فَقُلتُ: أَلاَ تَسْتَحْيي مِنْ هذهِ المَرْأَةِ أنْ تَذْكُرَ شَيئاً، فَوَعَظَ رَسُولُ اللَّهِ ﷺ فالتفتُّ إلى أَبِي، فَقُلْتُ: أَجِبْهُ، قالَ: فَماذا أقُولُ، فالتفتُّ إلى أُمِّي، فَقُلتُ: أَجِيبِيهِ، فَقالَتْ: أقُولُ ماذا، فَلَمَّا لَمْ يُجِيبَاهُ، تَشَهَّدْتُ، فَحَمِدْتُ اللَّهَ وَأَثْنَيْتُ عَلَيهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قُلْتُ: أمَّا بَعْدُ، فَواللَّهِ لَئِنْ قُلتُ لَكُمْ إنِّي لَمْ أَفعَلْ، وَاللَّهُ عَزَّ وَجَلَّ يَشْهَدُ إنِّي لَصادِقَةٌ، ما ذاكَ بِنافِعِي عِنْدَكُم، لَقَدْ تَكَلَّمْتُمْ بِهِ وَأُشْرِبَتْهُ قُلُوبُكُمْ، وَإنْ قُلتُ: إنّي فَعَلتُ، وَاللَّهُ يَعْلَمُ أنِّي لَمْ أفعَلْ، لَتَقُولُنَّ قَدْ بَاءَتْ بِهِ عَلَى نَفْسِهَا، وَإنِّي وَاللهِ ما أَجِدُ لِي وَلَكُمْ مَثَلاً ـ وَالتَمَسْتُ اسْمَ يَعْقُوبَ فَلَمْ أَقْدِرْ عَلَيهِ ـ إلاَّ أبَا يُوسُفَ حِينَ قالَ: ﴿فَصَبْرٌ جَمِيلٌ وَاللَّهُ المُسْتَعانُ عَلَى ما تَصِفُونَ﴾ [يوسف: ١٨] وَأُنْزِلَ عَلَى رَسُولِ اللَّهِ ﷺ مِنْ ساعَتِهِ، فَسَكَتْنا، فَرُفِعَ عَنْهُ وَإنِّي لأَتَبَيَّنُ السُّرُورَ في وَجْهِهِ، وَهوَ يَمْسَحُ جَبِينَهُ وَيَقُولُ: «أَبْشِرِي يا عائِشَةُ، فَقَدْ أَنْزَلَ اللهُ بَراءَتَكِ». قالَتْ: وكُنتُ أشَدَّ ما كُنْتُ غَضَباً، فَقالَ لِي أبَوَايَ: قُومِي إلَيهِ، فَقُلتُ: وَاللهِ لاَ أَقُومُ إلَيهِ وَلاَ أَحْمَدُهُ وَلاَ أَحْمَدُكُمَا، وَلكِنْ أَحْمَدُ اللَّهَ الّذِي أَنْزَلَ بَرَاءَتِي، لَقَدْ سَمِعْتُمُوهُ فَمَا أَنْكَرْتُمُوهُ وَلاَ غَيَّرْتُمُوهُ.

وكانَتْ عائِشَةُ تَقُولُ: أَمَّا زَيْنَبُ ابْنَةُ جَحْشٍ فَعَصَمَهَا اللهُ بِدِينِهَا، فَلَمْ تَقُلْ إلاَّ خَيراً، وَأَمَّا

= ـ الخادم يطلق على الغلام والجارية والخادمة بالهاء في المؤنث قليل قاله في المصباح وذكر الشارح هنا رواية خادمي لأبي ذرّ ا هـ.

ـ قوله: أسقطوا أي أتوا بكلام ساقط لها أي للجارية به أي بسبب حديث الإفك.

ـ قوله: ما كشفت كنف أنثى قط يريد ما علمت من أمر امرأة شيئاً وكان رضي الله عنه حصوراً.

ـ قوله: قارفت أي كسبت.

ـ قوله: باءت أي أقرّت.

ـ قوله: يستوشيه أي يطلب إذاعته ليزيده ويريبه ا هـ شارح.

were Mistah, Hassan Ibn Thabit, and the hypocrite, Abdullah Ibn Obai, who used to spread that news and motivate others to speak of it? It was he and Hamna who had the greater share therein. Abu'bakr took an oath that he would never provide Mistah (with charity) at all. Then Allah revealed the Divine Verse: " Let not those among you who are endued with Grace and amplitude of means (Abu'bakr) resolve by oath against helping their kinsmen, those in want (Mistah), and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful." On that, Abu'bakr said: "Yes, by Allah, O our Lord! We wish that you should forgive us." So Abu'bakr again returned to Mistah the expenditure, which he used to give him before.

[13] Allah's saying: "And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! Turn ye all together towards Allah, that ye may attain Bliss." (31)

4758- A'isha "Allah be pleased with her" narrated: May Allah bestow his mercy upon the women of the early Emigrants. When Allah Almighty sent down the verse "that they should draw their veils over their bosoms", they cut their garments (at the edges) and veiled themselves with the cut pieces.

4759- A'isha "Allah be pleased with her" narrated: When Allah Almighty sent down the verse "that they should draw their veils over their bosoms", they cut their waist sheets at the edges, and veiled themselves with the cut pieces.

(25) The Sura of The Criterion (Al'furqan)

Allah Almighty said: "And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about." (23)

He also said: "Hast thou not turned thy vision to thy Lord? How He doth prolong the Shadow! If He willed, He could make it stationary! Then do We make the sun its guide." (45)

أُخْتُها حَمْنَةُ فَهلَكَتْ فِيمَن هَلَكَ، وكانَ الَّذِي يتكلَّمُ فِيهِ مِسطَحٌ، وَحَسَّانُ بْنُ ثَابِتٍ، وَالمُنافِقُ عَبْدُ اللَّهِ بنُ أُبَيّ، وَهُو الَّذِي كانَ يَستَوشِيهِ ويَجمَعُهُ، وَهُو الَّذِي تَوَلَّى كِبْرَهُ مِنهُم هُو وَحَمْنَةُ، قالَتْ: فَحَلَفَ أَبو بَكْرٍ أَنْ لا يَنْفَعَ مِسطَحاً بِنافِعَةٍ أَبَداً، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلا يَأْتَلِ أُولُو الفَضْلِ مِنكُمْ﴾ ـ إِلَى آخِرِ الآيَةِ، يَعْنِي أَبَا بَكْرٍ ـ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي القُرْبَى وَالمَسَاكِينَ ـ يَعْنِي مِسطَحاً، إِلَى قَوْلِهِ ـ أَلا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ [٢٢] حَتَّى قالَ أَبُو بَكْرٍ: بَلَى وَاللَّهِ يا رَبَّنا، إِنَّا لَنُحِبُّ أَنْ تَغْفِرَ لَنا، وَعَادَ لَهُ بِمَا كانَ يَصْنَعُ. [طرفه في: ٢٥٩٣].

١٣ ـ باب ﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ﴾ [٣١]

٤٧٥٨ ـ وَقالَ أَحْمَدُ بنُ شَبِيبٍ: حَدَّثَنا أَبِي، عَنْ يُونُسَ: قالَ ابْنُ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: يَرْحَمُ اللَّهُ نِساءَ المُهاجِراتِ الأُوَلَ لَمَّا أَنْزَلَ اللَّهُ: ﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ﴾. شَقَّقْنَ مُرُوطَهُنَّ فَاخْتَمَرْنَ بِهِ. [الحديث ٤٧٥٨ ـ طرفه في: ٤٧٥٩].

٤٧٥٩ ـ حَدَّثَنا أَبُو نُعَيمٍ: حَدَّثَنا إِبْراهِيمُ بْنُ نافِعٍ، عَنِ الحَسَنِ بنِ مُسلِمٍ، عَنْ صَفِيَّةَ بِنْتِ شَيبَةَ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنها كانَتْ تَقُولُ: لَمَّا نَزَلَتْ هذهِ الآيَةُ: ﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ﴾ أَخَذْنَ أُزْرَهُنَّ فَشَقَّقْنَها مِنْ قِبَلِ الحَواشِي، فَاخْتَمَرْنَ بِها. [طرفه في: ٤٧٥٨].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الفُرْقانِ ـ ٢٥

وقالَ ابْنُ عَبَّاسٍ: ﴿هَبَاءً مَنْثُوراً﴾ [٢٣] ما تَسْفِي بِهِ الرِّيحُ. ﴿مَدَّ الظِّلَّ﴾ [٤٥] ما بَينَ طُلوعِ الفَجْرِ إِلَى طُلُوعِ الشَّمسِ. ﴿سَاكِناً﴾ [٤٥] دائِماً. ﴿عَلَيهِ دَلِيلاً﴾ [٤٥] طُلُوعُ الشَّمسِ. ﴿خِلْفَةً﴾ [٦٢] مَنْ فاتَهُ مِنَ اللَّيلِ عَمَلٌ أَدْرَكَهُ بِالنَّهارِ، أَوْ فاتَهُ بِالنَّهارِ أَدْرَكَهُ بِاللَّيلِ. وَقالَ الحَسَنُ: ﴿هَبْ لَنا مِنْ أَزْواجِنا﴾ [٧٤]. في طاعَةِ اللَّهِ، وما شَيءٌ أَقَرَّ لِعَينِ المُؤمِنِ أَنْ يَرَى حَبِيبَهُ في طاعَةِ اللَّهِ.

وَقالَ ابْنُ عَبَّاسٍ: ﴿ثُبُوراً﴾ [١٣] وَيلاً. وَقالَ غَيرُهُ: السَّعِيرُ مُذَكَّرٌ، وَالتَّسَعُّرُ وَالاضْطِرامُ التَّوَقُّدُ الشَّدِيدُ. ﴿تُمْلَى عَلَيهِ﴾ [٥] تُقْرَأُ عَلَيهِ، مِنْ أَمْلَيتُ وَأَمْلَلْتُ. ﴿الرَّسِّ﴾ [٣٨] المَعْدِنُ،

٤٧٥٨ ـ قوله: نساء المهاجرات وهو نحو شجر الأراك أي شجر هو الأراك وفي رواية أبي داود من وجه آخر النساء المهاجرات ا هـ عيني.

ـ قوله: الأول بضم الهمزة وفتح الواو واللام أي السابقات من المهاجرات (عيني).

ـ قوله: (به) أي بما شققن.

سورة الفرقان ـ قوله: ما تسفي به الريح أي تذريه وترميه (عيني)

ـ قوله: لعين المؤمن أن يرى وروي: لعين مؤمن من أن يرى كما في الشارح.

[1] Allah's saying: "Those who will be gathered to Hell (prone) on their faces, they will be in an evil plight, and, as to Path, most astray." (34)

4760- Anas Ibn Malik "Allah be pleased with him" reported: A man said: "O Allah's Prophet! How could the unbelievers be gathered on their faces on the Day of Judgement?" He said: "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Judgement?" Quatada (the sub-narrator) commented: “Yes, by the Majesty of Our Lord!”

[2] Allah’s saying: “Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment.” (68)

4761- Abu’wa’il narrated from Abdullah "Allah be pleased with him": I asked The Prophet "Allah's blessing and peace be upon him": "What is the greatest sin in the Sight of Allah?" He said: "That you set up a rival unto Allah though He Alone created you." I asked: "What is next?" He said: "To kill your son lest he should share your food with you." I asked: "What is next?" He said: "To commit adultery with the wife of your neighbour." Then Allah Almighty revealed the following verse to confirm (the statement of) His Messenger: “Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment.” (68)

4762- Al’qasim Ibn Abu’bazza narrated that he asked Sa’eed Ibn Jubair: "Is there any repentance for he who murdered a believer intentionally?" Then I recited to him: “nor slay such life as Allah has made sacred, except for just cause”.” He replied: “I recited this verse before Ibn Abbas “Allah be pleased with both” who commented: “This Meccan verse was abrogated by the Medinian one in The Sura of Women.”

4763- Sa’eed Ibn Jubair narrated: Those of Kufa differed about (the holy verse of) killing the believer intentionally. I went with it to Ibn Abbas “Allah be pleased with both” who said: “It was revealed lastly and was abrogated by nothing.”

4764- Sa’eed Ibn Jubair narrated: I asked Ibn Abbas “Allah be pleased with both” about Allah’s saying: “If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.” (Women 93) he said: “There is no repentance for him (who kills a believer intentionally).”

جَمْعُهُ رِسَاسٌ ﴿ما يَعْبَأُ﴾ [٧٧] يُقَالُ: ما عَبَأْتُ بِهِ شَيئاً، لا يُعْتَدُّ بِهِ. ﴿غَرَاماً﴾ [٦٥] هَلاكاً.
وقال مجاهدٌ: ﴿وعتوا﴾ [٢١] طَغوا.
وَقَالَ ابْنُ عُيَيْنَةَ: ﴿عاتِيَةٍ﴾ [الحاقة: ٦] عَتَتْ عَنِ الخُزَّانِ.

١ ـ باب ﴿الَّذِينَ يُحْشَرُونَ عَلَى وُجُوهِهِمْ إِلَى جَهَنَّمَ أُوْلَئِكَ شَرٌّ مَكاناً وَأَضَلُّ سَبِيلاً﴾ [٣٤]

٤٧٦٠ ـ حدثنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنا يُونُسُ بْنُ مُحَمَّدٍ البَغْدَادِيُّ: حَدَّثَنا شَيبَانُ، عَنْ قَتَادَةَ: حَدَّثَنا أَنسُ بْنُ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلاً قالَ: يا نَبِيَّ اللَّهِ، كَيفَ يُحشَرُ الكافِرُ عَلَى وَجهِهِ يَوْمَ القِيامَةِ؟ قالَ: «أَلَيسَ الَّذِي أَمشاهُ عَلَى الرِّجلَينِ في الدُّنيا قادِراً عَلَى أَنْ يُمشِيَهُ عَلَى وَجْهِهِ يَوْمَ القِيامَةِ»؟ قالَ قَتَادَةُ: بَلَى وَعِزَّةِ رَبِّنَا.

٢ ـ باب ﴿وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَهاً آخَرَ وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالحَقِّ وَلاَ يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَاماً﴾ [٦٨]. العُقُوبَة

٤٧٦١ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَحيى، عَنْ سُفْيانَ قالَ: حَدَّثَنِي مَنصُورٌ وَسُلَيمانُ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَيسَرَةَ، عَنْ عَبْدِ اللَّهِ. قالَ: وَحَدَّثَنِي وَاصِلٌ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُ قالَ: سَأَلتُ، أَوْ سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الذَّنْبِ عِنْدَ اللَّهِ أَكْبَرُ؟ قالَ: «أَنْ تَجعَلَ لِلَّهِ نِدّاً وَهُوَ خَلَقَكَ». قُلتُ: ثُمَّ أَيٌّ؟ قالَ: «ثُمَّ أَنْ تَقتُلَ وَلَدَكَ خَشيَةَ أَنْ يَطعَمَ مَعَكَ». قُلتُ: ثُمَّ أَيٌّ؟ قالَ: «أَنْ تُزانِيَ بِحَلِيلَةِ جارِكَ». قالَ: وَنَزَلَتْ هذهِ الآيَةُ تَصدِيقاً لِقَوْلِ رَسُولِ اللَّهِ ﷺ: ﴿وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلهاً آخَرَ وَلاَ يَقْتُلُونَ النَّفسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالحَقِّ﴾ [٦٨]. [طرفه في: ٤٤٧٧].

٤٧٦٢ ـ حدثنا إِبراهِيمُ بْنُ مُوسى: أَخْبَرَنا هِشامُ بْنُ يُوسُفَ: أَنَّ ابْنَ جُرَيجٍ أَخْبَرَهُمْ قالَ: أَخْبَرَنِي القاسِمُ بْنُ أَبِي بَزَّةَ: أَنَّهُ سَأَلَ سَعِيدَ بْنَ جُبَيرٍ: هَل لِمَنْ قَتَلَ مُؤْمِناً مُتَعَمِّداً مِنْ تَوْبَةٍ؟ فَقَرَأْتُ عَلَيهِ: ﴿وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالحَقِّ﴾. فَقالَ سَعِيدٌ: قَرَأْتُهَا عَلَى ابْنِ عَبَّاسٍ كَما قَرَأْتَهَا عَلَيَّ، فَقالَ: هذهِ مَكِّيَّةٌ، نَسَخَتْهَا آيَةٌ مَدَنِيَّةٌ، الَّتِي في سُورَةِ النِّساءِ. [طرفه في: ٣٨٥٥].

٤٧٦٣ ـ حدثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا غُندَرٌ: حَدَّثَنا شُعْبَةُ، عَنِ المُغِيرَةِ بْنِ النُّعمانِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ قالَ: اختَلَفَ أَهْلُ الكُوفَةِ في قَتلِ المُؤمِنِ، فَرَحَلتُ فِيهِ إِلَى ابْنِ عَبَّاسٍ، فَقالَ: نَزَلَتْ في آخِرِ ما نَزَلَ، وَلَمْ يَنْسَخْهَا شَيءٌ.

[طرفه في: ٣٨٥٥].

٤٧٦٤ ـ حدثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا مَنْصُورٌ، عَنْ سَعِيدِ بْنِ جُبَيرٍ قالَ: سَأَلْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما، عَنْ قَوْلِهِ تَعالَى: ﴿فَجَزاؤُهُ جَهَنَّمُ﴾ [النساء: ٩٣]. قالَ: لاَ تَوْبَةَ لَهُ.

= ـ قوله (على الخزان) الذين هم على الريح فخرجت بلا كيل ولا وزن (شارح).

I asked him about Allah's saying: "Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment." (68) He said: "It was applicable to those (pagans) belonging to the Pre-Islamic period of ignorance."

[3] Allah's saying: "(But) the Penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy." (68)

4765- Sa'eed Ibn Jubair narrated: Abdur'rahman Ibn Abza said: "Ask Ibn Abbas about these Qur'anic Verses: "If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him." (The Women "An'nisa" 93) and: "Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment. (But) the Penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy." (The Criterion "Al'furqan" 68:69)

Ibn Abbas said: "When it (the Verse of The Criterion 68) was revealed, the pagans of Mecca said: "But we had slain such life as Allah has made sacred; and we had invoked other gods along with Allah; and we had also committed fornication." So Allah revealed: "Unless he, repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful." (Al'furqan 70)

[4] Allah's saying: "Unless he, repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful." (70)

4766- Sa'eed Ibn Jubair narrated: Abdur'rahman Ibn Abza said: "Ask Ibn Abbas about these two Qur'anic Verses. (The First is): "If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him." (The Women "An'nisa" 93) he said: "It was abrogated by nothing."

(The other is): "Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment." (The Criterion 68) he replied: "It was revealed in connection with the pagans."

[5] Allah's saying: "Say (to the Rejecters): My Lord is not uneasy because of you if ye call not on Him: but ye have indeed rejected (Him), and soon will come the inevitable (punishment)!" (77)

4767- Abdullah "Allah be pleased with him" narrated: "Five (great events which are the signs of The Hour) had passed: the smoke, (the splitting of) the moon, The Romans (defeat by, and then victory over The Persians), the mighty onslaught (of Badr battle), and the inevitable punishment."

وَعَنْ قَوْلِهِ جَلَّ ذِكْرُهُ: ﴿لا يَدْعُونَ مَعَ اللَّهِ إِلٰهاً آخَرَ﴾ [الفرقان: ٦٨]. قالَ: كانَتْ هذهِ في الجَاهِلِيَّةِ. [طرفه في: ٣٨٥٥].

٣ ـ باب ﴿يُضَاعَفْ لَهُ العَذَابُ يَوْمَ القِيَامَةِ وَيَخْلُدْ فِيهِ مُهَاناً﴾ [٦٩]

٤٧٦٥ ـ حدثنا سَعْدُ بْنُ حَفْص: حَدَّثَنَا شَيْبَانُ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ قالَ: قالَ ابْنُ أَبْزَى: سُئِلَ ابْنُ عَبَّاسٍ عَنْ قَوْلِهِ تَعَالَى: ﴿وَمَنْ يَقْتُلْ مُؤْمِناً مُتَعَمِّداً فَجزَاؤُهُ جَهَنَّمُ﴾ [النساء: ٩٣]. وَقَوْلِهِ: ﴿وَلاَ يَقْتُلُونَ النَّفسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالحَقِّ ـ حَتَّى بَلَغَ ـ إِلاَّ مَنْ تَابَ﴾ [٦٨ ـ ٧٠]، فَسَأَلْتُهُ فَقَالَ: لَمَّا نَزَلَتْ قالَ أَهْلُ مَكَّةَ: فَقَدْ عَدَلْنَا بِاللَّهِ وَقَتَلْنَا النَّفسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالحَقِّ، وَأَتَينَا الفَوَاحِشَ، فَأَنْزَلَ اللَّهُ: ﴿إِلاَّ مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلاً صَالِحاً ـ إِلَى قَوْلِهِ ـ غَفُوراً رَحِيماً﴾ [٧٠] [طرفه في: ٣٨٥٥].

٤ ـ باب ﴿إِلاَّ مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلاً صَالِحاً فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكانَ اللَّهُ غَفُوراً رَحِيماً﴾ [٧٠]

٤٧٦٦ ـ حدثنا عَبْدَانُ: أَخْبَرَنَا أَبِي، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ قالَ: أَمَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ أَبْزَى: أَنْ أَسْأَلَ ابْنَ عَبَّاسٍ عَنْ هَاتَينِ الآيَتَينِ: ﴿وَمَنْ يَقْتُلْ مُؤْمِناً مُتَعَمِّداً﴾ [النساء: ٩٣]. فَسَأَلْتُه فقال: لَمْ يَنسَخْهَا شيءٌ، وعَنْ: ﴿وَالَّذِينَ لا يَدْعُونَ مَعَ اللَّهِ إِلٰهاً آخَرَ﴾. قالَ: نَزَلَتْ في أَهْلِ الشِّرْكِ. [طرفه في: ٣٨٥٥].

٥ ـ باب ﴿فَسَوفَ يَكُونُ لِزَاماً﴾ [٧٧]: هَلَكَةً

٤٧٦٧ ـ حدثنا عُمَرُ بْنُ حَفصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا مُسْلِمٌ، عَنْ مَسْرُوقٍ قالَ: قالَ عَبْدُ اللَّهِ: خَمْسٌ قَدْ مَضَينَ: الدُّخانُ، وَالقَمَرُ، وَالرُّومُ، وَالبَطْشَةُ، وَاللِّزَامُ ﴿فَسَوفَ يَكُونُ لِزَاماً﴾. [طرفه في: ١٠٠٧].

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ

سُورَةُ الشُّعَرَاءِ ـ ٢٦

وقالَ مُجاهِدٌ: ﴿تَعبَثُونَ﴾ [١٢٨] تبْنُونَ. ﴿هَضِيمٌ﴾ [١٤٨] يَتَفَتَّتُ إِذا مُسَّ. مُسَحَّرِينَ:

٤٧٦٥ قوله: فقد عدلنا بالله بإسكان اللام أي أشركنا به وجعلنا له مثلاً (شارح).

٤٧٦٧ ـ قوله: قال عبد الله هو ابن مسعود.

ـ قوله خمس أي من العلامات الدالة على الساعة اهـ شارح.

ـ قوله: قد مضين أي وقعن وعدّ منها ما هو سيكون من العذاب المستمرّ لتحقق وقوعه وهي الخامس والأولى منها الدخان والثانية انشقاق القمر والثالثة غلبة الروم والرابعة بطشه بدر.

سورة الشعراء ـ قوله: ليكة كذا عند الشارح وفي نسخة العيني الليكة وقوله: جمع أيكة قال العيني كذا في النسخ وهو =

(26) The Sura of The Poets (Ash'shu'ara)

[1] Allah's saying: "And let me not be in disgrace on the Day when (men) will be raised up." (87)

4768- Abu'huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "On The Day of Judgement, Abraham "Peace be upon him" will se his father, dusted with darkness."

4769- Abu'huraira "Allah be pleased with him" narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "On The Day of Judgement, Abraham will meet his (dark-faced) father. He will say (to Allah): "O My Lord! You promised me not to let me be in disgrace on the Day when (men) will be raised up." Allah Almighty will reply: "I forbade Paradise from the unbelievers.""'

[2] Allah's saying: "And admonish thy nearest Kinsmen, And lower thy wing to the Believers who follow thee." (214:215)

4770- Ibn Abbas "Allah be pleased with both" narrated: When Allah Almighty revealed: "And admonish thy nearest Kinsmen" (The Poets 214), The Messenger of Allah "Allah's blessing and peace be upon him" came up Safa (mountain) and start calling: "O Banu'fihr! O Banu'adi!" (he kept on calling) the clans of Quraish until they gathered. If there was a person who was not able to come, he would send a representative on his behalf to see the matter. Abu'lahab and the rest of Quraish (people) came to him. Then The Prophet "Allah's blessing and peace be upon him" said: "If I told you that a cavalry came to this valley (of Mecca) to attack you, then would you believe me?" they replied: "Yes, we never experienced you but as one who tells nothing other than the truth." Then he said: "I am a warner to you in face of a terrific punishment."

المَسْحُورِينَ. ﴿لئيكَةِ﴾ [١٧٦] والأيكَةُ جَمْعُ أيكَةٍ، وهيَ جَمْعُ شَجَر. ﴿يَوْم الظُّلَّةِ﴾ [١٨٩] إظْلالُ العَذابِ إيَّاهُم. ﴿مَوزونٍ﴾ [الحجر: ١٩] معْلوم. ﴿كالطود﴾ [٦٣] الجَبَل. ﴿لَشِرْذِمَةٌ﴾ [٥٤] طائِفَةٌ قليلَةٌ. ﴿في السَّاجِدِين﴾ [٢١٩] المُصَلِّين.

قالَ ابْنُ عَبَّاس: ﴿لَعَلَّكُمْ تَخْلُدُونَ﴾ [١٢٩] كأنَّكُم. الرِّيعُ: الأيفاعُ مِنَ الأرْضِ، وَجَمْعُهُ رِيعَةٌ وأرْياع، واحِدُ الرِّيَعَة. ﴿مصانع﴾ [١٢٩] كُلُّ بناءٍ فهو مَصْنَعَة. ﴿فَرهِين﴾ [١٤٩] مَرِحِين. ﴿فارِهينَ﴾ بِمَعْناهُ، وَيُقال: ﴿فارِهِينَ﴾ حاذِقِينَ. ﴿تَعْثَوْا﴾ [١٨٣] أشَدُّ الفَسادِ، عاثَ يَعيثُ عَيثاً. ﴿الجِبلّة﴾ [١٨٤] الخلق، جُبِلَ خُلِقَ، وَمِنْهُ جُبُلاً وَجِبِلاً وَجِبْلاً يَعْني الخلق

١ - باب ﴿وَلا تُخْزِنِي يَوْمَ يُبْعَثُونَ﴾ [٨٧]

٤٧٦٨ - وقالَ إبْرَاهِيمُ بنُ طَهْمان، عَن ابن أبي ذِئْب، عَنْ سَعيدِ بنِ أبي سَعِيدِ المَقْبُرِيِّ، عَنْ أبِيهِ، عَنْ أبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ إبْراهِيمَ عَلَيهِ الصَّلاةُ وَالسَّلامُ رَأى أباهُ يَوْمَ القِيامَةِ عَلَيهِ الغَبَرَةُ والقَتَرَة». الغَبَرَةُ هِيَ القَتَرَةُ. [طرفه في: ٣٣٥٠].

٤٧٦٩ - حدّثنا إسْماعِيلُ: حدَّثَنا أخي، عَنِ ابْنِ أبي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْه، عَنِ النَّبِيِّ ﷺ قالَ: «يَلقى إبْراهِيمُ أباهُ، فَيَقولُ: يا رَبِّ، إنكَ وَعَدْتَني أنْ لا تُخْزِنِي يَوْمَ يُبْعَثُونَ، فَيَقُولُ اللَّهُ: إنِّي حَرَّمْتُ الجَنَّةَ عَلَى الكافِرينَ». [طرفه في: ٣٣٥٠].

﴿وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ وَاخْفِضْ جَنَاحَكَ﴾ [٢١٤ - ٢١٥] ألِنْ جانِبَكَ

٤٧٧٠ - حدثنا عُمَرُ بنُ حفصِ بنِ غياثٍ: حدَّثَنا أبي: حَدَّثَنا الأعْمَشُ قال: حَدَّثَني عَمْرُو ابنُ مُرَّة، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قالَ: لَمّا نَزَلَتْ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ﴾ [٢١٤]. صَعِدَ النَّبِيُّ ﷺ عَلَى الصَّفَا، فَجَعَلَ يُنادِي: «يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيّ». لِبُطُونِ قُرَيشٍ، حَتَّى اجْتَمَعُوا، فَجَعَلَ الرَّجُلُ إذا لَمْ يَسْتَطِعْ أنْ يَخرُجَ أرْسَلَ رَسُولاً لِيَنْظُرَ ما هُوَ، فَجاءَ أبُو لَهَبٍ وَقُرَيشٌ، فَقالَ: «أرَأيتَكُمْ لَوْ أخْبَرْتُكُمْ أنَّ خَيلاً بِالوَادِي تُرِيدُ أنْ تُغِيرَ عَلَيكُمْ أكُنْتُمْ مُصَدِّقِيَّ». قالوا: نَعَمْ، ما جَرَّبْنا عَلَيكَ إلاَّ صِدْقاً، قال: «فَإنِّي نَذِيرٌ لَكُمْ بَينَ يَدَي عَذابٍ

= غير صحيح والصواب أن يقال: والليكة والأيكة مفرد أيك أو يقال: جمعها أيك ا هـ.

- قوله وهي جمع شجر كذا للأكثرين وعند أبي ذرّ وهي جمع الشجر وفي بعض النسخ وهي جماعة الشجر قاله العينيّ أيضاً وأفاد أن الأحسن في العبارة تفسير الأيكة بالغيضة ثمّ تفسير الغيضة بجماعة الشجر ا هـ.

- قوله الأيفاع كذا في الشارح بصيغة الجمع ولعلّ الصواب البقاع مثل سلام وهو ما ارتفع من الأرض كما في المصباح وغيره.

- قوله واحد الريعة بهذا الضبط عند الشارح وأما عند العينيّ فبسكون الياء ومدها.

- قوله ومنه جبلاً الخ أراد به تفسير ما في سورة يس وذكر ثلاث قراءات لا تقرؤها نحن وإنما التلاوة عندنا جبلاً بكسرتين مع تشديد اللام ا هـ كتبه الكل مصححه.

٤٧٧٠ - قوله: سائر اليوم أي جميع اليوم (عيني).

Abu'lahab said (to The Prophet "Allah's blessing and peace be upon him":) "May your hands perish all this day? Is it for that you have gathered us?" Then it was revealed: "Perish the hands of the Father of Flame! Perish he! No profit to him from all his wealth, and all his gains! Burnt soon will he be in a Fire of blazing Flame!"

4771- Abu'huraira "Allah be pleased with him" narrated: When Allah revealed the Verse: "And admonish thy nearest Kinsmen" (The Poets 214) Allah's Apostle "Allah's blessing and peace be upon him" got up and said: "O community of Quraish (or said similar words)! Buy (Save) yourselves (from the Hellfire), as I cannot save you from Allah's Punishment. O Banu Abdu'manaf! I cannot save you from Allah's Punishment. O Abbas Ibn Abdul'muttalib! I cannot save you from Allah's punishment. O Safiyya, (the Aunt of The Messenger of Allah "Allah's blessing and peace be upon him")! I cannot save you from Allah's Punishment. O Fatima Bint Mohammad! Ask me anything from my wealth, but I cannot save you from Allah's Punishment."

(27) The Sura of The Ants (An'naml)

(There are no traditions in connection with the verses of this Sura).

Allah Almighty said: "I found (there) a woman ruling over them and provided with every requisite; and she has a magnificent throne." (23)

He further said: "(Solomon) said: Soon shall we see whether thou hast told the truth or lied! Go thou, with this letter of mine, and deliver it to them: then draw back from them, and (wait to) see what answer they return. (The Queen) said: Ye chiefs! Here is delivered to me a letter worthy of respect. It is from Solomon, and is (as follows): In the name of Allah, Most Gracious, Most Merciful: Be ye not arrogant against me, but come to me in submission (to the true religion). She said: Ye chiefs! Advise me in (this) my affair: no affair have I decided except in your presence. They said: We are endued with strength, and given to vehement war: but the command is with thee; so consider what thou wilt command. She said: Kings, when they enter a country, despoil it, and make the noblest of its people its meanest thus do they behave." (27:35)

Allah also said: "He said (to his own men): Ye Chiefs! which of you can bring me her throne before they come to me in submission? Said an Ifrit, of the Jinns: I will bring it to thee before thou rise from thy council: indeed I have full strength for the purpose, and may be trusted. Said one who had knowledge of the Book: I will bring it to thee within the twinkling of an eye! Then when (Solomon) saw it placed firmly before him, he said: This is by the Grace of my Lord! To test me whether I am grateful or ungrateful! And if any is grateful, truly his gratitude is (a gain) for his own soul; but if any is ungrateful, truly My Lord is Free of all Needs, Supreme in Honour! He said: Transform her throne out of all recognition by her: let us see whether she is guided (to the truth) or is one of those who receive no guidance. So when she arrived, she was asked, Is this thy throne? She said, It was just like this; and knowledge was bestowed on us in advance of this, and we have submitted to Allah (in Islam). And he diverted her from the worship of others besides Allah: for she was (Sprung) of a people that had no Faith. She was asked to enter the lofty Palace: but when she saw it, she thought it was a lake of water, and she (tucked up her skirts), uncovering her legs. He said: This is but a palace paved smooth with slabs of glass. She said: O my Lord! I have indeed wronged my soul: I do (now) submit (in Islam), with Solomon, to the Lord of the Worlds." (38:44)

شَدِيدٍ». فَقالَ أَبو لَهَبٍ: تَبّاً لَكَ سائِرَ اليَوْمِ، أَلِهذا جَمَعْتَنا، فَنَزَلَتْ: ﴿تَبَّتْ يَدا أَبِي لَهَبٍ وَتَبَّ ۞ ما أَغْنى عَنْهُ مالُهُ وَما كَسَبَ﴾. [طرفه في: ١٣٩٤].

٤٧٧١ ـ حدثنا أَبُو اليَمانِ: أَخبرنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخبرني سَعِيدُ بْنُ المُسَيَّبِ وَأَبو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبا هُرَيْرَةَ قالَ: قامَ رَسُولُ اللَّهِ ﷺ حِينَ أَنْزَلَ اللَّهُ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ﴾. قالَ: «يا مَعْشَرَ قُرَيْشٍ ـ أَوْ كَلِمَةً نَحْوَها ـ اشْتَرُوا أَنْفُسَكُمْ، لا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئاً، يا بَنِي عَبْدِ مَنافٍ لا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئاً، يا عَبَّاسُ بْنَ عَبْدِ المُطَّلِبِ لا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئاً، وَيا صَفِيَّةُ عَمَّةَ رَسُولِ اللَّهِ لا أُغْنِي عَنْكِ مِنَ اللَّهِ شَيْئاً، وَيا فاطِمَةُ بِنْتَ مُحَمَّدٍ ﷺ، سَلِينِي ما شِئْتِ مِنْ مالِي، لا أُغْنِي عَنْكِ مِنَ اللَّهِ شَيْئاً». تابَعَهُ أَصْبَغُ، عَنِ ابْنِ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ. [طرفه في: ٢٧٥٣].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ النَّمْلِ ـ ٢٧

وَ﴿الخَبْءَ﴾ [٢٥] ما خَبَأْتَ، ﴿لا قِبَلَ﴾ [٣٧] لا طاقَةَ. ﴿الصَّرْحَ﴾ [٤٤] كُلُّ مِلاطٍ اتُّخِذَ مِنَ القَوارِيرِ، وَالصَّرْحُ: القَصْرُ، وَجَماعَتُهُ صُرُوحٌ.

وَقالَ ابْنُ عَبَّاسٍ: ﴿وَلَها عَرْشٌ عَظِيمٌ﴾ [٢٣] سَرِيرٌ كَرِيمٌ حُسْنُ الصَّنْعَةِ وَغَلاءُ الثَّمَنِ. ﴿مُسْلِمِينَ﴾ [٣٨] طائِعِينَ. ﴿رَدِفَ﴾ [٧٢] اقْتَرَبَ. ﴿جامِدَةً﴾ [٨٨] قائِمَةً. ﴿أَوْزِعْنِي﴾ [١٩] اجْعَلْنِي. وَقالَ مُجاهِدٌ: ﴿نَكِّرُوا﴾ [٤١] غَيِّرُوا. ﴿وَأُوتِينا العِلْمَ﴾ [٤٢] يَقُولُهُ سُلَيْمانُ. الصَّرْحُ: بِرْكَةُ ماءٍ، ضَرَبَ عَلَيْها سُلَيْمانُ قَوارِيرَ، أَلْبَسَها إِيَّاهُ.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ القَصَصِ ـ ٢٨

﴿كُلُّ شَيْءٍ هالِكٌ إِلاَّ وَجْهَهُ﴾ [٨٨] إِلاَّ مُلْكَهُ، وَيُقالُ: إِلاَّ ما أُرِيدَ بِهِ وَجْهُ اللَّهِ. وَقالَ مُجاهِدٌ: ﴿الأَنْباءُ﴾ [٦٦] الحُجَجُ.

النمل ـ قوله: النمل وفي نسخة العيني سورة النمل بسم الله الرحمٰن الرحيم وكذا قوله الآتي القصص.

ـ قوله: ملاط بميم مكسورة الطين الذي يجعل بين ساقي البناء وروي بلاط بالباء المفتوحة بدل الميم المكسورة وهو ما تكسى به الأرض من حجارة أو رخام كما في العيني.

ـ قوله: وجماعته الأصوب وجمعه (عيني).

ـ قوله: حسن الصنعة بهذا الضبط عند الشارح وهو الموافق لتاليه ويلزم تقدير الخبر أي له وضبطه العينيّ بفتح الحاء والسين.

(28) The Sura of The Narrations (Al'qasas)

[1] Allah's saying: "It is true thou will not be able to guide every one whom thou lovest; but Allah guides those whom He wills. And He knows best those who receive guidance." (56)

4772- Sa'eed Ibn Al'musaiyyab narrated from his father: When the time of the death of Abu'talib approached, Allah's Apostle "Allah's blessing and peace be upon him" went to him and found Abu'jahl Ibn Hesham and Abdullah Ibn Abu'omaiyya Ibn Al'mogheera by his side. Allah's Apostle "Allah's blessing and peace be upon him" said to Abu'talib: "O uncle! Say: There is no God (to be worshipped) but Allah, a sentence with which I shall be a witness (to argue) for you before Allah." Abu'jahl and Abdullah Ibn Abu'omaiyya said: "O Abu'talib! Are you going to denounce the religion of Abdul'muttalib?" Allah's Apostle "Allah's blessing and peace be upon him" kept on inviting Abu'talib to say it while they (Abu'jahl and Abdullah) kept on repeating their statement till Abu'talib said as his last statement that he was on the religion of Abdul'muttalib and refused to say: There is no God (to be worshipped) but Allah. Then Allah's Apostle "Allah's blessing and peace be upon him" said: "I will keep on asking Allah's forgiveness for you unless I am forbidden (by Allah) to do so." So Allah revealed: "It is not fitting for The Prophet and those who believe that they should invoke (Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the fire." (The Repentance "At'tawba" 113) Moreover, Allah revealed concerning Abu'talib: "It is true thou will not be able to guide every one whom thou lovest; but Allah guides those whom He wills. And He knows best those who receive guidance." (The Narrations 56)

[2] Allah's saying: "Verily He Who ordained the Qur'an for thee, will bring thee back to the Place of Return Say: My Lord knows best who it is that brings true guidance, and who is in manifest error." (85)

4773- Ibn Abbas "Allah be pleased with both" told, concerning Allah's saying: "Verily He Who ordained the Qur'an for thee, will bring thee back to the Place of Return": "It (the place of return) is Mecca."

(29) The Sura of The Spider (Al'ankabut)

(There are no narrations attached to this Sura).

١ ـ باب ﴿إِنَّكَ لا تَهْدِي مَنْ أَحْبَبْتَ وَلكِنَّ اللَّهَ يَهْدِي مَنْ يَشاءُ﴾ [٥٦]

٤٧٧٢ ـ حدثنا أَبُو اليَمانِ: أَخبرَنا شُعَيْبٌ، عَنِ الزُّهرِيِّ قال: أَخبرَنِي سَعِيدُ بْنُ المُسَيَّبِ، عَنْ أَبيه قال: لَمَّا حَضَرَتْ أَبَا طَالِبِ الوَفَاةُ، جاءَهُ رَسُولُ اللَّهِ ﷺ، فَوَجَدَ عِنْدَهُ أَبَا جَهْلٍ وَعَبْدَ اللَّهِ ابنَ أَبي أُمَيَّةَ بْنِ المُغِيرَةِ، فَقَالَ: «أَيْ عَمِّ، قُلْ لا إِلَهَ إِلاَّ اللَّهُ، كَلِمَةً أُحاجُّ لَكَ بِهَا عِنْدَ اللَّهِ». فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ: أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ المُطَّلِبِ، فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يَعْرِضُهَا عَلَيْهِ، وَيُعِيدَانِهِ بِتِلْكَ المَقَالَةِ، حَتَّى قالَ أَبُو طَالِبٍ آخِرَ ما كَلَّمَهُمْ: عَلَى مِلَّةِ عَبْدِ المُطَّلِبِ، وَأَبَى أَنْ يَقُولَ: لا إِلَهَ إِلاَّ اللَّهُ، قال: قال رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ لأَسْتَغْفِرَنَّ لَكَ ما لَمْ أُنْهَ عَنْكَ». فَأَنْزَلَ اللَّهُ: ﴿ما كانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ﴾ [التوبة: ١٠٣]. وَأَنْزَلَ اللَّهُ في أَبِي طَالِبٍ، فَقَالَ لِرَسُولِ اللَّهِ ﷺ: ﴿إِنَّكَ لا تَهْدِي مَنْ أَحْبَبْتَ وَلكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾ [٥٦]

[طرفه في: ١٣٦٠].

قال ابْنُ عَبَّاسٍ: ﴿أُولِي القُوَّةِ﴾ [٧٦] لا يَرْفَعُهَا، العُصْبَةُ مِنَ الرِّجالِ. ﴿لَتَنُوءُ﴾ [٧٦] لَتُثْقِلُ. ﴿فارِغاً﴾ [١٠] إِلاَّ مِنْ ذِكْرِ مُوسى. ﴿الفَرِحِينَ﴾ [٧٦] المَرِحِينَ. ﴿قُصِّيهِ﴾ [١١] اتَّبِعِي أَثَرَهُ، وَقَدْ يَكُونُ: أَنْ يَقُصَّ الكَلاَمَ. ﴿نَحْنُ نَقُصُّ عَلَيكَ﴾ [يوسف: ٣] ﴿عَنْ جُنُبٍ﴾ [١١] عَنْ بُعْدٍ، عَنْ جَنابَةٍ واحِدٌ، وَعَنِ اجْتِنابٍ أَيضاً. ﴿يَبْطِشُ﴾ [١٩] وَيَبْطُشُ. ﴿يَأْتَمِرُونَ﴾ [٢٠] يَتَشاوَرُونَ. العُدْوانُ وَالعَداءُ وَالتَّعَدِّي واحِدٌ. ﴿آنَسَ﴾ [٢٩] أَبْصَرَ. الجِذْوَةُ قِطْعَةٌ غَلِيظَةٌ مِنَ الخَشَبِ لَيْسَ فِيها لَهَبٌ، وَالشِّهَابُ فِيهِ لَهَبٌ، وَالحَيَّاتُ أَجْنَاسٌ: الجَانُّ، وَالأَفاعِي، وَالأَساوِدُ. ﴿رِدْءاً﴾ مُعِيناً، قال ابْنُ عَبَّاسٍ: ﴿يُصَدِّقُنِي﴾ [٣٤]. وَقالَ غَيْرُهُ: ﴿سَنَشُدُّ﴾ [٣٥] سَنُعِينُكَ، كُلَّمَا عَزَّزْتَ شَيئاً فَقَدْ جَعَلْتَ لَهُ عَضُداً. مَقْبُوحِينَ: مُهْلَكِينَ. ﴿وَصَّلْنا﴾ [٥١] بَيَّنَّاهُ وَأَتْمَمْنَاهُ. ﴿يُجْبى﴾ [٥٧] يُجْلَبُ. ﴿بَطِرَتْ﴾ [٥٨] أَشِرَتْ. ﴿في أُمِّها رَسُولاً﴾ [٥٩]. أُمُّ القُرَى مَكَّةُ وَما حَوْلَها. ﴿تُكِنُّ﴾ [٦٩] تُخْفِي، أَكْنَنْتُ الشَّيءَ أَخْفَيْتُهُ، وَكَنَنْتُهُ أَخْفَيْتُهُ وَأَظْهَرْتُهُ. ﴿وَيْكَأَنَّ اللَّهَ﴾ [٨٢] مِثْلُ: أَلَمْ تَرَ أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشاءُ وَيَقْدِرُ: يُوَسِّعُ عَلَيهِ، وَيُضَيِّقُ عَلَيهِ.

٢ ـ باب ﴿إِنَّ الَّذِي فَرَضَ عَلَيكَ القُرْآنَ﴾ الآيَةَ [٨٥]

٤٧٧٣ ـ حدثنا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخبرَنا يَعْلَى: حَدَّثَنا سُفْيَانُ العُصْفُرِيُّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: ﴿لَرَادُّكَ إِلَى مَعَادٍ﴾ [٨٥]. قال: إِلَى مَكَّةَ.

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قالَ مُجَاهِدٌ: ﴿وَكانُوا مُسْتَبْصِرِينَ﴾ [٣٨] ضَلَلَةً. ﴿وَلَيَعْلَمَنَّ اللَّهُ﴾ [١١] عَلِمَ اللَّهُ ذلِكَ،

٤٧٧٢ ـ قوله: الجين في الجذوة مثلثة وهي لغات وقراءات قاله العيني.

العنكبوت ـ قوله: العنكبوت وعند العيني مثل ما تقدم في النمل وما بعده.

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(30) The Sura of The Romans (Ar'rum)

Allah's saying: "A. L. M. The Roman Empire has been defeated." (The Romans 1:2)

4774- Masruq narrated: While a man was delivering a speech in the tribe of Kinda, he said: "Smoke will prevail on the Day of Judgement and will deprive the hypocrites of their faculties of hearing and seeing. The believers will be afflicted with something like cold only thereof." That news scared us, so I went to Ibn Mas'ood while he was reclining (and told him the story) whereupon he became angry, sat up and said: "He who knows a thing can say it, but if he does not know, he should say: "Allah knows best", for it is an aspect of knowledge to say: "I do not know", if you do not know a certain thing. Allah said to His Prophet: "Say: No reward do I ask of you for this (Qur'an), nor am I a pretender." (Sad 86) Quraish delayed in embracing Islam for a period, so The Prophet "Allah's blessing and peace be upon him" invoked evil on them, saying: "O Allah! Help me against them by sending seven years (of famine) as those of Joseph." So they were afflicted with such a severe year of famine that they were destroyed therein and ate dead animals and bones. They started seeing something like smoke between the sky and the earth (because of severe hunger). Abu'sufyan then came (to The Prophet) and said: "O Mohammad! You came to order us to keep good relations with Kith and kin, and your kinsmen have now perished, so please invoke Allah (to relieve them)."" Then Ibn Mas'ood recited: "Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible, Enveloping the people: this will be a Penalty Grievous. (They will say:) Our Lord! Remove the Penalty from us for we do really believe! How shall the Message be (effectual) for them, seeing that a Messenger explaining things clearly has (already) come to them- Yet they turn away from him and say: Tutored (by others), a man possessed! We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways)." (The Smoke 10:15)

Ibn Mas'ood added: "Then the punishment was stopped, but truly, they reverted to heathenism. So Allah threatened them: "One day We shall seize you with a mighty onslaught: We will indeed (then) exact Retribution!" (The Smoke 16)

This mighty onslaught happened on The Day of Badr, as well as the inevitable punishment "The Criterion 77". Moreover, The Romans (defeat and then victory) according to Allah's saying: "A. L. M. The Roman Empire has been defeated In a land close by; but they, (even) after (This) defeat of theirs, will soon be victorious" (1:3) passed."

إِنَّمَا هِيَ بِمَنْزِلَةِ فَلِيَمِيزَ اللَّهُ، كَقَوْلِهِ: ﴿لِيَمِيزَ اللَّهُ الْخَبِيثَ﴾ [الأنفال: ٣٧]. ﴿أَثْقَالاً مَعَ أَثْقَالِهِمْ﴾ [١٣] أوزارهم.

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﴿فَلاَ يَرْبُوا﴾ [٣٩]: مَنْ أَعْطَى يَبْتَغِي أفضلَ فلا أجْرَ لَهُ فيها. قالَ مُجاهِدٌ: ﴿يُحْبَرُونَ﴾ [١٥] يَنعمون، ﴿يَمْهَدُونَ﴾ [٤٤] يسوّون المضاجع. ﴿الوَدْقَ﴾ [٤٨] المطر.

قالَ ابْنُ عَبَّاس: ﴿هَل لَكُم مِمَّا مَلَكَتْ أَيمانُكُمْ﴾ [٢٨] في الآلِهَة، وَفيهِ ﴿تَخافُونَهُمْ﴾ [٢٨] أَنْ يرثوكم كما يرِثُ بَعْضُكُمْ بَعْضاً. ﴿يَصَّدَّعُونَ﴾ [٤٣] يَتَفَرَّقُونَ. ﴿فَاصْدَعْ﴾ [الحجر: ٩٤]. وقال غَيرُه: ﴿ضُعْفٌ﴾ [٥٤] وضَعْفٌ لُغَتان. وقالَ مُجاهِدٌ: ﴿السُّوأَى﴾ [١٠] الإِساءَةُ جَزاءُ المُسيئين.

٤٧٧٤ ـ حدّثنا مُحمَّدُ بنُ كثيرٍ: حَدَّثَنا سُفيانُ: حَدَّثَنا مَنصورٌ والأعمشُ، عن أبي الضحى، عن مسرُوقٍ قال: بينما رَجُلٌ يُحدِّثُ في كِنْدَةَ فَقالَ: يَجيءُ دُخانٌ يَوْمَ القِيامَةِ، فَيَأْخُذُ بِأَسْماعِ المُنافِقِين وأَبصارِهِم، يَأخُذُ المؤمِنَ كَهيئَةِ الزُّكامِ، ففزِعْنا، فَأَتيتُ ابْنَ مَسعود، وكانَ مُتَّكِئاً، فغَضِبَ، فجَلَسَ فقالَ: مَنْ عَلِمَ فَلْيَقُلْ، وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلْ: اللَّهُ أَعْلَمُ، فَإِنَّ مِنَ العلمِ أَنْ يَقُولَ لِمَا لاَ يَعْلَمُ: لاَ أَعْلَمُ، فَإِنَّ اللَّهَ قالَ لِنَبِيِّهِ ﷺ: ﴿قُلْ ما أَسْأَلُكُم عَلَيهِ مِنْ أَجْرٍ وَما أَنَا مِنَ المُتَكَلِّفِينَ﴾ [ص: ٨٦]. وإنَّ قُرَيشاً أَبطَؤوا عَنِ الإِسْلامِ، فَدَعا عَلَيهِمُ النَّبيُّ ﷺ فَقالَ: «اللَّهُمَّ أَعِنِّي عَلَيهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ» فَأَخَذَتْهُمْ سَنَةٌ حَتَّى هَلَكُوا فِيها، وَأَكَلُوا المَيتَةَ وَالعِظَامَ، وَيَرَى الرَّجُلُ ما بَينَ السَّماءِ والأَرضِ كَهَيئَةِ الدُّخانِ، فَجاءَهُ أَبُو سُفيانَ فَقالَ: يا مُحمَّد، جِئْتَ تَأْمُرُنا بِصِلَةِ الرَّحِمِ، وَإِنَّ قَوْمَكَ قَدْ هَلَكُوا فادْعُ اللَّهَ. فَقَرَأَ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّماءُ بِدُخانٍ مُبِينٍ ـ إِلَى قَوْلِهِ ـ عائِدُونَ﴾ [الدخان: ١٠ ـ ١٥]. أَفَيُكشَفُ عَنهُم عَذابُ الآخِرَةِ إِذا جاءَ ثُمَّ عادُوا إِلَى كُفرِهِمْ، فَذلِكَ قَوْلُهُ تَعالَى: ﴿يَوْمَ نَبْطِشُ البَطْشَةَ الكُبْرَى﴾ [الدخان: ١٦]. يَوْمَ بَدْرٍ، ﴿لِزاماً﴾ [الفرقان: ٧٧] يَوْمَ بَدْرٍ، ﴿الم غُلِبَتِ الرُّومُ ـ إِلَى ـ سَيَغْلِبُونَ﴾ [١ ـ ٣]. وَالرُّومُ قَدْ مَضى.

= ـ قوله: فليميز ضبط في الأصل المطبوع بسكون اللام وفتح الزاي وهو سهو ظاهر (مصحح).

الم غلبت الروم ـ قوله: الم غلبت الروم وفي نسخة العينيّ سورة الروم وبعده البسملة كما تقدم.

ـ قوله: وفيه أي ضرب الله مثلاً في الآلهة التي كانوا يعبدونها من دونه في ذاته.

٤٧٧٤ ـ قوله: ولزاماً يوم بدر قال الشارح وهو الأسر ا هـ وهذا غير الوجه الذي ذكرناه في هامش الحديث ٤٧٦٧.

ـ قوله: والروم قد مضى ساقط عن نسخة وكذا ما قبله.

[1] Allah's saying: "So set thou thy face steadily and truly to the Faith (establish) Allah's handiwork according to the pattern on which he has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not." (30)

4775- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Every child is born with a true faith of Islam (To worship none but Allah Alone) but his parents convert him to Judaism, Christianity, or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?" Then Abu'huraira recited the Qur'anic verse: "So set thou thy face steadily and truly to the Faith (establish) Allah's handiwork according to the pattern on which he has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not." (30)

(31) The Sura of Luqman

Allah's saying: " join not in worship (others) with Allah: for false worship is indeed the highest wrong doing." (Luqman 13)

4776- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: When the following Verse was revealed: " It is those who believe and confuse not their beliefs with wrong that are (truly) in security, for they are on (right) guidance" (The Cattle "Al'an'am" 82), the companions of Allah's Apostle felt it hard and asked: "Who is amongst us who had not done wrong?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "This is not so. Do not you hear what Luqman said to his son? (He said): " join not in worship (others) with Allah: for false worship is indeed the highest wrong doing."" (Luqman 13)

[1] Allah's saying: " Verily the knowledge of the Hour is with Allah (alone). It is He Who knows rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things). (34)

4777- Abu'huraira "Allah be pleased with him" narrated: One day while The Prophet was sitting with some people, a man came and asked: "O Messenger of Allah! What is belief?" Allah's Apostle replied: "It is to have faith in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Judgement." Then he further asked: "What is Islam?" Allah's Apostle replied: "To worship Allah Alone and none else, to offer prayers perfectly, to pay the compulsory charity, and to observe fasts during the month of Ramadan." Then he further asked: "What is faithfulness?" Allah's Apostle replied: "To worship Allah as if you see Him, and if you cannot really see him, then you must consider that He is looking at you." Then he further asked: "When will the Hour be established?" Allah's Apostle replied: "The answerer has no better knowledge than the questioner. However, I will inform you about its portents: If a slave girl gives birth to her master, then it will be one of its portents. If the naked barefooted persons (meaning the lowest of people) become the chiefs of people, then it will be one of its signs. In addition, the Hour is one of five things, which nobody knows except Allah." The Prophet then recited: " Verily the knowledge of the

١ - باب ﴿لا تَبْدِيلَ لِخَلْقِ اللَّهِ﴾ [٣٠] لِدِينِ اللَّهِ

خَلْقُ الأَوَّلِينَ: دِينُ الأَوَّلِينَ، وَالفِطْرَةُ الإِسْلَامُ. [طرفه في: ١١٠٧].

٤٧٧٥ - حدثنا عَبْدانُ: أخبرَنا عَبْدُ اللهِ: أخبرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أخبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «ما مِنْ مَوْلُودٍ إِلاَّ يُولَدُ عَلَى الفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ، أَوْ يُنَصِّرَانِهِ، أَوْ يُمَجِّسَانِهِ، كَمَا تُنْتَجُ البَهِيمَةُ بَهِيمَةً جَمْعَاءَ، هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ»، ثُمَّ يَقُولُ: ﴿فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ القَيِّمُ﴾ [٣٠]. [طرفه في: ١٣٥٨].

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﴿لا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [١٣]

٤٧٧٦ - حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حدثنا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: لَمَّا نَزَلَتْ هذِهِ الآيَةُ: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ [الأنعام: ٨٢]. شَقَّ ذلِكَ على أَصْحَابِ رَسُولِ اللَّهِ ﷺ، وقالوا: أَيُّنا لَمْ يَلْبِسْ إِيمَانَهُ بِظُلْمٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَيسَ بِذَاكَ، أَلاَ تَسْمَعُ إِلَى قَوْلِ لُقْمَانَ لابْنِهِ: ﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [١٣]». [طرفه في: ٣٢].

١ - باب ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾ [٣٤]

٤٧٧٧ - حدثني إِسْحاقُ، عَنْ جَرِيرٍ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يَوْماً بارِزاً لِلنَّاسِ، إِذْ أَتَاهُ رَجُلٌ يَمْشِي، فَقَالَ: يا رَسُولَ اللَّهِ ما الإِيمانُ؟ قالَ: «الإِيمانُ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلائِكَتِهِ وَرُسُلِهِ وَلِقَائِهِ، وَتُؤْمِنَ بِالبَعْثِ الآخِرِ». قالَ: يا رَسُولَ اللَّهِ ما الإِسْلامُ؟ قالَ: الإِسْلامُ: أَنْ تَعْبُدَ اللَّهَ وَلا تُشْرِكَ بِهِ شَيْئاً، وَتُقِيمَ الصَّلاةَ، وَتُؤْتِيَ الزَّكاةَ المَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ». قالَ: يَا رَسُولَ اللَّهِ ما الإِحْسَانُ؟ قالَ: «الإِحْسَانُ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَراهُ فَإِنَّهُ يَرَاكَ». قالَ: يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ؟ قالَ: «ما المَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلكِنْ سَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا: إِذَا وَلَدَتِ المَرْأَةُ رَبَّتَهَا، فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا كانَ الحُفَاةُ العُرَاةُ رُؤُسَ النَّاسِ، فَذَاكَ مِنْ أَشْرَاطِهَا، فِي خَمْسٍ لا يَعْلَمُهُنَّ إِلاَّ اللَّهُ: ﴿إِنَّ اللَّهَ

٤٧٧٥ - قوله: جمعاء أي تامة الأعضاء، وقوله: جدعاء أي مقطوعة الأذن والأنف.

لقمان - سورة لقمان نخ.

٤٧٧٧ - قوله: إذا ولدت المرأة وفي رواية أبي ذر الأمة.

- قوله: (ربتها) بتاء التأنيث على معنى النسمة ليشمل الذكر والأنثى (شارح).

Hour is with Allah (alone). It is He Who knows rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things). (Luqman 34) Then that man (Gabriel) left. The Prophet asked his companions to call him back, but they could not see him. Then, The Prophet said: "That was Gabriel who came to teach people their religion."

4778- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The keys of the unseen are five." Then he recited: " Verily the knowledge of the Hour is with Allah (alone). It is He Who knows rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things). (34)

(32) The Sura of The Prostration (As'sajda)

[1] Allah's saying: "Now no person knows what delights of the eye are kept hidden (in reserve) for them as a reward for their (good) Deeds." (17)

4779- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah said: "I have prepared for my pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of." Abu'huraira "Allah be pleased with him" added: You could, if you want, recite Allah's saying: "Now no person knows what delights of the eye are kept hidden (in reserve) for them as a reward for their (good) Deeds." (The Prostration 17)

4780- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah said: "I have prepared for my pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of, letting aside what you have seen or known (of good things in the world)." Then he recited Allah's saying: "Now no person knows what delights of the eye are kept hidden (in reserve) for them as a reward for their (good) Deeds." (The Prostration 17)

عِنْدَهُ عِلمُ السَّاعَةِ وَيُنَزِلُ الغَيْثَ وَيَعْلَمُ ما في الأَرْحامِ﴾ [٣٤]» ثُمَّ انْصَرَفَ الرَّجُلُ، فَقَالَ: «رُدُّوا عَلَيَّ». فَأَخَذُوا لِيَرُدُّوا فَلَمْ يَرَوْا شَيئاً، فَقالَ: «هذا جِبْرِيلُ، جاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ». [طرفه في: ٥٠].

٤٧٧٨ ـ حدّثنا يَحيى بنُ سُلَيمانَ قال: حَدَّثَني ابْنُ وَهْبٍ قال: حَدَّثَني عُمَرُ بْنُ مُحَمَّدِ بْنِ زَيدِ بنِ عَبْدِ اللَّهِ بنِ عُمَرَ أَنَّ أَباهُ حَدَّثَهُ: أَنَّ عَبْدَ اللَّهِ بنَ عُمَرَ رَضِيَ اللَّهُ عَنهُما قالَ: قالَ النَّبِيُّ ﷺ: «مَفاتِيحُ الغَيْبِ خَمْسٌ، ثُمَّ قرأَ: ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾». [طرفه في: ١٠٣٩].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ تَنْزِيل: السَّجْدَة ـ ٣٢

وَقالَ مُجاهِدٌ: ﴿مَهِينٍ﴾ [٨] ضَعِيفٍ: نُطْفَةُ الرَّجُلِ. ﴿ضَلَلْنا﴾ [١٠] هَلَكْنا.

وَقالَ ابنُ عَبَّاسٍ: ﴿الجُرُزِ﴾ [٢٧] الَّتِي لاَ تُمْطَرُ إِلاَّ مَطَراً لا يُغْنِي عَنْهَا شَيئاً. ﴿نَهْدِ﴾ [٢٦] نُبَيِّنُ.

١ ـ باب ﴿فَلا تَعْلَمُ نَفْسٌ ما أُخْفِيَ لَهُمْ﴾ [١٧]

٤٧٧٩ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ قال: «قالَ اللَّهُ تَبارَكَ وَتَعالَى: أَعْدَدْتُ لِعِبادِي الصَّالِحِينَ: ما لاَ عَيْنٌ رَأَتْ، وَلاَ أُذُنٌ سَمِعَتْ، وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ». قالَ أَبُو هُرَيرَةَ: اقْرَؤوا إِنْ شِئْتُمْ ﴿فَلا تَعْلَمُ نَفْسٌ ما أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ﴾.

وَحَدَّثَنَا سُفيانُ: حَدَّثَنَا أَبُو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرةَ قالَ: قالَ اللَّهُ، مِثْلَه، قِيلَ لِسُفيانَ: رِوايَةً؟ قالَ: فَأَيُّ شَيءٍ. قالَ أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ: قَرَأَ أَبُو هُرَيرَةَ: قُرَّاتِ أَعْيُنٍ. [طرفه في: ٣٢٤٤]

٤٧٨٠ ـ حدّثني إِسْحاقُ بنُ نَصْرٍ: حدَّثَنا أَبُو أُسامَةَ، عَنِ الأَعْمَشِ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: «يَقُولُ اللَّهُ تَعالَى: أَعْدَدْتُ لِعِبادِي الصَّالِحِينَ ما لاَ عَينٌ رَأَتْ، وَلاَ أُذُنٌ سَمِعَتْ، وَلاَ خَطَرَ عَلى قَلْبِ بَشَرٍ، ذُخْراً، بَلْهَ ما أُطْلِعْتُمْ عَلَيهِ». ثُمَّ قَرَأَ: ﴿فَلا تَعْلَمُ نَفْسٌ ما أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزاءً بِما كانُوا يَعْمَلُونَ﴾ [١٧].

[طرفه في: ٣٢٤٤].

تنزيل السجدة ـ قوله: تنزيل السجدة وفي نسخة العيني سورة السجدة مع البسملة.

ـ قوله: (نهد نبين) ولأبوي ذرّ والوقت يهد يبين ومراده تفسير أو لم يهد لهم كم أهلكنا الآية قاله الشارح.

٤٧٨٠ ـ قوله: بله الخ أي دع الذي أطلعتم عليه جانباً.

(33) The Sura of Confederates (Al'ahzab)

4781- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no believer except that I'm closer to him than his own self, whether in the world or in the hereafter. Recite, if you wished, Allah's saying: "The Prophet is closer to the Believers than their own selves, and his wives are their mothers." (The Confederates 6) so whoever of the believers leaves wealth (after his death) it will belong to his heirs. But if a believer dies while in debt, I am responsible for the repayment of his debt, "

[1] Allah's saying: "Call them by (the names of) their fathers: that is juster in the sight of Allah. But if ye know not their father's (name, call them) your Brothers in faith, or your Mawlas. But there is no blame on you if ye make a mistake therein: (What counts is) the intention of your hearts: and Allah is Oft-Forgiving, Most Merciful." (5)

4782- Abdullah Ibn Omar "Allah be pleased with both" narrated: We used not to call Zaid Ibn Haritha but by Zaid Ibn Mohammad, until Allah revealed: "Call them by (the names of) their fathers: that is juster in the sight of Allah."

[2] Allah's saying: "Among the Believers are men who have been true to their Covenant with Allah: of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least." (23)

4783- Anas Ibn Malik "Allah be pleased with him" narrated: We thought that this verse "Among the Believers are men who have been true to their Covenant with Allah: of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least" was revealed in connection with Anas Ibn An'nadr.

4784- Zaid Ibn Thabit "Allah be pleased with him" narrated: When the copies (of The Holy Qur'an) were collected from various manuscripts, a verse was lost, which I used to hear The Messenger of Allah "Allah's blessing and peace be upon him" reciting. I found it with none but Khuzaima Al'ansari, whose witness was made by The Prophet "Allah's blessing and peace be upon him" as equal to the witness of two men. It is: "Among the Believers are men who have been true to their Covenant with Allah: of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least." (23)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ الأَحْزَاب ـ ٣٣

وَقالَ مُجاهِدٌ: ﴿صَيَاصِيهِم﴾ [٢٦] قُصُورهِم.

٤٧٨١ ـ حدّثني إِبْراهِيمُ بْنُ المُنْذِرِ: حَدَّثَنا مُحَمَّدُ بْنُ فُلَيحٍ: حَدَّثَنا أَبِي، عَنْ هِلالِ بْنِ عَليٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «ما مِنْ مُؤْمِنٍ إِلاَّ وَأَنا أَوْلَى النَّاسِ بِهِ فِي الدُّنْيا وَالآخِرَةِ، اقْرَؤُوا إِنْ شِئْتُمْ: ﴿النَّبِيُّ أَوْلَى بِالمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ﴾ [٦]. فَأَيُّما مُؤْمِنٍ تَرَكَ مالاً فَلْيَرِثْهُ عَصَبَتُهُ مَنْ كانُوا، فَإِنْ تَرَكَ دَيْناً، أَوْ ضَياعاً فَلْيَأْتِنِي وَأَنا مَوْلاهُ».

[طرفه في: ٢٢٩٨].

١ ـ باب ﴿ادْعُوهُمْ لآبَائِهِمْ﴾ [٥]

٤٧٨٢ ـ حدّثنا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنا عَبْدُ العَزِيزِ بْنُ المُخْتارِ: حَدَّثَنا مُوسَى بْنُ عُقْبَةَ قالَ: حَدَّثَنِي سالِمٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّ زَيْدَ بْنَ حارِثَةَ، مَوْلَى رَسُولِ اللَّهِ ﷺ، ما كُنَّا نَدْعُوهُ إِلاَّ زَيْدَ بْنَ مُحَمَّدٍ، حَتَّى نَزَلَ القُرْآنُ: ﴿ادْعُوهُمْ لآبائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾.

٢ ـ باب ﴿فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَما بَدَّلُوا تَبْدِيلاً﴾ [٢٣]

﴿نَحْبَهُ﴾: عَهْدَهُ. ﴿أَقْطارِها﴾ [١٤] جَوانِبُها. ﴿الفِتْنَةَ لآتَوْها﴾ [١٤] لأَعْطَوْها.

٤٧٨٣ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصارِيُّ قالَ: حَدَّثَنِي أَبِي: عَنْ ثُمامَةَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: نُرَى هذهِ الآيَةَ نَزَلَتْ فِي أَنَسِ بْنِ النَّضْرِ: ﴿مِنَ المُؤْمِنِينَ رِجالٌ صَدَقُوا ما عاهَدُوا اللَّهَ عَلَيهِ﴾ [٢٣].

[طرفه في: ٢٨٠٥].

٤٧٨٤ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي خارِجَةُ بْنُ زَيْدِ بْنِ ثابِتٍ: أَنَّ زَيْدَ بْنَ ثابِتٍ قالَ: لَمَّا نَسَخْنا الصُّحُفَ فِي المَصاحِفِ، فَقَدْتُ آيَةً مِنْ سُورَةِ الأَحْزابِ، كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقْرَؤُها، لَمْ أَجِدْها مَعَ أَحَدٍ إِلاَّ مَعَ خُزَيْمَةَ الأَنْصارِيِّ، الَّذِي جَعَلَ رَسُولُ اللَّهِ ﷺ شَهادَتَهُ شَهادَةَ رَجُلَينِ: ﴿مِنَ المُؤْمِنِينَ رِجالٌ صَدَقُوا ما عاهَدُوا اللَّهَ عَلَيهِ﴾.

[طرفه في: ٢٨٠٧].

الأحزاب ـ قوله: الأحزاب وفي نسخة العيني مثل ما تقدم من زيادة السورة والبسملة.

٤٧٨٥ ـ قوله: فلا عليك الخ أي لا يلزمك الاستعجال ولأبي ذر أن لا تستعجلي أي لا بأس عليك في التأني وعدم العجلة (شارح).

[3] Allah's saying: "O Prophet say to thy Consorts: if it be that ye desire the life of this of this world, and its glitter, then come I will provide for your enjoyment and set free in a handsome manner." (28)

4785- A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him" narrated that when The Messenger of Allah "Allah's blessing and peace be upon him" was ordered by Allah to give his wives the choice (either to remain with him or to depart from him), he came to her. She said: "He (The Prophet) started with me, saying: "I am going to tell you something to which you should give no hasty reply before consulting your parents", though he knows that my parents were not to order me to depart from him." A'isha added: "He (The Prophet) said: "Allah said: "O Prophet say to thy Consorts: if it be that ye desire the life of this world, and its glitter, then come I will provide for your enjoyment and set free in a handsome manner."'" I said: "What is that on which I should take my parents' opinion? Of course I want Allah, His Messenger, and the hereafter.""

[4] Allah's saying: "But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward." (29)

Quatada recited: "And recite what is rehearsed to you in your homes, of the Signs of Allah and His Wisdom: for Allah understands the finest mysteries and is well acquainted (with them)." (34)

4786- A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him" narrated that when The Messenger of Allah "Allah's blessing and peace be upon him" was ordered by Allah to give his wives the choice (either to remain with him or to depart from him), he came to her. She said: "He (The Prophet) started with me, saying: "I am going to tell you something to which you should give no hasty reply before consulting your parents", though he knows that my parents were not to order me to depart from him." A'isha added: "He (The Prophet) said: "Allah said: "O Prophet say to thy Consorts: if it be that ye desire the life of this world, and its glitter, then come I will provide for your enjoyment and set free in a handsome manner. "But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward."'" (28:29) I said: "What is that on which I should take my parents' opinion? Of course I want Allah, His Messenger, and the hereafter." Then all of The Prophet's wives did the same as I did."

[5] Allah's saying: "But thou didst hide in thy heart that which Allah was about to make manifest thou didst fear the people, But it is more fitting that thou shouldst fear Allah." (37)

٣ ـ باب ﴿قل لأزواجك إن كنتنَّ تردن الحياة الدُّنيا وزينتها فتعالين أُمتِّعكُنَّ وأُسرِّحكُنَّ سراحاً جميلاً﴾ [٢٨]

التَّبرُّجُ: أَنْ تُخرِجَ مَحاسِنَها. ﴿سُنَّةَ اللَّهِ﴾ [٦٢] استَنَّها: جعلَها.

٤٧٨٥ ـ حدّثنا أَبو اليَمان: أَخبَرَنا شُعَيبٌ، عَنِ الزُّهريِّ قال: أَخبَرَني أَبو سَلَمَةَ بْنُ عَبْدِ الرَّحمنِ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنها، زَوجَ النَّبيِّ ﷺ أَخبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ جاءَها حِينَ أَمَرَ اللَّهُ أَن يخيِّر أَزواجَه، فبدأَ بي رَسُولُ اللَّهِ ﷺ فقال: «إِنِّي ذاكرٌ لكِ أَمراً، فلا عليكِ أَنْ تستعجلي حتَّى تَستأمري أَبويكِ». وقَدْ علمَ أَنَّ أَبويَّ لَمْ يكُونا يأمُراني بفراقِه، قالَتْ: ثُمَّ قال: «إِنَّ اللَّه قال ﴿يَا أَيُّها النَّبيُّ قُل لأَزوَاجِكَ﴾ [٢٨]: إِلى تَمامِ الآيَتَينِ، فَقُلتُ لَهُ: فَفِي أَيِّ هذا أَستَأمِرُ أَبَوَيَّ؟ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالدَّارَ الآخِرَةَ.

[الحديث ٤٧٨٥ ـ طرفه في: ٤٧٨٦]

٤ ـ باب ﴿وإِن كنتنَّ تردن اللهَ ورسولهُ والدارَ الآخرةَ فإِنَّ اللهَ أعدَّ للمُحسناتِ منكنَّ أجراً عظيماً﴾ [٢٩]

وقال قَتادَةُ: ﴿واذكُرْنَ ما يتلى في بُيُوتكنَّ من آيَاتِ اللَّهِ والحكمَة﴾ [٣٤]. القرآن والسُّنَّة.

٤٧٨٦ ـ وقال اللَّيثُ: حدَّثني يونُس، عَنِ ابنِ شِهابٍ قال: أَخبَرَني أَبو سَلَمَةَ بنُ عَبدِ الرَّحمٰنِ: أَنَّ عائِشَةَ زَوجَ النَّبيِّ ﷺ قالَتْ: لَمَّا أُمِرَ رَسُولُ اللَّهِ ﷺ بِتَخيِيرِ أَزْواجِهِ بَدأَ بِي فَقالَ: «إِنِّي ذاكِرٌ لكِ أَمراً، فَلا عَلَيكِ أَنْ لا تَعجَلي، حَتَّى تَستَأمِري أَبَوَيكِ». قالَتْ: وَقَدْ عَلِمَ أَنَّ أَبَوَيَّ لَمْ يَكُونا يَأمُرانِي بِفِراقِهِ، قالَتْ: ثُمَّ قالَ: «إِنَّ اللَّهَ جَلَّ ثَناؤُهُ قالَ: ﴿يَا أَيُّهَا النَّبِيُّ قُل لأَزْواجِكَ إِنْ كُنتُنَّ تُرِدْنَ الحيَوٰةَ الدُّنيا وزِينَتَها ـ إِلَى ـ أَجراً عظِيماً﴾» قالَت: فَقُلتُ: فَفي أَيِّ هذا أَستأمِرُ أَبوَيَّ؟ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالدَّارَ الآخِرَةَ. قالَتْ: ثُمَّ فَعَلَ أَزْواجُ النَّبِيِّ ﷺ مِثْلَ ما فَعَلتُ.

تابَعه مُوسى بنُ أَعيَنَ، عَنْ مَعمَرٍ، عَنِ الزهْرِيِّ قال: أَخبَرَني أَبو سَلَمَةَ. وَقالَ عَبدُ الرَّزَّاقِ وأَبو سُفيانَ المَعمَرِيُّ، عَنْ مَعمَرٍ، عَنِ الزهرِيِّ، عَنْ عُروَةَ، عَنْ عائِشَةَ.

[طرفه في: ٤٧٨٥].

٥ ـ باب ﴿وَتُخْفِي في نَفسِكَ ما اللَّهُ مُبْدِيهِ وَتَخْشى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ﴾ [٣٧]

٤٧٨٧ ـ حدَّثنا مُحمَّدُ بنُ عَبدِ الرَّحِيمِ: حَدَّثَنا مُعلَّى بنُ مَنصُورٍ، عَنْ حَمَّادِ بنِ زَيدٍ: حَدَّثَنا ثابِتٌ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنهُ: أَنَّ هذِهِ الآيَةَ: ﴿وَتُخفِي في نَفسِكَ ما اللَّهُ مُبْدِيهِ﴾، نَزَلَتْ في شَأْنِ زَينَبَ ابنَةِ جَحشٍ وزَيدِ بنِ حارِثَةَ.

٤٧٨٦ ـ قوله: فلا عليك الخ أي لا بأس عليك في عدم العجلة (شارح).

4787- Anas Ibn Malik "Allah be pleased with him" narrated that the verse "But thou didst hide in thy heart that which Allah was about to make manifest thou didst fear the people, But it is more fitting that thou shouldst fear Allah" (37) was revealed concerning Zainab Bint Jahsh and Zaid Ibn Haritha.

[6] Allah's saying: " Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose (turn) thou hadst set aside. This were nigher to the cooling of their eyes, The prevention of their grief, and their satisfaction that of all of them with that which thou hast to give them and Allah knows (all) that is in your hearts: and Allah is All knowing, Most Forbearing." (51)

4788- A'isha "Allah be pleased with her" reported: I used to look down upon those ladies who had given themselves to Allah's Apostle "Allah's blessing and peace be upon him" and I used to say: "Can a lady give herself (to a man)?" But when Allah revealed: "Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose (turn) thou hadst set aside. This were nigher to the cooling of their eyes, The prevention of their grief, and their satisfaction that of all of them with that which thou hast to give them and Allah knows (all) that is in your hearts: and Allah is All knowing, Most Forbearing" (51) I said to The Prophet "Allah's blessing and peace be upon him": "Your lord seems to hasten to fulfill your desires."

4789- A'isha "Allah be pleased with her" reported: "Allah's Apostle "Allah's blessing and peace be upon him" used to take the permission of that wife with whom he was supposed to stay overnight if he wanted to go to one other than her, after this Verse was revealed: "Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose (turn) thou hadst set aside." (51) A'isha "Allah be pleased with her" was asked: "Then what did you use to say?" she said: "I used to say to him: "If I deny you the permission (to go to your other wives) I would not allow your favour to be bestowed on any other person.""

[7] Allah's saying: "O ye who Believe! Enter not The Prophet's houses- until leave is given you- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys The Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. When ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Messenger, or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity." (53)

[الحديث ٤٧٨٧ ـ طرفه في: ٧٤٢٠].

٦ ـ باب ﴿تُرْجِيءُ مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيكَ مَنْ تَشَاءُ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلاَ جُنَاحَ عَلَيكَ﴾ [٥١]

قال ابنُ عَبَّاسٍ: ﴿تُرْجِيءُ﴾ تُؤَخِّر، ﴿أَرْجِئْهُ﴾ [الأعراف ١١١] [الشعراء ٣٦] أَخِّرْهُ.

٤٧٨٨ ـ حدثنا زكَرِيَّاءُ بنُ يَحيى: حدَّثَنا أبو أُسامَةَ قال: هِشامٌ حَدَّثَنا عن أبيه، عن عائِشَةَ رَضِيَ اللَّهُ عنها قالَتْ: كُنْتُ أَغارُ على اللاتِي وهَبْنَ أَنْفُسَهُنَّ لرسولِ اللَّهِ ﷺ، وأقولُ أَتَهَبُ المرأةُ نفسَها؟ فلَمَّا أَنْزَلَ اللَّهُ تَعالَى: ﴿تُرْجِيءُ مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيكَ مَنْ تَشَاءُ وَمَنِ ابْتَغَيتَ مِمَّنْ عَزَلْتَ فَلاَ جُنَاحَ عَلَيكَ﴾ قُلْتُ: ما أَرَى رَبَّكَ إلاَّ يُسَارِعُ في هَوَاكَ [الحديث ٤٧٨٨ ـ طرفه في: ٥١١٣].

٤٧٨٩ ـ حدثنا حِبَّانُ بنُ موسى: أخبَرَنا عبدُ اللهِ: أخبرَنا عاصمٌ الأحوَلُ، عن مُعاذَةَ، عن عائِشَةَ رَضِيَ اللَّهِ عنها: أَنَّ رسولَ اللَّهِ ﷺ كانَ يَستأذِنُ في يومِ المرأةِ منَّا، بعدَ أنْ أُنزِلَتْ هذه الآيَةُ: ﴿تُرْجِيءُ مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيكَ مَنْ تَشَاءُ وَمَنِ ابْتَغَيتَ مِمَّنْ عَزَلْتَ فَلاَ جُنَاحَ عَلَيكَ﴾ فَقُلتُ لَهَا: ما كُنْتِ تَقُولِينَ؟ قالَتْ: كُنْتُ أَقُولُ لَهُ: إنْ كانَ ذاكَ إِلَيَّ، فَإِنِّي لاَ أُرِيدُ يَا رَسولَ اللَّهِ أَنْ أُوثِرَ عَلَيكَ أَحَداً.

تابَعَهُ عبَّادُ بنُ عبَّادٍ: سَمِعَ عاصِماً.

٧ ـ باب قَوْلُهُ: ﴿لا تدخُلُوا بُيوتَ النَّبيِّ إلاَّ أنْ يُؤذَنَ لكُمْ إلى طعامٍ غيرَ ناظِرِينَ إِناهُ ولكِنْ إذا دُعِيتُمْ فادخُلوا فإذا طعِمْتُمْ فانتَشِرُوا ولا مُستأنِسِينَ لِحديثٍ إنَّ ذلِكُمْ كانَ يُؤذِي النَّبيَّ فَيَسْتَحْيِي مِنْكُمْ واللَّهُ لاَ يَسْتَحْيِي مِنَ الحَقِّ وإذا سَألتُموهُنَّ مَتاعاً فاسألُوهُنَّ مِنْ وَراءِ حِجَابٍ ذلِكُمْ أطهَرُ لِقُلُوبِكُمْ وقُلُوبِهِنَّ وما كانَ لَكُمْ أنْ تُؤذُوا رَسُولَ اللهِ وَلاَ أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبداً إنَّ ذلِكُمْ كانَ عِنْدَ اللَّهِ عَظِيماً﴾. [٥٣]

يُقالُ: إِناهُ: إِدراكُهُ، أَنَى يَأْنِي أَناةً.

﴿لَعَلَّ السَّاعَةَ تَكُونُ قَرِيباً﴾ [٦٣]: إذا وَصَفتَ صِفَةَ المُؤنَّثِ قُلتَ: قَرِيبَةٌ، وَإِذَا جَعَلْتَهُ ظَرْفاً وبَدَلاً، ولَمْ تُرِدِ الصِّفَةَ، نَزَعْتَ الهاءَ مِنَ المُؤنَّثِ، وكَذلِكَ لَفظُها في الوَاحِدِ والاثْنينِ وَالجَميعِ، للذَّكَرِ والأُنثَى.

باب ٥ ـ قوله: باب التنوين (شارح)

باب ٦ ـ قوله: أرجه ضبط في الأصل المطبوع بسكون الهاء كما هو التلاوة إلا أن المناسب لتفسير البخاري ما ضبطناه وبه قرىء ا هـ مصححه.

٤٧٨٨ ـ قوله: كنت أغار أي أعيب عليهن لأن من غار عاب ويدل عليه قولها أتهب المرأة نفسها ويؤيده ما ذكره الشارح من طريق آخر كانت تعير اللاتي الحديث.

4790- Omar “Allah be pleased with him” narrated: I said: “O Messenger of Allah! The good as well as the bad (evil) persons enter into you. Would that you might order your wives to veil themselves!” so Allah revealed the holy verse of veiling women.”

4791- Anas Ibn Malik “Allah be pleased with him” narrated: When The Messenger of Allah “Allah’s blessing and peace be upon him” married Zainab Bint Jahsh, he invited the people to a meal. They took the meal and remained sitting and talking. Then The Prophet “Allah’s blessing and peace be upon him” seemed to be ready to get up, but they did not get up. When he noticed that (there was no response), he got up, followed by the others except three persons who kept on sitting. The Prophet “Allah’s blessing and peace be upon him” came back in order to enter his house, but he went away again. Then they left, whereupon I set out and went to The Prophet “Allah’s blessing and peace be upon him” to tell him that they had departed, so he came and entered his house. I wanted to enter along with him, but he put a screen between me and him. Then Allah revealed: "O ye who Believe! Enter not The Prophet's houses- until leave is given you- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys The Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth." (53)

4792- Anas Ibn Malik “Allah be pleased with him” narrated: I know best of all (the occasion of) this verse of veil. When The Messenger of Allah “Allah’s blessing and peace be upon him” married Zainab Bint Jahsh, she was with him in the house. He prepared a meal to which he invited the people. They sat down (after finishing their meal) and started talking. So The Prophet “Allah’s blessing and peace be upon him” went out and then returned repeatedly while they were still sitting and talking. So Allah revealed the Verse: "O ye who Believe! Enter not The Prophet's houses- until leave is given you- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys The Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. When ye ask (his ladies) for anything ye want, ask them from before a screen." (53) Then, the screen was set up and the people went away.

4793- Anas Ibn Malik “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” consummated marriage with Zainab Bint Jahsh with a banquet of bread and meat, to which I was sent to invite the people, who started coming (in groups). They would eat and then leave. Another group would come, eat and leave. So I kept on inviting the people till I found nobody to invite. Then I said: "O Allah's Prophet! I find nobody to invite." He said: "Carry away the remaining food." Then a group of three persons remained in the house talking. The Prophet “Allah’s blessing and peace be upon him” left and went towards the dwelling place of A’isha and said: "Peace and Allah's Mercy be on you, O the people of the house!" She replied: "Peace and the mercy of Allah be on you too. How did you find your wife? May Allah bless you.” Then he went to the dwelling places of all his other wives and said to them the same as he said to A’isha and they said to him the same as A’isha had said to him. Then The Prophet “Allah’s blessing and peace be upon him” returned and found the group of three persons still in the house talking. The Prophet “Allah’s blessing and peace be upon him” was a very shy person, so he went out towards the dwelling place of A’isha.

٤٧٩٠ ـ حدّثنا مُسَدَّدٌ، عَنْ يَحيى، عَنْ حُمَيدٍ، عَنْ أنَسٍ قالَ: قالَ عُمَرُ رَضِيَ اللّهُ عَنْهُ: قُلتُ: يَا رَسُولَ اللّه، يَدخُلُ عليكَ البَرُّ والفاجِرُ، فَلَوْ أمَرْتَ أُمَّهاتِ المُؤمنِينَ بالحِجابِ، فأنزَلَ اللّهُ آيَةَ الحِجابِ. [طرفه في: ٤٠٢]

٤٧٩١ ـ حدّثنا مُحَمَّدُ بنُ عَبْدِ اللّهِ الرَّقاشِيُّ: حَدَّثَنا مُعْتَمِرُ بنُ سُلَيمانَ قال: سمِعتُ أبي يَقُولُ: حَدَّثَنا أبُو مِجْلَزٍ عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللّهُ عَنْهُ قال: لَمَّا تَزَوَّجَ رَسُولُ اللّهِ ﷺ زَيْنَبَ ابنَةَ جَحْشٍ دعا القَومَ فطَعِموا، ثُمَّ جَلَسُوا يَتحدَّثُونَ، وإذا هو كأنَّهُ يَتهيَّأُ للقِيامِ فلَمْ يَقُوموا، فلَمَّا رَأى ذلِكَ قامَ، فلَمَّا قامَ، قامَ مَن قامَ وقَعَدَ ثَلاثَةُ نَفَرٍ، فَجاءَ النَّبيُّ ﷺ لِيَدْخُلَ فإذا القَوْمُ جُلُوسٌ، ثُمَّ إنَّهُم قامُوا، فانطَلَقتُ فجِئتُ، فأخبَرتُ النَّبيَّ ﷺ أنَّهُم قد انطَلَقُوا، فجاءَ حتى دخَلَ، فذَهَبتُ أدخُلُ، فألقَى الحِجابَ بيني وبينَهُ، فأنزَلَ اللّهُ: ﴿يَا أيُّها الَّذِينَ آمَنُوا لا تَدخُلوا بُيُوتَ النَّبيِّ﴾ [٥٣] الآيَةَ.

[الحديث ٤٧٩١ ـ أطرافه في: ٤٧٩٢، ٤٧٩٣، ٥١٥٤، ٥١٦٣، ٥١٦٦، ٥١٦٨، ٥١٧٠، ٥١٧١، ٥٤٦٦، ٦٢٣٨، ٦٢٣٩، ٦٢٧١، ٦٤٢١].

٤٧٩٢ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلابَةَ: قالَ أَنسُ بنُ مالكٍ: أنَا أَعْلَمُ النَّاسِ بهذهِ الآيَةِ آيَةِ الحِجابِ، لَمَّا أُهدِيَتْ زَينَبُ إلى رَسُولِ اللّهِ ﷺ كانَتْ مَعَهُ في البَيتِ، صَنَعَ طَعاماً، ودَعا القَومَ، فَقَعَدُوا يَتَحدَّثُونَ، فَجعَلَ النَّبِيُّ ﷺ يَخْرُجُ ثُمَّ يَرْجِعُ وهُم قُعودٌ يَتحدَّثُونَ، فأنزَلَ اللّهُ تَعالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَدخُلوا بُيوتَ النَّبِيِّ إلاَّ أَنْ يُؤذَنَ لكُمْ إلى طَعامٍ غيرَ ناظِرِينَ إِناهُ ـ إلى قَوْلِه ـ مِنْ وَراءِ حِجابٍ﴾ [٥٣] فَضُرِبَ الحِجابُ وقامَ القَوْمُ.

[طرفه في: ٤٧٩١]

٤٧٩٣ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوارِثِ: حَدَّثَنا عَبْدُ العَزِيزِ بْنُ صُهَيبٍ، عَنْ أَنَسٍ رَضِيَ اللّهُ عَنهُ قالَ: بُنِيَ علَى النَّبيِّ ﷺ بِزَينَبَ ابنَةِ جَحشٍ بِخُبزٍ ولَحمٍ، فأُرسِلتُ عَلَى الطَّعامِ داعِياً، فيَجيءُ قَومٌ فيأكُلونَ ويَخرُجونَ، ثُمَّ يَجيءُ قَومٌ فيأكُلونَ ويَخرُجونَ، فَدَعوتُ حَتَّى ما أَجِدُ أحَداً أدْعُوهُ، فقُلتُ: يَا نَبِيَّ اللّهِ ما أجِدُ أحَداً أَدْعُوهُ، قالَ «ارْفَعُوا طَعامَكُمْ». وبَقِيَ ثَلاثَةُ رَهْطٍ يَتَحدَّثُونَ في البَيتِ، فَخرَجَ النَّبِيُّ ﷺ فانطَلَقَ إِلَى حُجْرَةِ عائِشَةَ، فقالَ: «السَّلامُ عَلَيكُمْ أَهْلَ البَيتِ ورَحمَةُ اللّهِ». فقالَتْ: وعَلَيكَ السَّلامُ ورَحْمَةُ اللّهِ، كيفَ وجَدتَ أهلَكَ، بارَكَ اللّهُ لكَ. فَتَقَرَّى حُجَرَ نِسائِهِ، كُلِّهِنَّ، يَقُولُ لَهُنَّ كما يَقولُ لِعائِشَةَ، ويَقُلنَ لَهُ كما قالَتْ عائِشَةُ، ثُمَّ رَجَعَ النَّبيُّ ﷺ، فإذا ثَلاثَةٌ مِنْ رَهْطٍ في البَيتِ يَتَحدَّثُونَ، وكانَ النَّبيُّ ﷺ شَديدَ الحَياءِ، فَخَرَجَ مُنْطَلِقاً

٤٧٩٣ ـ قوله: فتقرى أي تتبع

ـ قوله: شديد الحياء ولذا لم يوجههم بالأمر بالخروج بل تشاغل بالسلام على أمهات المؤمنين ليفطنوا لمراده (شارح)

I do not remember whether I informed him or he was informed that the people had gone away. So he returned. As soon as he had entered the gate, he drew the curtain between me and him. Then the Verse of the veil was revealed.

4794- Anas “Allah be pleased with him” narrated: When The Messenger of Allah “Allah’s blessing and peace be upon him” consummated marriage with Zainab Bint Jahsh, he prepared a banquet (for this occasion), and made the people eat meat and bread to their fill. Then he went out to the dwelling places of the mothers of the believers (his wives), as he used to do in the morning of his marriage. He would greet and invoke good on them, and they (too) would return his greeting and invoke good on him. When he returned to his house, he found two men talking. When he saw them, he went out of his house again. When those two men saw The Messenger of Allah “Allah’s blessing and peace be upon him” going out of his house, they quickly got up (and left). I do not remember whether I informed him, or he was informed of their departure. So he returned. When he entered the house, he let the curtain fall between him and me. Then the Verse of the veil was sent down.

4795- A’isha "Allah be pleased with her" reported: Sawda (the wife of The Prophet) went out to answer the call of nature after it was made obligatory (for all the Muslims ladies) to observe the veil. She was a fat huge lady, and everybody who knew her before could recognize her. So Omar Ibn Al’khattab saw her and said: "O Sawda! By Allah, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out." Sawda returned while Allah's Apostle "Allah's blessing and peace be upon him" was in my house taking his supper and a bone covered with meat was in his hand. She entered and said: "O Allah's Apostle! I went out to answer the call of nature and Omar said to me so-and-so." Then Allah inspired him (The Prophet) and when the state of inspiration was over and the bone was still in his hand, as he had not put it down, he said (to Sawda): "You (women) have been allowed to go out for your needs."

[8] Allah's saying: "Whether ye reveal anything or conceal it, verily Allah has full knowledge of all things. There is no blame (on these ladies if they appear) before their fathers or their sons, their brothers, or their brother's sons, or their women, or the (slaves) whom their right hands possess, and (ladies), fear Allah; for Allah is Witness to All things." (54:55)

4796- A’isha "Allah be pleased with her" reported: Aflah, the brother of Abul'qu'ais, asked permission to visit me after the order of the veil was revealed. I said: "I will not permit him unless I take permission of The Prophet "Allah's blessing and peace be upon him" about him for it was not the brother of Abul'qu'ais but the wife of Abul'qu'ais that nursed me." The Prophet "Allah's blessing and peace be upon him" entered upon me, to whom I said : "O Allah's Apostle! Aflah, the brother of Abul'qu'ais asked permission to visit me but I refused to permit him till I take your permission." The Prophet "Allah's blessing and peace be upon him" said: "What stopped you from permitting him? He is your uncle." I said: "O Allah's Apostle! The man was not the person who had nursed me, but the woman, the wife of Abul'qu'ais, who had nursed me."

نَحوَ حُجرَةِ عائشةَ، فَمَا أدْرِي: آخْبَرْتُهُ أَوْ أُخبِرَ أَنَّ القَوْمَ خَرَجُوا، فَرَجَعَ، حَتَّى إِذَا وَضَعَ رِجلَهُ في أُسْكُفَّةِ البَابِ دَاخِلَةً وَأُخرَى خارِجَةً، أرخى السِّتْرَ بَينِي وَبَينَهُ، وَأُنزِلَتْ آيَةُ الحِجابِ.

[طرفه في: ٤٧٩١].

٤٧٩٤ ـ حدثنا إِسحاقُ بنُ مَنصُورٍ: أَخبَرَنا عَبدُ اللَّهِ بنُ بَكْرٍ السَّهمِيُّ: حَدَّثَنَا حُمَيدٌ، عَن أَنَسٍ رَضِيَ اللَّهُ عنهُ قالَ: أَوْلَمَ رَسُولُ اللَّهِ ﷺ حِينَ بَنى بِزَينَبَ ابْنَةِ جَحْشٍ، فَأَشْبَعَ النَّاسَ خُبزاً وَلَحماً، ثُمَّ خَرَجَ إِلَى حُجَرِ أُمَّهاتِ المُؤمِنِينَ، كَمَا كانَ يَصْنَعُ صَبِيحَةَ بِنائِهِ، فَيُسَلِّمُ عَلَيهِنَّ وَيَدْعُو لَهُنَّ وَيُسَلِّمْنَ عَلَيهِ، وَيَدْعُونَ لَهُ، فَلَمَّا رَجَعَ إِلَى بَيتِهِ رَأَى رَجُلَينِ جَرَى بِهِمَا الحَدِيثُ، فَلَمَّا رَآهُمَا رَجَعَ عَن بَيتِهِ، فَلَمَّا رَأَى الرَّجُلانِ نَبِيَّ اللَّهِ ﷺ رَجَعَ عَن بَيتِهِ وَثَبَا مُسْرِعَينِ، فَمَا أَدْرِي أَنَا أَخبَرْتُهُ بِخُرُوجِهِما أَم أُخبِرَ، فَرَجَعَ حَتَّى دَخَلَ البَيتَ، وَأَرخى السِّترَ بَيني وَبَينَهُ، وَأُنزِلَتْ آيَةُ الحِجابِ.

وَقالَ ابنُ أَبِي مَريَمَ: أَخبَرَنَا يَحيى: حَدَّثَنِي حُمَيدٌ: سَمِعَ أَنساً، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٤٧٩١].

٤٧٩٥ ـ حدثني زَكَرِيَّاءُ بنُ يَحيى: حَدَّثَنَا أَبُو أُسَامَةَ، عَن هِشَامٍ، عَن أَبِيهِ، عَن عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: خَرَجَتْ سَودَةُ بَعْدَ ما ضُرِبَ الحِجابُ لِحاجَتِهَا، وَكانَتِ امْرَأَةً جَسِيمَةً، لا تَخفى عَلَى مَن يَعرِفُها، فَرَآهَا عُمَرُ بنُ الخَطّابِ، فَقالَ: يا سَودَةُ، أَمَا وَاللَّهِ ما تَخفَينَ عَلَينا، فَانظُرِي كَيفَ تَخرُجِينَ. قالَتْ: فَانكَفَأَتْ راجِعَةً، وَرَسُولُ اللَّهِ ﷺ في بَيتِي، وَإِنَّهُ لَيَتَعَشَّى وَفي يَدِهِ عَرْقٌ، فَدَخَلَتْ، فَقالَتْ: يا رَسُولَ اللَّهِ، إِنِّي خَرَجتُ لِبَعضِ حاجَتِي، فَقالَ لِي عُمَرُ كَذا وَكَذا، قالَتْ: فَأَوحى اللَّهُ إِلَيهِ، ثُمَّ رُفِعَ عَنهُ، وَإِنَّ العَرْقَ في يَدِهِ ما وَضَعَهُ، فَقالَ: «إِنَّهُ قَد أُذِنَ لَكُنَّ أَن تَخرُجنَ لِحاجَتِكُنَّ».

٨ ـ باب قَوْلُهُ: ﴿إِن تُبْدُوا شَيْئاً أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كانَ بِكُلِّ شَيءٍ عَلِيماً * لا جُنَاحَ عَلَيهِنَّ في آبَائِهِنَّ وَلا أَبْنَائِهِنَّ وَلا إِخْوَانِهِنَّ وَلا أَبْنَاءِ إِخْوَانِهِنَّ وَلا أَبْنَاءِ أَخَوَاتِهِنَّ وَلا نِسَائِهِنَّ وَلا مَا مَلَكَتْ أَيمانُهُنَّ وَاتَّقِينَ اللَّهَ إِنَّ اللَّهَ كانَ عَلَى كُلِّ شَيءٍ شَهِيداً﴾ [٥٤ ـ ٥٥]

٤٧٩٦ ـ حدثنا أَبُو اليَمانِ: أَخبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي عُروَةُ بنُ الزُّبَيرِ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: استَأذَنَ عَلَيَّ أَفلَحُ، أَخُو أَبِي القُعَيسِ، بَعدَ ما أُنزِلَ الحِجابُ، فَقُلتُ: لا آذَنُ لَهُ حَتَّى أَستَأذِنَ فِيهِ النَّبِيَّ ﷺ، فَإِنَّ أَخاهُ أَبَا القُعَيسِ لَيسَ هُوَ أَرضَعَنِي وَلكِن أَرضَعَتنِي امرَأَةُ أَبِي القُعَيسِ، فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَقُلتُ لَهُ: يَا رَسُولَ اللَّهِ، إِنَّ أَفلَحَ أَخا أَبِي القُعَيسِ استَأذَنَ، فَأَبَيتُ أَن آذَنَ حَتَّى أَستَأذِنَكَ، فَقالَ النَّبِيُّ ﷺ: «وَما مَنَعَكِ أَن تَأذَنِي عَمُّكِ». قُلتُ: يَا رَسُولَ اللَّهِ، إِنَّ الرَّجُلَ لَيسَ هُوَ أَرضَعَنِي وَلكِن أَرضَعَتنِي امرَأَةُ أَبِي القُعَيسِ، فَقَالَ:

٤٧٩٥ ـ قوله: عرق بفتح العين وسكون الراء ثم قاف العظم الذي عليه اللحم (شارح).

٤٧٩٦ ـ قوله: أن تاذنين بالرفع على إهمال أن الناصبة حملاً على ما أختها لاشتراكهما في المصدرية ولأبي ذر أن تأذنني بحذف النون للنصب وقوله: عمك بالنصب على المفعولة أو بالرفع أي هو عمك اهـ من الشارح.

He said: "Admit him, for he is your uncle. May your right hand be saved!"

Urwa, the sub-narrator, told: A'isha used to say: "The foster relation forbids what the corresponding blood relation forbids."

[9] Allah's saying: "Allah and His Angels send blessing on The Prophet: o ye that believe send ye blessings on him, and salute him with all respect." (56)

4797- Ka'b Ibn Ujra "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" was asked: "O Allah's Apostle! We knew how to greet you. But how could we invoke Allah's prayer upon you?" The Prophet "Allah's blessing and peace be upon him" replied: "You could say: "O Allah! Bestow your prayer upon Mohammad and his family as you bestowed it upon Abraham's family: You are the most praised and glorious. O Allah! Bestow your blessing upon Mohammad and his family as you bestowed it upon Abraham's family: you are the most praised and glorious.""

4798- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: We asked: "O Messenger of Allah! We knew how to greet you. Then, how could we invoke Allah's prayer upon you?" The Prophet "Allah's blessing and peace be upon him" replied: "You could say: "O Allah! Bestow your prayer upon Mohammad, your servant and Messenger as you did upon Abraham's family! O Allah! Endow with your blessing Mohammad and his family as you endowed with it Abraham's family!""

[10] Allah's saying: "O ye who believe be ye not like those who vexed and insulted Moses, but Allah cleared him of the (calumnies) they had uttered: and he was honourable in Allah's sight." (69)

«ائْذَني لَهُ، فَإِنَّهُ عَمُّكِ تَرِبَتْ يَمِينُكِ». قالَ عُرْوَةُ: فَلِذلِكَ كانَتْ عائِشَةُ تَقولُ: حَرِّمُوا مِنَ الرَّضاعَةِ ما تُحَرِّمُونَ مِنَ النَّسَبِ. [طرفه في: ٢٦٤٤].

٩ ـ باب ﴿إِنَّ اللَّهَ وَمَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يا أَيُّها الَّذِينَ آمَنُوا صَلُّوا عَلَيهِ وَسَلِّمُوا تَسْلِيماً﴾ [٥٦]

قالَ أَبُو العالِيَةِ: صَلاةُ اللَّهِ: ثَناؤُهُ عَلَيهِ عِندَ المَلائِكَةِ، وَصَلاةُ المَلائِكَةِ: الدُّعاءُ.

قالَ ابْنُ عَبَّاسٍ: يُصَلُّونَ: يُبَرِّكُونَ. ﴿لَنُغْرِيَنَّكَ﴾ [٦٠] لَنُسَلِّطَنَّكَ.

٤٧٩٧ ـ حدّثني سَعِيدُ بْنُ يَحيى: حَدَّثَنا أَبِي: حَدَّثَنا مِسْعَرٌ، عَنِ الحَكَمِ، عَنِ ابْنِ أَبِي لَيلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ: قِيلَ: يا رَسُولَ اللَّهِ، أَمَّا السَّلامُ عَلَيكَ فَقَدْ عَرَفْناهُ، فَكَيفَ الصَّلاةُ؟، قالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَما صَلَّيتَ عَلَى آلِ إِبْراهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَما بارَكْتَ عَلَى آلِ إِبْراهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ». [طرفه في: ٣٣٧٠].

٤٧٩٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنا اللَّيثُ قالَ: حَدَّثَنِي ابْنُ الهادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ قالَ: قُلْنا: يا رَسُولَ اللَّهِ، هذا التَّسْلِيمُ فَكَيفَ نُصَلِّي عَلَيكَ؟ قالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، كَما صَلَّيتَ عَلَى آلِ إِبْراهِيمَ، وَبارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَما بارَكْتَ عَلَى إِبْراهِيمَ».

قالَ أَبُو صالِحٍ، عَنِ اللَّيثِ: «عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَما بارَكْتَ عَلَى آلِ إِبْراهِيمَ».

حدّثنا إِبْراهِيمُ بْنُ حَمْزَةَ: حَدَّثَنا ابْنُ أَبِي حازِمٍ، وَالدَّراوَرْدِيُّ عَنْ يَزِيدَ، وَقالَ: «كَما صَلَّيتَ عَلَى إِبْراهِيمَ، وَبارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَما بارَكْتَ عَلَى إِبْراهِيمَ وَآلِ إِبْراهِيمَ». [الحديث ٤٧٩٨ ـ طرفه في: ٦٣٥٨].

١٠ ـ باب قَوْلِهِ: ﴿لا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى﴾ [٦٩]

٤٧٩٩ ـ حدّثنا إِسْحاقُ بْنُ إِبْراهِيمَ: أَخْبَرَنا رَوْحُ بْنُ عُبادَةَ: حَدَّثَنا عَوْفٌ، عَنِ الحَسَنِ

٤٧٩٧ ـ ولم يقل في الموضعين على إبراهيم بل قال كما صليت على أن إبراهيم وكما باركت على آل إبراهيم ا هـ شارح.

سبأ ـ سورة سبأ نخ.

ـ قوله: معاجزي بالألف وسقوط النون مشددة التحتية أي مسابقي كذا في الشارح وأغفل التشديد عن الأصل المطبوع.

ـ قوله: فارتفعتا أي الجنتان يعني أنهما انتفتا وزالتا عن مكانيهما وتكلف الشراح هنا بما ليس يغني عنهم شيئاً.

ـ (والمسناة) حائط يبنى في وجه الماء ويسمى السد كما في المصباح مصححه.

ـ القراءة وهل نجازي.

4799- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Moses was a shy man." This is (what was meant in) Allah's saying: "O ye who believe be ye not like those who vexed and insulted Moses, but Allah cleared him of the (calumnies) they had uttered: and he was honourable in Allah's sight." (69)

(34) The Sura of Sheba (Saba)

Allah said: "There was for Saba, aforetime, a Sign in their home land two Gardens to the right and to the left. Eat of the Sustenance (provided) by your Lord, and be grateful to Him: a territory fair and happy, and a Lord Oft-Forgiving. But they turned away (from Allah), and We sent against them the flood (released) from the Dams, and We converted their two garden (rows) into: gardens producing bitter fruit, and tamarisks, and some few (stunted) Lote trees. That was the Requital we gave them because they ungrateful rejected Faith: and never do We give (such) requital except to such as are ungrateful rejecters." (15:17)

[1] Allah's saying: "No intercession can avail in His Presence, except for those for whom He has granted permission. So far (is this the case) that, when terror is removed from their hearts (at the Day of Judgment, then will they say, What is it that your Lord Commanded? they will say, That which is true and just; and He is the Most High, Most Great." (23)

4800- Abu'huraira "Allah be pleased with him" told, ascribing to The Prophet "Allah's blessing and peace be upon him" said "When Allah has ordained some affair in the Heaven, the angels beat with their wings in obedience to His statement, which sounds like a chain dragged over a rock. When terror is removed from their hearts, then they will say: "What is it that your Lord Commanded?" they will say: "That which is true and just; and He is the Most High, Most Great." (Sheba 23) Then those who gain a hearing by stealing (Devils) will hear Allah's Statement. Those who gain a hearing by stealing, stand one over the other (like this, according to Sufyan's description

وَمُحمَّدٍ وَخِلاس، عَنْ أَبي هريرةَ رَضِيَ اللّهُ عَنْهُ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «إنَّ موسى كانَ رَجُلاً حَيِيّاً، وذلِكَ قَوْلُهُ تَعالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسى فَبَرَّأَهُ اللَّهُ مِمَّا قالُوا وَكانَ عِنْدَ اللهِ وَجِيهاً﴾».

[طرفه في: ٢٧٨].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ سَبَأ ـ ٣٤

يُقَالُ: ﴿مُعَاجِزِينَ﴾ [٥ ـ ٣٨] مُسَابِقِينَ. ﴿بِمُعْجِزِينَ﴾ [الأنعام: ١٣٤] بِفَائِتِينَ. مُعَاجِزِينَ مُغَالِبِينَ: ﴿سبقوا﴾ [الأنفال: ٥٩] فاتوا ﴿لا يُعْجِزُونَ﴾ [الأنفال: ٥٩] لا يفوتون. ﴿يَسْبِقُونَا﴾ [العنكبوت: ٤] يُعْجِزُونَا، قَوْلُهُ بِمُعْجِزِينَ بِفائِتِينَ ومَعْنَى ﴿مُعَاجِزِينَ﴾ مُغَالِبِينَ، يُرِيدُ كُلُّ واحِدٍ مِنْهُمَا أَنْ يُظْهِرَ عَجْزَ صاحِبِهِ. ﴿مِعْشَارَ﴾ [٤٥] عُشْرُ. الأُكُلُ: الثَّمَرُ ﴿بَاعِدْ﴾ [١٩] وبَعِّدْ واحِدٌ.

وقالَ مُجَاهِدٌ: ﴿لا يَعْزُبُ﴾ [٣] لا يَغِيبُ. ﴿العَرِم﴾ [١٦] السُّدُّ، ماءٌ أحْمَرُ، أَرْسَلَهُ اللّهُ في السُّدِّ، فَشَقَّهُ وهَدَمَهُ، وحَفَرَ الوادِيَ، فارْتَفَعَتا عَنِ الجَنْبَيْنِ، وغابَ عَنْهُما الماءُ فَيَبِسَتا، وَلَمْ يَكُنِ الماءُ الأَحْمَرُ مِنَ السُّدِّ، ولكِنْ كانَ عَذاباً أَرْسَلَهُ اللّهُ عَلَيْهِمْ مِنْ حَيْثُ شَاءَ.

وَقالَ عَمْرُو بْنُ شُرَحْبِيلَ: ﴿العَرِمِ﴾ المُسَنَّاةُ بِلَحْنِ أَهْلِ اليَمَنِ. وَقالَ غَيْرُهُ: العَرِمُ الوَادِي. السَّابِغَاتُ: الدُّرُوعُ.

وَقالَ مُجَاهِدٌ: ﴿يُجَازَى﴾ [١٧] يُعَاقَبُ. ﴿أَعِظُكُمْ بِوَاحِدَةٍ﴾ [٤٦] بِطَاعَةِ اللَّهِ. ﴿مَثْنَى وَفُرَادَى﴾ [٤٦] وَاحِدٌ وَاثْنَيْنِ. ﴿التَّنَاوُشُ﴾ [٥٢] الرَّدُّ مِنَ الآخِرَةِ إِلَى الدُّنْيَا. ﴿وَبَيْنَ ما يَشْتَهُونَ﴾ [٥٤] مِنْ مالٍ أَوْ وَلَدٍ أَوْ زَهْرَةٍ ﴿بِأَشْيَاعِهِمْ﴾ [٥٤] بِأَمْثَالِهِمْ.

وقالَ ابنُ عبّاسٍ: ﴿كالجوابِ﴾ [١٣] كالجَوْبَةِ مِنَ الأَرْضِ، الخَمْطُ: الأَرَاكُ، وَالأَثَلُ: الطَّرْفاءُ. ﴿العَرِمِ﴾ [١٦] الشَّدِيدُ.

١ ـ بابٌ

﴿حَتَّى إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قالُوا ماذا قالَ رَبُّكُمْ قالُوا الحَقَّ وَهُوَ العَلِيُّ الكَبِيرُ﴾ [٢٣].

٤٨٠٠ ـ حدّثنا الحُمَيْدِيُّ: حدّثنا سُفيانُ: حدّثنا عَمْرٌو قالَ: سَمِعْتُ عِكْرِمَةَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ نَبِيَّ اللّهِ ﷺ قالَ: «إِذا قَضَى اللّهُ الأَمْرَ في السَّماءِ، ضَرَبَتِ المَلائِكَةُ بِأَجْنِحَتِهَا خُضْعاناً لِقَوْلِهِ، كَأَنَّهُ سِلْسِلَةٌ عَلَى صَفْوانٍ، فَإِذا فُزِّعَ عَنْ قُلُوبِهِمْ قالُوا: ماذَا قالَ رَبُّكُمْ؟ قالُوا لِلَّذي قالَ: الحَقَّ، وَهُوَ العَلِيُّ الكَبِيرُ، فَيَسْمَعُهَا مُسْتَرِقُ السَّمْعِ، وَمُسْتَرِقُ السَّمْعِ هَكَذَا

٤٨٠٠ ـ قوله: خضعاناً بهذا الضبط عند الشارح وضبطه العيني بفتحتين ثم قال: ويروى بضم أوّله وسكون ثانيه وهو مصدر بمعنى خاضعين اهـ.

with his right hand's fingers which he placed one over the other). One of them would hear the statement and convey it to the one below him, who, in his turn, would convey it to the one below him, and so on till they convey IT to a sorcerer (or a priest). A flame may overtake and burn the eavesdropper before conveying the news to the one below him; or it may not overtake him till he has conveyed it to the one below him. He (the sorcerer) would add a hundred lies to it. The people will say: "Didn't he tell us that on such-and-such a day, such-and-such a thing will happen?" His prophecy will prove true (as far as the heavenly news is concerned).

[2] Allah's saying: "Say: "I do admonish you on one point: that ye do stand up before Allah- (it may be) in pairs, or (it may be) singly- and reflect (within yourselves): your Companion is not possessed: he is no less than a warner to you, in face of a terrible Penalty. " (46)

4801- Ibn Abbas "Allah be pleased with both" reported: One day The Prophet "Allah's blessing and peace be upon him" ascended Safa mountain and said: "Oh Sabahah!" (An ancient famous call by which, in response people run to, and gather around the caller for fear that it might be for something) All people of Quraish gathered round him and said: "What is the matter?" He said: "Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you not believe me?" They said: "Yes, we would believe you." He said: "I am a warner to you in face of a terrible penalty." On that Abu'lahab said: "May you perish! Is it for this reason that you have gathered us?" So Allah revealed: "Perish the hands of the Father of Flame! Perish he! No profit to him from all his wealth, and all his gains! Burnt soon will he be in a Fire of blazing Flame!" (The Plaited Rope "Al'masad" 1:3)

(35) The Sura of Fatir

(There are no narrations in this item).

(36) The Sura of Ya Sin

Allah Almighty said: "Set forth to them by way of a parable, the (story of) the Companions of the City. Behold, there came messengers to it. When We (first) sent to them two messengers, they rejected them: but We strengthened them with a third: they said, "Truly, we have been sent on a mission to you." The (people) said: Ye are only men like ourselves; and (Allah) Most Gracious sends no sort of revelation: Ye do nothing but lie. They said: Our Lord doth know that we have been sent on a mission to you: And our duty is only to proclaim the clear Message. The (people) said: For us, we augur an evil omen from you: if ye desist not, we will certainly stone you, and a grievous punishment indeed will be inflicted on you by us. They said: Your evil omens are with yourselves: (deem ye this an evil omen). If ye are a people transgressing all bounds Then there came running, from the farthest part of the City, a man, saying, "O my People obey the messengers: "Obey those who ask no reward of you (for themselves), and who have themselves received Guidance. "It would not be reasonable in me if I did not serve Him Who created me, and to Whom ye shall (all) be brought back. "Shall I take (other) gods besides Him? If (Allah) most Gracious should intend some adversity for me, of no use whatever will be their intercession for me, nor can they deliver me. "I would indeed, if I were to do so, be in manifest Error. "For me, I have Faith in the Lord of you (all): listen, then, to me!" It was said: "Enter thou the Garden." He said: "Ah me! Would that my People knew (what I know)!- "For that my Lord has granted me Forgiveness and has enrolled me among those held in honour."" (13:27)

بَعْضُهُ فَوْقَ بَعْضٍ ـ وَوَصَفَ سُفيَانُ بِكَفِّهِ فَحَرَفَهَا، وَبَدَّدَ بَينَ أَصَابِعِهِ ـ فَيَسْمَعُ الكَلِمَةَ فَيُلقِيهَا إِلَى مَنْ تَحتَهُ، ثُمَّ يُلقِيهَا الآخَرُ إِلَى مَن تَحتَهُ، حَتَّى يُلقِيَهَا عَلَى لِسَانِ السَّاحِرِ أَوِ الكَاهِنِ، فَرُبَّمَا أَدرَكَ الشِّهَابُ قَبلَ أَنْ يُلقِيَهَا، وَرُبَّمَا أَلقَاهَا قَبلَ أَنْ يُدرِكَهُ، فَيَكْذِبُ مَعَهَا مِئَةَ كَذْبَةٍ، فَيُقَالُ: أَلَيسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وَكَذَا: كَذَا وَكَذَا، فَيُصَدَّقُ بِتِلكَ الكَلِمَةِ الَّتِي سَمِعَ مِنَ السَّمَاءِ». [طرفه في: ٤٧٠١].

٢ ـ باب قَوْلُهُ: ﴿إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ﴾ [٤٦]

٤٨٠١ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ: حَدَّثَنَا الأَعْمَشُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: صَعِدَ النَّبِيُّ ﷺ الصَّفَا ذَاتَ يَوْمٍ فَقَالَ: «يَا صَبَاحَاهْ». فَاجْتَمَعَتْ إِلَيهِ قُرَيشٌ، قالُوا: مالَكَ؟ قالَ: «أَرَأَيتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ العَدُوَّ يُصَبِّحُكُمْ أَوْ يُمَسِّيكُمْ، أَمَا كُنْتُمْ تُصَدِّقُونِي»؟. قالُوا: بَلَى، قالَ: «فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ». فَقَالَ أَبُو لَهَبٍ: تَبّاً لَكَ، أَلِهذَا جَمَعْتَنَا؟ فَأَنْزَلَ اللَّهُ: ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ﴾

[طرفه في: ١٣٩٤].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ المَلَائِكَةِ: فَاطِر ـ ٣٥

قالَ مُجَاهِدٌ: القِطْمِيرُ: لِفَافَةُ النَّوَاةِ. ﴿مُثْقَلَةٌ﴾ [١٨] مُثَقَّلَةٌ.

وَقالَ غَيرُهُ: ﴿الحَرُورُ﴾ [٢١] بِالنَّهَارِ مَعَ الشَّمْسِ، وَقالَ ابْنُ عَبَّاسٍ: الحَرُورُ: بِاللَّيلِ، وَالسَّمُومُ بِالنَّهَارِ. ﴿وَغَرَابِيبُ﴾ [٢٧] أَشَدُّ سَوَادٍ، الغِرْبِيبُ: الشَّدِيدُ السَّوَادِ.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ يس ـ ٣٦

وَقالَ مُجَاهِدٌ: ﴿فَعَزَّزْنَا﴾ [١٤] شَدَّدْنَا. ﴿يَا حَسْرَةً عَلَى العِبَادِ﴾ [٣٠] كانَ حَسْرَةً عَلَيهِمُ اسْتِهْزَاؤُهُمْ بِالرُّسُلِ. ﴿أَنْ تُدْرِكَ القَمَرَ﴾ [٤٠]: لَا يَسْتُرُ ضَوْءُ أَحَدِهِمَا ضَوْءَ الآخَرِ، وَلَا يَنْبَغِي لَهُمَا ذلِكَ. ﴿سَابِقُ النَّهَارِ﴾ [٤٠] يَتَطَالَبَانِ حَثِيثَينِ. ﴿نَسْلَخُ﴾ [٣٧] نُخْرِجُ أَحَدَهُمَا مِنَ الآخَرِ،

٤٨٠١ ـ قوله: يا صباحاه بسكون الهاء في الفرع مصححاً عليه وفي غيره بضمها (شارح).

ـ قوله: تصدقوني ولأبي ذر تصدقونني (شارح).

الملائكة ـ سورة الملائكة نخ.

ـ قوله: الغربيب كذا في متن الشارح وفي نسخة العيني الغربيب الشديد السواد وهو الصواب.

سورة يس ـ قوله: فكهون القراءة عندنا فاكهون.

Allah further said: “And a Sign for them is the Night: We withdraw therefrom the Day, and behold they are plunged in darkness; and the Sun runs its course for a period determined for him: that is the decree of (Him), The Exalted in Might, the All knowing. And the Moon, we have measured for her mansions (to traverse) till she returns like the old (and withered) lower part of a date stalk. Is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: each (just) swims along in (its own) orbit (according to Law).” (37:40)

[1] Allah’s saying: “And the Sun runs its course for a period determined for him: that is the decree of (Him), The Exalted in Might, the All knowing.” (38)

4802- Ibrahim At’taimi narrated from his father: Abu'dharr "Allah be pleased with him" told: I was with The Prophet "Allah's blessing and peace be upon him" in the mosque at the sunset when he asked me: "Do you know where the sun goes (at the time of sunset)?" I replied: "Allah and His Apostle "Allah's blessing and peace be upon him" know better." He said: "It goes (Travelling) till it prostrates itself underneath the Throne. This is (the meaning of) Allah’s saying: “And the Sun runs its course for a period determined for him: that is the decree of (Him), The Exalted in Might, the All knowing.” (38)

4803- Ibrahim At’taimi narrated from Abu’dharr “Allah be pleased with him”: I asked The Prophet “Allah’s blessing and peace be upon him” about Allah’s saying: And the Sun runs its course for a period determined for him: that is the decree of (Him), The Exalted in Might, the All knowing.” He replied: “Its course is underneath the throne.”

(37) The Sura of As’saffat

Allah Almighty said: “But the sincere (and devoted) servants of Allah, For them is a Sustenance determined, Fruits (Delights); and they (shall enjoy) honour and dignity, In Gardens of Felicity, Facing each other on Thrones (of dignity): Round will be passed to them a Cup from a clear flowing fountain, Crystal white, of a taste delicious to those who drink (thereof), Free from headiness; nor will they suffer intoxication therefrom. And besides them will be chaste women, restraining their glances, with big eyes (of wonder and beauty). As if they were (delicate) eggs closely guarded. Then they will turn to one another and question one another. One of them will start the talk and say: I had an intimate companion (on the earth), Who used to say, What art thou amongst those who bear witness to the truth (of the Message)? When we die and become dust and bones, shall we indeed receive rewards and punishment? (A voice) said: would ye like to look down? He looked down and saw him in the midst of the Fire.” (39:55)

وَيَجْرِي كُلٌّ وَاحِدٍ مِنهُمَا. ﴿مِن مِثلِهِ﴾ [٤٢] مِنَ الأَنْعَام ﴿فَكِهُونَ﴾ [٥٥] مُعْجَبُونَ. ﴿جُندٌ مُحْضَرُونَ﴾ [٧٥] عِندَ الحِسَابِ. وَيُذْكَرُ عَنْ عِكْرِمَةَ: ﴿المَشْحُونِ﴾ [٤١] المُوقَرُ.

وَقالَ ابْنُ عَبَّاسٍ: ﴿طَائِرُكُمْ﴾ [١٩] مَصَائِبُكُمْ. ﴿يَنسِلُونَ﴾ [٥١] يَخْرُجُونَ. ﴿مَرْقَدِنَا﴾ [٥٢] مَخْرَجِنا. ﴿أَحْصَيْناهُ﴾ [١٢] حفظناهُ. ﴿مَكانَتِهِمْ﴾ [٦٧] وَمَكانُهُمْ واحِدٌ.

١ ـ باب ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ العَزِيزِ العَلِيمِ﴾ [٣٨]

٤٨٠٢ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ في المَسْجِدِ عِنْدَ غُرُوبِ الشَّمْسِ، فَقَالَ: «يا أَبا ذَرٍّ، أَتَدْرِي أَيْنَ تَغْرُبُ الشَّمْسُ»؟. قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قالَ: «فَإِنَّهَا تَذْهَبُ، حَتَّى تَسْجُدَ تَحْتَ العَرْشِ، فَذلِكَ قَوْلُهُ تَعَالَى: ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذلِكَ تَقْدِيرُ العَزِيزِ العَلِيمِ﴾». [طرفه في: ٣١٩٩].

٤٨٠٣ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قالَ: سَأَلتُ النَّبِيَّ ﷺ عَنْ قَوْلِهِ تَعَالَى: ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا﴾: «قالَ مُسْتَقَرُّهَا تَحْتَ العَرْشِ». [طرفه في: ٣١٩٩].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الصَّافَّاتِ ـ ٣٧

وقال مجاهدٌ: ﴿وَيَقْذِفُونَ بِالغَيْبِ مِن مَكانٍ بَعِيدٍ﴾ [سبأ: ٥٣] من كُلِّ مَكانٍ. ﴿وَيُقْذَفُونَ مِن كُلِّ جانِبٍ﴾ [٨] يُرْمَوْنَ. ﴿وَاصِبٌ﴾ [٩] دائِمٌ. ﴿لازِبٌ﴾ [١١] لازِمٌ. ﴿تَأْتُونَنَا عَنِ اليَمِينِ﴾ [٢٨] يَعْنِي الحَقَّ، الكُفَّارُ تَقُولُهُ لِلشَّيطَانِ. ﴿غَوْلٌ﴾ [٤٧] وَجَعُ بَطْنٍ. ﴿يُنْزَفُونَ﴾ [٤٧] لاَ تَذْهَبُ عُقُولُهُمْ. ﴿قَرِينٌ﴾ [٥١] شَيطانٌ. ﴿يُهْرَعُونَ﴾ [٧٠] كَهَيئَةِ الهَرْوَلَةِ. ﴿يَزِفُّونَ﴾ [٩٤] النَّسَلاَنُ في المَشْيِ. ﴿وَبَينَ الجِنَّةِ نَسَباً﴾ [١٥٨]، قالَ كُفَّارُ قُرَيشٍ: المَلاَئِكَةُ بَنَاتُ اللَّهِ، وَأُمَّهَاتُهُمْ بَنَاتُ سَرَوَاتِ الجِنِّ. وَقالَ اللَّهُ تَعَالَى: ﴿وَلَقَدْ عَلِمَتِ الجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ﴾ [١٥٨]، سَتُحْضَرُ لِلحِسَابِ.

وقالَ ابنُ عَبَّاسٍ: ﴿لَنَحْنُ الصَّافُّونَ﴾ [١٦٥] المَلاَئِكَةُ. ﴿صِرَاطِ الجَحِيمِ﴾ [٢٣] ﴿سَوَاءِ

والصافات ـ سورة الصافات نخ.

ـ النسلان الإسراع مع تقارب الخطا وهو دون السعي (عيني).

ـ **قوله**: ستحضرون للحساب هكذا في نسخة الشارح وقال بعدها: أيها القائلون هذا القول وفي بعض نسخ المتن ستحضر.

[1] Allah's saying: "So also was Jonah among those sent (by Us)." (139)

4804- Abu'wa'il narrated from Abdullah "Allah be pleased with him": The Messenger of Allah "Allah's blessing and peace be upon him" said: "None should be better than (Yunus) Ibn Matta."

4805- Abu'huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "He, who said: "I'm better than Yunus (Jonah) Ibn Matta" will have told a lie."

(38) The Sura of Sad

[1]

4806- Al'awwam narrated: I asked Mujahid about the prostration in The Sura of Sad. He replied: Ibn Abbas "Allah be pleased with him" was asked about it; and he recited: "Those were the (prophets) who received Allah's guidance: copy the guidance they received; say: no reward for this do I ask of you: this is no less than a message for the nations." (The Cattle "Al'an'am" 90) Ibn Abbas used to perform the prostration in this Sura of Sad.

4807- Al'awwam narrated: I asked Mujahid about the prostration of The Sura of Sad. He replied: I asked Ibn Abbas: "How did you come to know that there is a prostration in The Sura of Sad?" he answered: Don't you recite Allah's saying: "We gave him Isaac and Jacob: all (three) we guided: and before him, we guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus do we reward those who do good" (The Cattle 84) and: "Those were the (prophets) who received Allah's guidance: copy the guidance they received; say: no reward for this do I ask of you: this is no less than a message for the nations" (The Cattle 90)? David was among those (Prophets) whom your Prophet "Allah's blessing and peace be upon him" was ordered to follow (in guidance). Indeed, The Messenger of Allah "Allah's blessing and peace be upon him" performed this prostration (of Sad).

الـجَحِيمِ﴾ [٥٥]: وَوَسَطِ الـجَحِيم. ﴿لَشَوْباً﴾ [٦٧] يُخلَطُ طَعامُهُم ويُساطُ بِالـحَمِيم. ﴿مَدْحُوراً﴾ [الأعراف: ١٨] مطرُوداً. ﴿بَيْضٌ مَكْنُونٌ﴾ [٤٩] اللُّؤْلُؤُ المَكْنُونُ. ﴿وَتَرَكْنَا عَلَيهِ فِي الآخِرِينَ﴾ [٧٨، ١٠٨، ١٢٩]، يُذْكَرُ بِخَيرٍ. ﴿يَستَسْخِرُونَ﴾ [١٤] يَسخَرُونَ. ﴿بَعلاً﴾ [١٢٥] رَبّاً.

١ ـ باب ﴿وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ﴾ [١٣٩]

٤٨٠٤ ـ حدثنا قُتَيبَةُ بنُ سَعِيدٍ: حَدَّثَنا جَرِيرٌ، عَنِ الأعمَشِ، عَنْ أَبي وائِلٍ، عَنْ عَبدِ اللَّه رَضِيَ اللَّهُ عَنهُ قالَ: قالَ رَسُولُ اللَّه ﷺ: «ما يَنْبَغِي لأحَدٍ أنْ يَكُونَ خَيراً مِن ابنِ مَتَّى». [طرفه في: ٣٤١٢].

٤٨٠٥ ـ حدثني إبراهِيمُ بنُ المُنذِرِ: حَدَّثَنا مُحَمَّدُ بنُ فُلَيحٍ قالَ: حَدَّثَنِي أَبي، عَنْ هِلالِ ابنِ عَلِيٍّ، مِن بَنِي عامِرِ بنِ لُؤَيٍّ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قالَ: «مَن قالَ أنا خَيرٌ مِن يُونُسَ بنِ مَتَّى فَقَدْ كَذَبَ».

[طرفه في: ٣٤١٥]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ ص ـ ٣٨

١ ـ باب

٤٨٠٦ ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنا غُندَرٌ: حَدَّثَنا شُعْبَةُ، عَنِ العَوَّامِ قالَ: سَأَلتُ مُجاهِداً عَنِ السَّجدَةِ في ﴿ص﴾، قالَ: سُئِلَ ابنُ عَبَّاسٍ فَقالَ: ﴿أُولَائِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ﴾ [الأنعام: ٩٠]. وكانَ ابنُ عَبَّاسٍ يَسجُدُ فِيها. [طرفه في: ٣٤٢١].

٤٨٠٧ ـ حدثني مُحَمَّدُ بنُ عَبدِ اللَّهِ: حَدَّثَنا مُحَمَّدُ بنُ عُبَيدٍ الطَّنافِسِيُّ، عَنِ العَوَّامِ قالَ: سَأَلتُ مُجاهِداً عَن سَجدَةِ ﴿ص﴾، فَقالَ: سَأَلتُ ابنَ عَبَّاسٍ: مِن أينَ سَجَدْتَ؟ فَقالَ: أوَ ما تَقْرَأُ: ﴿وَمِن ذُرِّيَّتِهِ داوُدَ وسُليمانَ﴾ [الأنعام: ٨٤]. ﴿أولائكَ الذينَ هدَى اللَّهُ فبهُداهُم اقتَدِه﴾. فَكانَ داوُدُ مِمَّنْ أُمِرَ نَبِيُّكُم ﷺ أنْ يَقتَدِيَ بِهِ، فَسَجَدَها رَسُولُ اللَّهِ ﷺ. [طرفه في: ٣٤٢٢].

= ـ قوله: ووسط الجحيم بسكون السين وفي اليونينية بفتحها.

ـ قوله: ويساط أي يخلط بالحميم أي بالماء الحار اهـ (شارح).

ص ـ سورة ص نخ.

٤٨٠٧ ـ قوله: فواق بالرفع لأبي ذر ولغير أبي ذر فواق رجوع بجرهما يريد قوله تعالى: ﴿ما لها من فواق﴾ (شارح).

Allah Almighty said: “Have patience at what they say, and remember Our Servant David, the men of strength for he ever turned (to Allah).

It was We that made the hills declare, in unison with him, our Praises, at eventide and a break of day, And the birds gathered (in assemblies): all with him did turn (to Allah). We strengthened his kingdom, and gave him wisdom and sound judgment in speech and decision. Has the Story of the Disputants reached thee? behold, they climbed over the wall of the private chamber; When they entered the presence of David, and he was terrified of them, they said: fear not: we are two disputants, one of whom has wronged the other: decide now between us with truth, and treat us not with injustice, but guide us to the Even Path. This man is my brother: he has nine and ninety ewes, and I have (but) one: yet he says, Commit her to my care, and is (moreover) harsh to me in speech. (David) said: He has undoubtedly wronged thee in demanding thy (single) ewe to be added to his (flock of) ewes: truly many are the Partners (in business) who wrong each other: not so do those who believe and work deeds of righteousness, And how few are they? And David gathered that we had tried him: he asked forgiveness of his Lord, fell down, bowing (in prostration), and turned (to Allah in repentance).” (17:24)

[2] Allah’s saying: “He said, O my Lord forgive me, and grant me a Kingdom which, (it may be), suits not another after me: for Thou art the Grantor of Bounties (without measure).” (35)

4808- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Last night a big demon from the Jinns came to me and wanted to interrupt (or confuse) my prayer, but Allah enabled me to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could see him in the morning. But I remembered the statement of my brother Solomon: “O my Lord forgive me, and grant me a Kingdom which, (it may be), suits not another after me: for Thou art the Grantor of Bounties (without measure).”" (35) (Rawh, the sub-narrator, said: It (the demon) was dismissed as humiliated).

[3] Allah’s saying: “Say: No reward do I ask of you for this (Qur’an), nor am I a pretender.” (86)

4809- Masruq narrated: Abdullah (Ibn Mas’ood) “Allah be pleased with him” said: "He who knows a thing can say it, but if he does not know, he should say: “Allah knows best”, for it is an aspect of knowledge to say: “I do not know”, if you do not know a certain thing. Allah said to His Prophet: "Say: No reward do I ask of you for this (Qur’an), nor am I a pretender." (Sad 86) I am going to tell you about (the story of) the smoke. When The Messenger of Allah “Allah’s blessing and peace be upon him” called upon Quraish to embrace Islam, Quraish delayed in embracing Islam for a period, so The Prophet "Allah's blessing and peace be upon him" invoked evil on them, saying: “O Allah! Help me against them by sending seven years (of famine) as those of Joseph.” So they were afflicted with such a severe year, of famine that they were destroyed therein and ate dead animals and hides. They started seeing something like smoke between the sky and the earth (because of severe hunger).” Ibn Mas'ood recited: "Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible, Enveloping the people: this will be a Penalty Grievous. (They will say:) Our Lord! Remove the Penalty from us for we do really believe! How shall the Message be (effectual) for them, seeing that a Messenger explaining things clearly has (already) come to them- Yet they turn away from him and say: Tutored (by others), a man possessed! We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways)." (The Smoke 10:15) (Being asked): “Would this punishment be removed from them on The Day of Judgement?” he said:

﴿عُجَابٌ﴾ [٥] عَجِيبٌ. القِطُّ: الصَّحِيفَةُ، هُوَ هَا هُنَا صَحِيفَةُ الحَسَنَاتِ.

وَقالَ مُجَاهِدٌ: ﴿فِي عِزَّةٍ﴾ [٢] مُعَازِّينَ. ﴿المِلَّةِ الآخِرَةِ﴾ [٧] مِلَّةُ قُرَيشٍ. الاخْتِلاَقُ: الكَذِبُ. ﴿الأَسْبَابِ﴾ [١٠] طُرُقُ السَّماءِ فِي أَبْوَابِهَا. ﴿جُنْدٌ ما هُنَالِكَ مَهْزُومٌ﴾ [١١]: يَعْنِي قُرَيشاً. ﴿أُوْلَائِكَ الأَحْزَابُ﴾ [١٣] القُرُونُ المَاضِيَةُ. ﴿فَوَاقٍ﴾ [١٥] رُجُوعٍ. ﴿قِطَّنَا﴾ [١٦] عَذَابَنَا. ﴿اتَّخَذْنَاهُمْ سُخْرِيًّا﴾ [٦٣] أَحَطْنَا بِهِمْ. ﴿أَتْرَابٌ﴾ [٥٢] أَمْثَالٌ.

وَقالَ ابْنُ عَبَّاسٍ: ﴿الأَيْدِ﴾ [١٧] القُوَّةُ فِي العِبَادَةِ. ﴿الأَبْصَارِ﴾ [٤٥] البَصَرُ فِي أَمْرِ اللَّهِ. ﴿حُبَّ الخَيرِ عَنْ ذِكْرِ رَبِّي﴾ [٣٢] مِنْ ذِكْرٍ. ﴿طَفِقَ مَسْحاً﴾ [٣٣] يَمْسَحُ أَعْرَافَ الخَيلِ وَعَرَاقِيبَهَا. ﴿الأَصْفَادِ﴾ [٣٨] الوَثَاقِ.

٢ ـ باب ﴿هَبْ لِي مُلكاً لا يَنْبَغِي لأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الوَهَّابُ﴾ [٣٥]

٤٨٠٨ ـ حدّثنا إِسْحاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنا رَوْحٌ وَمُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ ابْنِ زِيَادٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّ عِفرِيتاً مِنَ الجِنِّ تَفَلَّتَ عَلَيَّ البَارِحَةَ، أَوْ كَلِمَةً نَحْوَهَا، لِيَقْطَعَ عَلَيَّ الصَّلاَةَ، فَأَمْكَنَنِي اللَّهُ مِنْهُ، وَأَرَدْتُ أَنْ أَرْبِطَهُ إِلَى سَارِيَةٍ مِنْ سَوَارِي المَسْجِدِ، حَتَّى تُصْبِحُوا وَتَنْظُرُوا إِلَيهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَخِي سُلَيمانَ: رَبِّ هَبْ لِي مُلكاً لاَ يَنْبَغِي لأَحَدٍ مِنْ بَعْدِي». قالَ رَوْحٌ: فَرَدَّهُ خاسِئاً.

[طرفه في: ٤٦١].

٣ ـ باب ﴿وَما أَنَا مِنَ المُتَكَلِّفِينَ﴾ [٨٦]

٤٨٠٩ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ قالَ: دَخَلنَا عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قالَ: يا أَيُّهَا النَّاسُ، مَنْ عَلِمَ شَيئاً فَليَقُلْ بِهِ، وَمَنْ لَمْ يَعْلَمْ فَليَقُلِ: اللَّهُ أَعْلَمُ، فَإِنَّ مِنَ العِلمِ أَنْ يَقُولَ لِمَا لاَ يَعْلَمُ: اللَّهُ أَعْلَمُ، قالَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ ﷺ: ﴿قُل ما أَسْأَلُكُمْ عَلَيهِ مِنْ أَجْرٍ وَما أَنَا مِنَ المُتَكَلِّفِينَ﴾. وَسَأُحَدِّثُكُمْ عَنِ الدُّخَانِ، إِنَّ رَسُولَ اللَّهِ ﷺ دَعا قُرَيشاً إِلَى الإِسْلاَمِ فَأَبْطَؤُوا عَلَيهِ، فَقَالَ: «اللَّهُمَّ أَعِنِّي عَلَيهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ». فَأَخَذَتْهُمْ سَنَةٌ فَحَصَّتْ كُلَّ شَيءٍ، حَتَّى أَكَلُوا المَيتَةَ وَالجُلُودَ، حَتَّى جَعَلَ الرَّجُلُ يَرَى بَينَهُ وَبَينَ السَّمَاءِ دُخاناً مِنَ الجُوعِ. قالَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ * يَغْشَى النَّاسَ هذا عَذَابٌ أَلِيمٌ﴾ [الدخان: ١٠ ـ ١١]. قالَ: فَدَعَوْا: ﴿رَبَّنَا اكْشِفْ عَنَّا العَذَابَ إِنَّا مُؤْمِنُونَ. أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جاءَهُمْ رَسُولٌ مُبِينٌ * ثُمَّ تَوَلَّوْا عَنْهُ وَقالُوا مُعَلَّمٌ مَجْنُونٌ * إِنَّا كاشِفُو العَذَابِ قَلِيلاً إِنَّكُمْ عائِدُونَ﴾ [الدخان: ١٢ ـ ١٥]. أَفَيُكْشَفُ العَذَابُ يَوْمَ القِيَامَةِ؟ قالَ: فَكُشِفَ، ثُمَّ عادُوا فِي

٤٨٠٨ ـ قوله: خاسئاً مطروداً (شارح).

٤٨٠٩ ـ قوله: فحصت أي أذهبت وأفنت (شارح).

“Really, it was removed, but they reverted once again to heathenism. So Allah seized them with the mighty onslaught on The Day of Badr.

Allah said: “One day We shall seize you with a mighty onslaught: We will indeed (then) exact Retribution!” (The Smoke 16)

(39) The Sura of The Crowds (Az'zumar)

Allah Almighty said: “Is, then, one who has to fear the brunt of the Penalty on the Day of Judgment (and receive it) on his face, (like one guarded therefrom)? It will be said to the wrongdoers: taste ye (the fruits of) what ye earned.” (24)

He further said: “(It is) a Qur’an in Arabic, without any crookedness (therein): in order that they may guard against Evil. Allah puts forth a Parable a man belonging to many partners at variance with each other, and a man belonging entirely to one master: are those two equal in comparison? Praise be to Allah but most of them have no knowledge.” (28:29)

[1] Allah's saying: "Say: O my Servants who have transgressed against their souls. Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful." (53)

4810- Ibn Abbas "Allah be pleased with both" reported: Some pagans who committed murders in great number and committed adultery excessively, came to Mohammad and said: "O Mohammad! What you say and invite people to, is good. But we wish if you could inform us whether we can make expiation for our (past evil) deeds." So Allah revealed: "Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment" (The Criterion "Al'furqan" 68) Allah also revealed: "Say: O my Servants who have transgressed against their souls. Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful." (53)

[2] Allah's saying: "No just estimate have they made of Allah such as is due to him" (67)

4811- Abdullah "Allah be pleased with him" reported: A (Jewish) rabbi came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Mohammad! We learn that Allah will put all the heavens on one finger, the

كُفرِهِم، فَأَخَذَهُمُ اللَّهُ يَوْمَ بَدْرٍ، قالَ اللَّهُ تَعالَى: ﴿يَوْمَ نَبْطِشُ البَطْشَةَ الكُبْرى إِنَّا مُنْتَقِمُونَ﴾ [الدخان: ١٦]. [طرفه في: ١٠٠٧].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ الزُّمَرِ ـ ٣٩

وَقالَ مُجاهِدٌ: ﴿أَفَمَن يَتَّقِي بِوَجْهِهِ﴾ [٢٤]: يُجَرُّ عَلَى وَجْهِهِ في النَّارِ، وَهُوَ قَوْلُهُ تَعالَى: ﴿أَفَمَن يُلقى في النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِناً﴾ [فصلت: ٤٠] ﴿ذِي عِوَجٍ﴾ [٢٨] لَبْس. ﴿وَرَجُلاً سَلَماً لِرَجُلٍ﴾ [٢٩]: مَثَلٌ لآلِهَتِهِم البَاطِلِ، وَالإِلَهِ الحَقِّ. ﴿وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ﴾ [٣٦] بالأَوْثانِ. خَوَّلْنا: أَعْطَينا. ﴿وَالَّذِي جاءَ بِالصِّدْقِ﴾ [٣٣] القُرْآنِ ﴿وَصَدَّقَ بِهِ﴾ [٣٣] المُؤْمِنُ يَجِيءُ يَوْمَ القِيامَةِ يَقُولُ: هذا الَّذِي أَعْطَيْتَنِي، عَمِلْتُ بِما فِيهِ. ﴿مُتَشاكِسُونَ﴾ [٢٩] الشَّكِسُ: العَسِرُ لا يَرْضى بِالإِنْصافِ. ﴿وَرَجُلاً سَلَماً﴾ [٢٩]، وَيُقالُ: ﴿سالِماً﴾: صالِحاً. ﴿اشْمَأَزَّتْ﴾ [٤٥] نَفَرَتْ. ﴿بِمَفَازَتِهِمْ﴾ [٦١] مِنَ الفَوْزِ. ﴿حافِّينَ﴾ [٧٥] أَطافُوا بِهِ، مُطِيفِينَ، بِحِفافَيْهِ: بِجَوانِبِهِ. ﴿مُتَشَابِهاً﴾ [٢٣] لَيسَ مِنَ الاشْتِباهِ، وَلكِنْ يُشْبِهُ بَعْضُهُ بَعْضاً في التَّصْدِيقِ.

١ ـ باب ﴿يا عِبادِيَ الَّذِينَ أَسْرَفُوا عَلى أَنْفُسِهِمْ لا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً إِنَّهُ هُوَ الغَفُورُ الرَّحِيمُ﴾ [٥٣]

٤٨١٠ ـ حدّثني إِبْراهِيمُ بْنُ مُوسى: أَخْبَرَنا هِشامُ بْنُ يُوسُفَ: أَنَّ ابْنَ جُرَيجٍ أَخْبَرَهُمْ: قالَ يَعْلَى: إِنَّ سَعِيدَ بنَ جُبَيرٍ أَخْبَرَهُ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: أَنَّ ناساً مِنْ أَهْلِ الشِّرْكِ، كانُوا قَدْ قَتَلُوا وَأَكْثَرُوا، وَزَنَوْا وَأَكْثَرُوا، فَأَتَوْا مُحَمَّداً ﷺ فَقالُوا: إِنَّ الَّذِي تَقُولُ وَتَدْعُو إِلَيهِ لَحَسَنٌ، لَوْ تُخْبِرُنا أَنَّ لِمَا عَمِلنا كَفَّارَةً، فَنَزَلَ ﴿وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَهاً آخَرَ وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالحَقِّ وَلاَ يَزْنُونَ﴾ [الفرقان: ٦٨]. وَنَزَلَ: ﴿قُل يَا عِبادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لاَ تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ﴾.

٢ ـ باب ﴿وَما قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾ [٦٧]

٤٨١١ ـ حدّثنا آدَمُ: حَدَّثَنا شَيْبانُ، عَنْ مَنْصُورٍ، عَنْ إِبْراهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: جاءَ حَبْرٌ مِنَ الأَحْبارِ إِلَى رَسُولِ اللَّهِ ﷺ فَقالَ: يَا مُحَمَّدُ، إِنَّا نَجِدُ: أَنَّ اللَّهَ

الزمر ـ سورة الزمر نخ.

ـ قوله: مثل خبر مبتدأ محذوف أي هذا مثل لإلههم كذا في العيني وفي المتن الذي عليه شرح القسطلاني لآلهتهم بصيغة الجمع وتاباها الصفة.

ـ قوله: بحفافيه بكسر الحاء المهملة تثنية حفاف وهو الجانب وفي رواية النسفيّ بحافته اهـ من العينيّ مختصراً.

earths on one finger, the trees on one finger, the water and the dust on one finger, and all the other created beings on one finger. Then He will say: I am the King." Thereupon The Prophet "Allah's blessing and peace be upon him" smiled so that his premolar teeth became visible, in confirmation to the rabbi. Then Allah's Apostle "Allah's blessing and peace be upon him" recited: "No just estimate have they made of Allah such as is due to Him: on the Day of Judgment the whole of earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him. High is He above the partners they attribute to Him." (67)

[3] Allah's saying: "on the Day of Judgment the whole of earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him. High is He above the partners they attribute to Him." (67)

4812- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Allah will hold the whole earth, and roll all the heavens up in His Right Hand, and then He will say: "I am the King; where are the kings of the earth?""

[4] Allah's saying: "The Trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon, except such as it will please Allah (to exempt). Then will a second one be sounded, when, behold, they will be standing and looking on." (68)

4813- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I will be the first to get up after the last sounding (of the trumpet). I will find Moses holding the throne. I will not know whether he has been so (exempted from this swoon) or (he has got up before me) after the sounding."

4814- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Between the two soundings of the trumpet there will be forty." The people said: "O Abu'huraira! (Are there) forty days?" I (Abu'huraira) refused to reply. They said: "Forty years?" I refused to reply. They asked: "Forty months?" I refused to reply and added: "Everything of the human body will decay except the coccyx bone (of the tail) from which Allah will reconstruct the whole body."

يَجْعَلُ السَّماوَاتِ عَلَى إِصْبَعٍ، وَالأَرَضينَ عَلَى إِصْبَعٍ، وَالشَّجَرَ عَلَى إِصْبَعٍ، وَالماءَ وَالثَّرَى عَلَى إِصْبَعٍ، وَسَائِرَ الخَلائِقِ عَلَى إِصْبَعٍ، فَيَقُولُ أَنَا المَلِكُ، فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ تَصْدِيقاً لِقَوْلِ الحَبْرِ. ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ: ﴿وَما قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ القِيَامَةِ وَالسَّماوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾ [٦٧].

[الحديث ٤٨١١ ـ أطرافه في: ٧٤١٤، ٧٤١٥، ٧٤٥١، ٧٥١٣].

٣ ـ باب قَوْلِهِ: ﴿وَالأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ القِيَامَةِ وَالسَّماوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ﴾ [٦٧]

٤٨١٢ ـ حدّثنا سَعِيدُ بْنُ عُفَيْرٍ: حَدَّثَني اللَّيْثُ قالَ: حَدَّثَني عَبْدُ الرَّحْمٰنِ بْنُ خَالِدِ بْنِ مُسَافِرٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَقْبِضُ اللَّهُ الأَرْضَ، وَيَطْوِي السَّماوَاتِ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا المَلِكُ، أَيْنَ مُلُوكُ الأَرْضِ». [الحديث ٤٨١٢ ـ أطرافه في: ٦٥١٩، ٧٣٨٢، ٧٤١٣].

٤ ـ باب ﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّماوَاتِ وَمَنْ فِي الأَرْضِ إِلاَّ مَنْ شاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ﴾ [٦٨]

٤٨١٣ ـ حدّثني الحَسَنُ: حَدَّثَنَا إِسْماعِيلُ بْنُ خَلِيلٍ: أَخْبَرَنَا عَبْدُ الرَّحِيمِ، عَنْ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، عَنْ عامِرٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «إِنِّي أَوَّلُ مَنْ يَرْفَعُ رَأْسَهُ بَعْدَ النَّفْخَةِ الآخِرَةِ، فَإِذَا أَنَا بِمُوسَى مُتَعَلِّقٌ بِالعَرْشِ، فَلا أَدْرِي أَكَذلِكَ كانَ، أَمْ بَعْدَ النَّفْخَةِ».

[طرفه في: ٢٤١١].

٤٨١٤ ـ حدّثنا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي قالَ: حَدَّثَنَا الأَعْمَشُ قالَ: سَمِعْتُ أَبَا صَالِحٍ قالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ». قالُوا: يا أَبَا هُرَيْرَةَ، أَرْبَعُونَ يَوْماً؟ قالَ: أَبَيْتُ، قالَ: أَرْبَعُونَ سَنَةً؟ قالَ أَبَيْتُ، قالَ أَرْبَعُونَ شَهْراً؟ قالَ: أَبَيْتُ. «وَيَبْلَى كُلُّ شَيْءٍ مِنَ الإِنْسَانِ إِلاَّ عَجْبَ ذَنَبِهِ، فِيهِ يُرَكَّبُ الخَلْقُ».

[الحديث ٤٨١٤ ـ طرفه في: ٤٩٣٥].

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ

سُورَةُ المُؤْمِنِ ـ ٤٠

قالَ مُجَاهِدٌ: مَجَازُهَا مَجَازُ أَوَائِلِ السُّوَرِ، وَيُقَالُ: بَلْ هُوَ اسْمٌ: لِقَوْلِ شُرَيْحِ ابْنِ أَبِي أَوْفَى العَبْسِيِّ:

٤٨١٤ ـ قوله: أبيت أي امتنعت عن تعيين ذلك وقوله: قال أي السائل ا هـ. من الشارح.

المؤمن ـ سورة المؤمن بسم الله الرحمٰن الرحيم نخ.

(40) The Sura of The Believer (or The Forgiver)

Allah Almighty said: "Those who sustain the throne (of Allah) and those around it sing glory and praise to their Lord; believe in Him; and implore forgiveness for those who believe: Our Lord! Thy reach is over all things, in mercy and knowledge. Forgive, then, those who turn in repentance, and follow thy path; and preserve them from the penalty of the blazing fire!" (7)

He further said: "Of old We sent Moses, with Our Signs and an Authority manifest, To Pharaoh, Haman, and Qarun; but they called (him) a sorcerer telling lies! Now, when he came to them in Truth, from Us, they said, Slay the sons of those who believe with him, and keep alive their females, but the plots of Unbelievers (end) in nothing but errors (and delusions)! Said Pharaoh: Leave me to slay Moses; and let him call on his Lord! What I fear is lest he should change your religion, or lest he should cause mischief to appear in the land! Moses said: I have indeed called upon my Lord and your Lord (for protection) from every arrogant one who believes not in the Day of Account! A Believer, a man from among the people of Pharaoh, who had concealed his Faith, said: Will ye slay a man because he says, My Lord is Allah? When he has indeed come to you with Clear (Signs) from your Lord? And if he be a liar, on him is (the sin of) his lie; but, if he is telling the Truth, then will fall on you something of the (calamity) of which he warns you: truly Allah guides not one who transgresses and lies!" (23:28)

4815- Urwa Ibn Az'zubair narrated: I asked Abdullah Ibn Amr: "What was the worst thing the pagans did to The Messenger of Allah "Allah's blessing and peace be upon him"?" He said: "I saw Uqba Ibn Abu'mu'ait coming to The Prophet "Allah's blessing and peace be upon him" while he was praying in the courtyard of Ka'ba. Uqba took hold of The Prophet's shoulder and put his sheet round his neck and squeezed it very severely. Abu'bakr came, took hold of Uqba's shoulder, and pulled him away from The Prophet "Allah's blessing and peace be upon him" and said: " Will ye slay a man because he says, My Lord is Allah, when he has indeed come to you with Clear (Signs) from your Lord?"

يُذَكِّرُنِي حَامِيمَ وَالرُّمْحُ شَاجِرٌ فَهَلاَّ تَلاَ حَامِيمَ قَبْلَ التَّقَدُّمِ

﴿الطَّوْلِ﴾ [٣] التَّفَضُّلُ. ﴿دَاخِرِينَ﴾ [٦٠] خاضِعِينَ.

وَقالَ مُجاهِدٌ: ﴿إِلَى النَّجاةِ﴾ [٤١] الإِيمانُ. ﴿لَيسَ لَهُ دَعْوَةٌ﴾ [٤٣]: يَعْنِي الوَثَنَ. ﴿يُسْجَرُونَ﴾ [٧٢] تُوقَدُ بِهِمِ النَّارُ. ﴿تَمْرَحُونَ﴾ [٧٥] تَبْطَرُونَ.

وَكانَ العَلاءُ بْنُ زِيادٍ يُذَكِّرُ النَّارَ، فَقالَ رَجُلٌ: لِمَ تُقَنِّطُ النَّاسَ؟ قالَ: وَأَنا أَقْدِرُ أَنْ أُقَنِّطَ النَّاسَ، وَاللَّهُ عَزَّ وَجَلَّ يَقُولُ: ﴿يا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لاَ تَقْنَطُوا مِن رَحْمَةِ اللَّهِ﴾ [الزمر: ٥٣]، وَيَقُولُ: ﴿وَأَنَّ المُسْرِفِينَ هُمْ أَصْحابُ النَّارِ﴾ [٤٣]، وَلكِنَّكُمْ تُحِبُّونَ أَنْ تُبَشَّرُوا بِالجَنَّةِ عَلَى مَساوِىءِ أَعْمالِكُمْ، وَإِنَّمَا بَعَثَ اللَّهُ مُحَمَّداً ﷺ مُبَشِّراً بِالجَنَّةِ لِمَنْ أَطاعَهُ، وَمُنْذِراً بِالنَّارِ مَنْ عَصاهُ.

٤٨١٥ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا الوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنا الأَوْزاعِيُّ قالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ قالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيرِ قالَ: قُلتُ لِعَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ العاصِ: أَخْبِرْنِي بِأَشَدِّ ما صَنَعَ المُشْرِكُونَ بِرَسُولِ اللَّهِ ﷺ، قالَ: بَينَا رَسُولُ اللَّهِ ﷺ يُصَلِّي بِفِنَاءِ الكَعْبَةِ، إِذْ أَقْبَلَ عُقْبَةُ بْنُ أَبِي مُعَيطٍ، فَأَخَذَ بِمَنْكِبِ رَسُولِ اللَّهِ ﷺ وَلَوَى ثَوْبَهُ فِي عُنُقِهِ، فَخَنَقَهُ خَنْقاً شَدِيداً، فَأَقْبَلَ أَبُو بَكْرٍ، فَأَخَذَ بِمَنْكِبِهِ وَدَفَعَ عَنْ رَسُولِ اللَّهِ ﷺ، وَقالَ: ﴿أَتَقْتُلُونَ رَجُلاً أَنْ يَقُولَ رَبِّيَ اللَّهُ، وَقَدْ جاءَكُمْ بِالبَيِّنَاتِ مِنْ رَبِّكُمْ﴾ [٢٨].

[طرفه في: ٣٦٧٨].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ حم السَّجْدَةِ ـ ٤١

وَقالَ طَاوُسٌ، عَنِ ابْنِ عَبَّاسٍ: ﴿ائْتِيَا طَوْعاً﴾ [١١] أَعْطِيَا. ﴿قالَتَا أَتَينَا طَائِعِينَ﴾ [١١] أَعْطَينَا.

وَقالَ المِنْهَالُ، عَنْ سَعِيدٍ قالَ: قالَ رَجُلٌ لاِبْنِ عَبَّاسٍ: إِنِّي أَجِدُ فِي القُرْآنِ أَشْيَاءَ تَخْتَلِفُ

= **ـ قوله:** حم لم يكن في متن الشارح وإنما زدناه من متن العيني ولا بد منه وهو في محل الابتداء ومجازها مبتدأ ثانٍ، وقوله: مجاز أوائل السور خبره والجملة خبر المبتدأ الأول أي حكمها حكم سائر الحروف المقطعة التي في أوائل السور ا هـ.

ـ قوله: يذكر بهذا الضبط ولأبي ذرّ يذكر بضم أوّله وتشديد الكاف انظر الشارح.

ـ (من عصاه) لمن عصاه نخ.

٤٨١٥ ـ قوله: فخنقه خنقاً ولأبي ذرّ فخنقه به خنقاً والنون من خنقاً ساكنة في الروايتين ومكسورة في بعضها (شارح).

حم السجدة ـ سورة حم السجدة نخ.

(41) The Sura of Fussilat, which begins with Ha Mim

Allah Almighty said: "Say: Is it that ye deny Him Who created the earth in two Days? And do ye join equals with Him? He is the Lord of (all) the Worlds. He set on the (earth), mountains standing firm, high above it, and bestowed blessings on the earth, and measured therein all things to give them nourishment in due proportion, in four Days, in accordance with (the needs of) those who seek (sustenance). Moreover He comprehended in His design the sky, and it had been (as) smoke: He said to it and to the earth: Come ye together, willingly or unwillingly. They said: We do come (together), in willing obedience." (9:11)

He said in another Sura: "What! Are ye the more difficult to create or the heaven (above)? (Allah) hath constructed it: On high hath He raised its canopy, and He hath given it order and perfection. Its night doth He endow with darkness, and its splendour doth He bring out (with light). And the earth, moreover, hath He extended (to a wide expanse)." (An'nazi'at "Those who tear out" 27:30)

Allah said: "Then when the Trumpet is blown, there will be no more relationships between them that day, nor will one ask after another!" (The Believers 101) (It is applicable to the first sounding of the trumpet).

He further said: "And they will turn to one another, and question one another." (As'saffat 27) (It is applicable to the last sounding).)

عَليَّ. قال: ﴿فلاَ أَنْسابَ بينَهُم يومئِذٍ ولا يتساءَلونَ﴾ [المؤمنون: ١٠١]. ﴿وأَقْبلَ بَعْضُهم على بَعْضٍ يتساءَلُونَ﴾ [الصافات: ٢٧]. ﴿ولا يكْتُمونَ اللهَ حديثاً﴾ [النساء: ٤٢]، ﴿واللهِ رَبِّنا ما كُنَّا مُشْرِكِينَ﴾ [الأنعام: ٢٣]، فَقَدْ كَتَمُوا في هذهِ الآيَةِ؟.

وَقالَ: ﴿أَم السَّماءُ بَنَاهَا ـ إِلَى قَوْلِهِ ـ دَحاهَا﴾ [النازعات: ٢٧ ـ ٣٠]. فَذَكَرَ خَلقَ السَّماءِ قَبلَ خَلقِ الأَرضِ، ثُمَّ قالَ: ﴿أَئِنَّكُم لَتَكْفُرُونَ بِالَّذِي خَلَقَ الأَرْضَ في يَوْمَينِ ـ إِلَى ـ طَائِعِينَ﴾ [٩ ـ ١١] فذكرَ في هذِهِ خلقَ الأرضِ قبلَ السَّماءِ؟ وقالَ: ﴿وكانَ اللَّهُ غَفُوراً رَحِيماً﴾ [النساء: ٩٦]. ﴿عزيزاً حكِيماً﴾ [النساء: ٥٦]. ﴿سَمِيعاً بَصِيراً﴾ [النساء: ٥٨]. فَكَأَنَّهُ كانَ ثُمَّ مَضى؟.

فَقالَ: ﴿فلاَ أَنْسابَ بينَهُمْ﴾ [المؤمنون: ١٠١] في النَّفخَةِ الأُولَى، ثُمَّ يُنْفَخُ في الصُّورِ: ﴿فَصَعِقَ مَنْ في السَّماواتِ وَمَنْ في الأَرْضِ إلاَّ مَنْ شَاءَ اللَّهُ﴾ [الزمر: ٦٨] فَلاَ أَنْسَابَ بَيْنَهُمْ عِنْدَ ذلِكَ ولاَ يَتَساءَلُونَ، ثُمَّ في النَّفْخَةِ الآخِرَةِ ﴿أَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَساءَلُونَ﴾ [الصافات: ٢٧].

وأَمَّا قَوْلُهُ: ﴿ما كُنَّا مُشْرِكِينَ﴾ [الأنعام: ٢٣]. ﴿وَلاَ يَكْتُمُونَ اللَّهَ﴾ [النساء: ٤٢] فإِنَّ اللَّهَ يَغْفِرُ لأَهْلِ الإِخْلاصِ ذُنُوبَهُمْ، وَقالَ المُشْرِكُونَ: تَعَالَوْا نَقُولُ لَمْ نَكُنْ مُشْرِكِينَ، فَخُتِمَ عَلَى أَفْواهِهِمْ، فَتَنْطِقُ أَيدِيهِمْ، فَعِنْدَ ذلكَ عُرِفَ أَنَّ اللَّهَ لا يُكْتَمُ حَدِيثاً، وَعِنْدَهُ: ﴿يَوَدُّ الَّذِينَ كَفَرُوا﴾ [النساء: ٤٢] الآيَةَ.

وَخَلَقَ الأَرْضَ في يَوْمَينِ ثُمَّ خَلَقَ السَّماءَ، ثُمَّ استَوَى إِلى السَّماءِ فَسوَّاهُنَّ في يَوْمَينِ آخرَينِ، ثُمَّ دحا الأَرضَ، ودَحْوُها: أَنْ أَخرَجَ مِنهَا الماءَ وَالمَرعى، وَخَلَقَ الجِبالَ والجِمالَ والآكامَ وما بينهُما في يومَينِ آخرينِ. فذلكَ قوْلُهُ: ﴿دحاها﴾ [النازعات: ٣٠]. وَقَوْلُهُ: ﴿خلقَ الأَرضَ في يومَينِ﴾ [٩] فجُعِلتِ الأَرضُ وما فيهَا منْ شيءٍ في أربعةِ أيَّامٍ، وخُلِقتِ السَّماواتُ في يومَينِ.

﴿وكانَ اللهُ غفوراً﴾ [النساء: ٩٦] سمى نفسَهُ ذلِكَ، وذلِكَ قوْلُهُ، أَي لَمْ يَزَلْ كَذلِكَ، فإِنَّ اللَّهَ لَمْ يُرِدْ شيئاً إِلاَّ أَصابَ بِهِ الَّذِي أَرادَ، فَلاَ يَخْتَلِفْ عَلَيكَ القُرْآنُ، فَإِنَّ كُلاً مِنْ عِنْدِ اللَّهِ.

وَقال مُجاهِدٌ: ﴿مَمْنُونٍ﴾ [٨] مَحْسُوبٍ. ﴿أَقْوَاتَها﴾ [١٠] أَرْزَاقَهَا. ﴿في كُلِّ سَماءٍ أَمْرَهَا﴾ [١٢] مِمَّا أَمَرَ به. ﴿نَحِسَاتٍ﴾ [١٦] مَشَائِيمَ. ﴿وَقَيَّضْنَا لَهُمْ قُرَنَاءَ﴾ [٢٥]. ﴿تَتَنَزَّلُ عَلَيهِمُ المَلائكَةُ﴾ [٣٠] عِنْدَ المَوْتِ. ﴿اهْتَزَّتْ﴾ [٣٩] بِالنَّبَاتِ ﴿وَرَبَتْ﴾ [٣٩] ارْتَفَعَتْ

وقال غيرُه: ﴿مِن أَكمامِها﴾ [٤٧] حِينَ تَطلُعُ. ﴿لَيَقُولَنَّ هذا لِي﴾ [٥٠] أَي بِعَمَلِي أَنا

= قوله أعطيا وأعطينا الإتيان المجيء لا الإعطاء وما بمعناه إنما هو الإيتاء فلعل ابن عباس قرأ بالمدّ.

ـ قوله: ربنا ولأبي ذر والله ربنا (شارح).

ـ قوله: أمر به ولأبي ذر أمر به بالبناء للمفعول كما في الشارح.

ـ قوله: مشاييم حقه مشائيم لأنه جمع مشؤوم والأنسب مشؤومات.

Allah said: "Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you! But ye did think that Allah knew not many of the things that ye used to do!" (Ha Mim (or Fussilat) 22)

He further said: "Nor can Goodness and Evil be equal. Repel (Evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate!" (34)

[1] Allah's saying: "But this thought of yours which ye did entertain concerning your Lord, hath brought you to destruction, and (now) have ye become of those utterly lost!" (23)

4816- Ibn Mas'ood "Allah be pleased with him" told, concerning Allah's saying: "Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you! But ye did think that Allah knew not many of the things that ye used to do!" (22): While two persons from Quraish and their brother-in-law from Thaqif (or two persons from Thaqif and their brother-in-law from Quraish) were in a house, they said to each other: "Do you think that Allah hears our talks?" Some said: "He hears a part of it." Others said: "If He hears a piece of it, He can hear all of it." Then the following Verse was revealed: "Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you! But ye did think that Allah knew not many of the things that ye used to do!" (22)

4817- Abdullah "Allah be pleased with him" narrated: Near the House (Ka'ba) two Quraishi persons and a person from Thaqif (or two persons from Thaqif and one from Quraish), met. All of them with very fat bellies but very little intelligence. One of them said: "Do you think that Allah hears what we say?" Another said: "He hears us when we talk in a loud voice, but He doesn't hear us when we talk in a low tone." The third said: "If He hears our talk in a loud tone, then He can also hear our talk in a low tone." Then Allah, the Honorable, the Majestic revealed: "Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you! But ye did think that Allah knew not many of the things that ye used to do!" (22)

مَحْقُوقٌ بِهذا. ﴿سَوَاءً لِلسَّائِلِينَ﴾ [١٠] قَدَّرَهَا سَوَاءً. ﴿فَهَدَيْنَاهُمْ﴾ [١٧] دَلَلْنَاهُمْ عَلَى الخَيرِ وَالشَّرِّ، كَقَوْلِهِ: ﴿وَهَدَيْنَاهُ النَّجْدَيْنِ﴾ [البلد: ١٠]، وكَقَوْلِهِ: ﴿هَدَيْنَاهُ السَّبِيلَ﴾ [الإنسان: ٣]، وَالهُدَى الَّذِي هُوَ الإِرْشَادُ بِمَنْزِلَةِ أَصْعَدْنَاهُ، مِنْ ذلِكَ قَوْلُهُ: ﴿أُولَائِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ﴾ [الأنعام: ٩٠]. ﴿يُوزَعُونَ﴾ [١٩] يُكَفُّونَ. ﴿مِنْ أَكْمَامِهَا﴾ [٤٧] قِشْرُ الكُفُرَّي هِيَ الكُمُّ. ﴿وَلِيٌّ حَمِيمٌ﴾ [٣٤] القَرِيبُ. ﴿مِنْ مَحِيصٍ﴾ [٤٨] حاصَ: حادَ. ﴿مِرْيَةٍ﴾ [٥٤] وَمُرْيَةٌ وَاحِدٌ، أَي امْتِرَاءٌ.

وَقالَ مُجَاهِدٌ: ﴿اعْمَلُوا ما شِئْتُمْ﴾ [٤٠] الوَعِيدُ.

وقالَ ابْنُ عَبَّاسٍ: ﴿الَّتِي هِيَ أَحْسَنُ﴾ [٣٤] الصَّبْرُ عِنْدَ الغَضَبِ وَالعَفوُ عِنْدَ الإِسَاءَةِ، فَإِذَا فَعَلُوهُ عَصَمَهُمُ اللَّهُ، وَخَضَعَ لَهُمْ عَدُوُّهُمْ: ﴿كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾ [٣٤].

﴿وَما كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيكُمْ سَمْعُكُمْ وَلاَ أَبْصَارُكُمْ وَلاَ جُلُودُكُمْ وَلكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لاَ يَعْلَمُ كَثِيراً مِمَّا تَعْمَلُونَ﴾ [٢٢]

٤٨١٦ ـ حدّثنا الصَّلتُ بْنُ مُحَمَّدٍ: حَدَّثَنا يَزِيدُ بْنُ زُرَيعٍ، عَنْ رَوْحِ بْنِ القَاسِمِ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنِ ابْنِ مَسْعُودٍ: ﴿وَما كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيكُمْ سَمْعُكُمْ﴾ الآيَةَ: كانَ رَجُلانِ مِنْ قُرَيشٍ وَخَتَنٌ لَهُمَا مِنْ ثَقِيفٍ، أَوْ رَجُلانِ مِنْ ثَقِيفٍ وَخَتَنٌ لَهُمَا مِنْ قُرَيشٍ، فِي بَيتٍ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: أَتُرَوْنَ أَنَّ اللَّهَ يَسْمَعُ حَدِيثَنَا؟ قالَ بَعْضُهُمْ: يَسْمَعُ بَعْضَهُ، وَقالَ بَعْضُهُمْ: لَئِنْ كانَ يَسْمَعُ بَعْضَهُ لَقَدْ يَسْمَعُ كُلَّهُ. فَأُنْزِلَتْ: ﴿وَما كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيكُمْ سَمْعُكُمْ وَلاَ أَبْصَارُكُمْ﴾ الآيَةَ.

[الحديث ٤٨١٦ ـ طرفاه في: ٤٨١٧، ٧٥٢١].

١ ـ باب ﴿وَذلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ﴾ [٢٣] الآيَةَ

٤٨١٧ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنا سُفيَانُ: حَدَّثَنا مَنْصُورٌ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: اجْتَمَعَ عِنْدَ البَيتِ قُرَشِيَّانِ وَثَقَفِيٌّ، أَوْ ثَقَفِيَّانِ وَقُرَشِيٌّ، كَثِيرَةٌ شَحْمُ بُطُونِهِمْ قَلِيلَةٌ فِقْهُ قُلُوبِهِمْ، فَقَالَ أَحَدُهُمْ: أَتُرَوْنَ أَنَّ اللَّهَ يَسْمَعُ ما نَقُولُ؟ قالَ الآخَرُ: يَسْمَعُ إِنْ جَهَرْنَا، وَلاَ يَسْمَعُ إِنْ أَخْفَينَا. وَقالَ الآخَرُ: إِنْ كانَ يَسْمَعُ إِذَا جَهَرْنَا فَإِنَّهُ يَسْمَعُ إِذَا أَخْفَينَا، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَما كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيكُمْ سَمْعُكُمْ وَلاَ أَبْصَارُكُمْ وَلاَ جُلُودُكُمْ﴾ [٢٢]. الآيَةَ.

ـ **قوله**: محقوق أي أنا مستحقّ له وهو حقي وصل إليّ.

ـ (كقوله هديناه) ومن ذلك قوله نخ.

ـ **قوله**: أسعدناه كذا في متن العيني والشارح وجد في نسخته بدل السين الصاد فأكثر السواد في تأويل الأصعاد والله سبحانه يهدي من يشاء إلى السداد وهو ولي الإرشاد والإسعاد مصححه.

ـ **قوله**: (ولي حميم القريب) ولي حميم قريب نخ.

(42) The Sura of Consultation (Ash'shura)

[1] Allah's saying: "That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: No reward do I ask of you for this except the love of those near of kin. If any one earns any good, we shall give him an increase of good in respect thereof: for Allah is Oft-Forgiving, Most Ready to appreciate (service)." (Consultation 23)

4818- Ibn Abbas "Allah be pleased with both" was asked about Allah's saying: "Say: No reward do I ask of you for this except the love of those near of kin." Sa'eed Ibn Jubair replied: "It applies to the relatives of Mohammad." On that Ibn Abbas said: "You gave a hasty answer! There was no branch of the tribe of Quraish but therein The Prophet "Allah's blessing and peace be upon him" had relatives. The Prophet "Allah's blessing and peace be upon him" said: "I do not want anything from (you) except to be Kind to me for my Kinship with you." (Ibn Abbas wanted to say that all Quraish, and not Banu'hashim only as one might think at first glance, are relatives to The Messenger of Allah "Allah's blessing and peace be upon him").

(43) The Sura of The Gold Adornment (Az'zukhruf)

Allah Almighty said: "Nay! they say: We found our fathers following a certain religion, and we do guide ourselves by their footsteps. Just in the same way, whenever We sent a Warner before thee to any people, the wealthy ones among them said: We found our fathers following a certain religion, and we will certainly follow in their footsteps." (22:23)

He further said: "And were it not that (all) men might become of one (evil) way of life, we would provide, for everyone that blasphemes against (Allah) Most Gracious, silver roofs for their houses, and (silver) stair ways on which to go up." (33)

وكانَ سُفيانُ يُحدِّثُنا بِهذا فَيقولُ: حَدَّثَنا منصُورٌ، أَوِ ابْنُ أَبي نَجِيح، أَو حُمَيدٌ، أَحَدُهُم أَوِ اثنانِ مِنهُم، ثُمَّ ثَبَتَ على منصُور، وتركَ ذلك مِراراً غيرَ واحِدَة. قولُهُ ﴿فَإِن يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ﴾ الآيةَ [٢٤].

حدّثنا عمرُو بنُ عليّ: حَدَّثَنا يَحيى: حَدَّثَنا سُفيانُ الثَّوريُّ قال: حَدَّثَني مَنصُورٌ، عن مُجاهِد، عن أَبي معمر، عن عبدِ الله بنحوه. [طرفه في: ٤٨١٦].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ حم عسق ـ الشُّورَى ـ ٤٢

ويُذكَرُ عن ابنِ عبَّاس: ﴿عَقِيماً﴾ [٥٠]: لا تَلِدُ. ﴿رُوحاً مِنْ أَمْرِنا﴾ [٥٢] القرآنُ. وقال مُجاهدٌ: ﴿يَذْرَؤُكُمْ فيه﴾ [١١]: نَسْلٌ بَعْدَ نَسْل. ﴿لا حُجَّةَ بَيْنَنا﴾ [١٥] لا خُصُومَةَ. ﴿طَرْف خَفِيّ﴾ [٤٥] ذَليل. وقالَ غيرُهُ: ﴿فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ﴾ [٣٣] يَتَحَرَّكْنَ وَلاَ يَجرِينَ في البَحْرِ. ﴿شَرَعُوا﴾ [٢١] ابْتَدَعُوا.

١ ـ باب ﴿إِلاَّ الْمَوَدَّةَ فِي الْقُرْبَى﴾ [٢٣]

٤٨١٨ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ بْنِ مَيْسَرَةَ قالَ: سَمِعْتُ طَاوُساً، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سُئِلَ عَنْ قَوْلِهِ: ﴿إِلاَّ الْمَوَدَّةَ في القُرْبى﴾. فَقالَ سَعِيدُ بْنُ جُبَيرٍ: قُرْبى آلِ مُحَمَّدٍ ﷺ، فَقالَ ابْنُ عَبَّاس: عَجِلتَ، إِنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ بَطْنٌ مِنْ قُرَيش إِلا كانَ لَهُ فِيهِم قَرابَةٌ، فَقالَ: «إِلا أَنْ تَصِلُوا ما بَيني وبَينَكُم مِنَ القَرابَةِ».
[طرفه في: ٣٤٩٧].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ حم ـ الزُّخْرُفِ ـ ٤٣

وقالَ مُجاهِدٌ: ﴿عَلَى أُمَّةٍ﴾ [٢٢ ـ ٢٣] على إمامٍ. ﴿وَقِيلَهُ يَا رَبِّ﴾ [٨٨] تَفسِيرُهُ: أَيَحْسِبُونَ أَنَّا لاَ نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ، وَلاَ نَسْمَعُ قِيلَهُمْ.

وَقالَ ابْنُ عَبَّاسٍ: ﴿وَلَوْلاَ أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً﴾[٣٣]: لَوْلاَ أَنْ جَعَلَ النَّاسَ كُلَّهُمْ

حم عسق ـ سورة حم عسق بسم الله الرحمٰن الرحيم نخ.

٤٨١٨ ـ قوله: وحاصل كلام ابن عباس أنّ جميع قريش أقارب النبيّ صلى الله تعالى عليه وسلم وليس المراد من الآية بنو هاشم ونحوهم كما يتبادر الذهن إلى قول سعيد بن جبير ا هـ عيني.

حم الزخرف ـ سورة حم الزخرف بسم الله الرحمٰن الرحيم نخ.

ـ قوله: وقيله التلاوة وقيله بكسر اللام.

ـ قوله: لولا أن جعل كذا بلفظ الماضي في متن الشارح وعند العيني لولا أن أجعل. =

Allah said: “We did send Moses aforetime, with Our Signs, to Pharaoh and his Chiefs: he said, "I am a messenger of the Lord of the Worlds.” But when he came to them with Our Signs, behold, they ridiculed them. We showed them Sign after Sign, each greater than, its fellow, and We seized them with Punishment, in order that they might turn (to Us). And they said, O thou sorcerer! Invoke thy Lord for us according to His Covenant with thee; for we shall truly accept guidance. But when We removed the Penalty from them, behold, they broke their word. And Pharaoh proclaimed among his people, saying: O my people! Does not the dominion of Egypt belong to me, (witness) these streams flowing underneath my (palace)? What! See ye not then? Am I not better than this (Moses), who is a contemptible wretch and can scarcely express himself clearly? Then why are not Gold bracelets bestowed on him, or (why) come (not) with him angels accompanying him in procession? Thus did he make fools of his people, and they obeyed him: Truly were they a people rebellious (against Allah).” (46:54)

Allah said too: “Say: If (Allah) Most Gracious had a son, I would be the first to worship.” (81)

He said: “(Allah has knowledge) of the (Prophet's) cry, O my Lord! Truly these are a people who will not believe! But turn away from them, and say Peace! But soon shall they know!” (88:89)

[1] Allah’s saying: “They will cry: O Malik! Would that thy Lord put an end to us! He will say, nay, but ye shall abide!” (77)

4819- Safwan Ibn Ya’li narrated from his father: I heard The Prophet “Allah’s blessing and peace be upon him” reciting on the pulpit: “They will cry: O Malik! Would that thy Lord put an end to us! He will say, nay, but ye shall abide!”

كُفَّاراً، لَجَعَلتُ لِبُيُوتِ الكُفَّارِ ﴿سُقُفاً مِنْ فِضَّةٍ وَمَعَارِجَ﴾ [٣٣] مِنْ فِضَّةٍ، وَهِيَ دَرَجٌ، وَسُرُرَ فِضَّةٍ. ﴿مُقْرِنِينَ﴾ [١٣] مُطِيقِينَ. ﴿آسَفُونَا﴾ [٥٥] أَسْخَطُونَا. ﴿يَعْشُ﴾ [٣٦] يَعْمَى.

وَقالَ مُجاهِدٌ: ﴿أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ﴾ [٥]: أَي تُكَذِّبُونَ بِالقُرْآنِ، ثُمَّ لا تُعَاقَبُونَ عَلَيهِ؟ ﴿وَمَضَى مَثَلُ الأَوَّلِينَ﴾ [٨]: سُنَّةُ الأَوَّلِينَ. ﴿مُقْرِنِينَ﴾ [١٣] يَعْنِي الإِبِلَ وَالخَيلَ وَالبِغالَ وَالحَمِيرَ. ﴿يُنَشَّأُ فِي الحِلْيَةِ﴾ [١٨] الجَوَارِي، جَعَلْتُمُوهُنَّ لِلرَّحْمٰنِ وَلَداً، فَكَيفَ تَحْكُمُونَ؟ ﴿لَوْ شَاءَ الرَّحْمٰنُ ما عَبَدْنَاهُمْ﴾ [٢٠]: يَعْنُونَ الأَوْثَانَ، يَقُولُ اللَّهُ تَعَالَى: ﴿مَا لَهُمْ بِذٰلِكَ مِنْ عِلْمٍ﴾ [٢٠] الأَوْثَانُ، إِنَّهُمْ لا يَعْلَمُونَ. ﴿فِي عَقِبِهِ﴾ [٢٨] وَلَدِهِ. ﴿مُقْتَرِنِينَ﴾ [٥٣] يَمْشُونَ مَعاً. ﴿سَلَفاً﴾ [٥٦] قَومُ فِرْعَوْنَ سَلَفاً لِكُفَّارِ أُمَّةِ مُحَمَّدٍ ﷺ، ﴿وَمَثَلاً﴾ [٥٦] عِبْرَةً. ﴿يَصِدُّونَ﴾ [٥٧] يَضِجُّونَ. ﴿مُبْرِمُونَ﴾ [٧٩] مُجْمِعُونَ. ﴿أَوَّلُ العَابِدِينَ﴾ [٨١] أَوَّلُ المُؤْمِنِينَ.

﴿إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ﴾ [٢٦] العَرَبُ تَقُولُ: نَحْنُ مِنْكَ البَرَاءُ وَالخَلاءُ، وَالوَاحِدُ وَالاثْنَانِ وَالجَمِيعُ، مِنَ المُذَكَّرِ وَالمُؤَنَّثِ، يُقَالُ فِيهِ: بَرَاءٌ، لأَنَّهُ مَصْدَرٌ، وَلَوْ قالَ: بَرِيءٌ، لَقِيلَ فِي الاثْنَينِ: بَرِيئَانِ، وَفِي الجَمِيعِ: بَرِيئُونَ، وَقَرَأَ عَبْدُ اللَّهِ: إِنَّنِي بَرِيءٌ، بِاليَاءِ. وَالزُّخْرُفُ: الذَّهَبُ. ﴿مَلائِكَةً فِي الأَرْضِ يَخْلُفُونَ﴾ [٦٠] يَخْلُفُ بَعْضُهُمْ بَعْضاً.

﴿وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ﴾ [٧٧]. الآيَةَ

٤٨١٩ ـ حدَّثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ عَلَى المِنْبَرِ: ﴿وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ﴾.

[طرفه في: ٣٢٣٠]

وَقالَ قَتَادَةُ: ﴿مَثَلاً لِلآخِرِينَ﴾ [٥٦] عِظَةً. وَقالَ غَيرُهُ: ﴿مُقْرِنِينَ﴾ [١٣] ضَابِطِينَ، يُقَالُ فُلانٌ مُقْرِنٌ لِفُلانٍ ضَابِطٌ لَهُ. وَالأَكْوَابُ: الأَبَارِيقُ الَّتِي لا خَرَاطِيمَ لَهَا. ﴿أَوَّلُ العَابِدِينَ﴾ [٨١]: أَي ما كانَ، فَأَنَا أَوَّلُ الأَنِفِينَ، وَهُمَا لُغَتَانِ: رَجُلٌ عابِدٌ وَعَبِدٌ. وَقَرَأَ عَبْدُ اللَّهِ: وَقالَ الرَّسُولُ يَا رَبِّ.

وَيُقَالُ: ﴿أَوَّلُ العَابِدِينَ﴾ الجَاحِدِينَ، مِنْ عَبِدَ يَعْبَدُ.

وَقالَ قَتَادَةُ: ﴿فِي أُمِّ الكِتَابِ﴾ [٤]، جُمْلَةِ الكِتَابِ أَصْلِ الكِتَابِ.

= ـ قوله: ينشأ التلاوة ينشأ من التفعيل

٤٨١٩ ـ قوله: أي ما كان يعني أنّ إن في قوله تعالى قل إن كان للرحمن ولد نافية أي ما كان له ولد.

ـ قوله: أوّل الأنفين أي المستنكفين وهذا تفسير العابدين لأنه هنا مشتق من عبد بكسر الباء إذا أنف واشتدت أنفته وقوله: وهما أي عابد وعبد كما في الشارح.

ـ قوله: وقرأ عبد الله يعني ابن مسعود وقال الرسول يا ربّ موضع وقيله يا ربّ وكان ينبغي أن يذكر هذا عند قوله وقيله يا ربّ على ما لا يخفى ا هـ عيني.

Allah Almighty said: “Shall We then take away the Message from you and repel (you), for that ye are a people transgressing beyond bounds?” (5) (He means if The Holy Qur’an had been taken away from them they would have been destroyed as well as the nations before them, more powerful than them were destroyed by Allah as he said: “So We destroyed (them) stronger in power than these; and (thus) has passed on the Parable of the peoples of old.” (8)

(44) The Sura of The Smoke (Ad'dukhan)

[1] Allah’s saying: “Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible.” (10)

4820- Masruq narrated from Abdullah “Allah be pleased with him”: Five (portents of The Hour) had passed: The smoke, The Romans, the (splitting of the) moon, the mighty onslaught, and the inevitable punishment.

[2] Allah’s saying: “Enveloping the people: this will be a Penalty Grievous.” (11)

4821- Masruq narrated from Abdullah “Allah be pleased with him”, commenting on the previous verse: when Quraish disobeyed The Prophet “Allah’s blessing and peace be upon him”, he asked Allah to afflict them with seven years as famine as those of Joseph. So they were stricken with famine and fatigue, to the extent that they ate even bones. A man would look towards the sky and imagine seeing something like smoke between him and the sky because of extreme fatigue. So Allah revealed: “Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible, Enveloping the people: this will be a Penalty Grievous.”(10:11)

Then The Messenger of Allah “Allah’s blessing and peace be upon him” was requested by somebody to Invoke Allah to send rain for the tribes of Mudar for they are on the verge of destruction. On that The Prophet “Allah’s blessing and peace be upon him” said (amazingly: "Shall I invoke Allah) for the tribes of Mudar? Verily, you are a brave man!" But The Prophet “Allah’s blessing and peace be upon him” asked Allah for rain and it rained for them. Then the Verse was sent down: “We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways).” (15) When they restored prosperity and welfare, they reverted to their ways (of heathenism) whereupon Allah sent down: “One day We shall seize you with a mighty onslaught: We will indeed (then) exact Retribution!” (16) He (Abdullah) said: "That was the day of Badr."

[3] Allah's saying: "(They will say:) Our Lord! Remove the Penalty from us for we do really believe!" (12)

﴿أَفَنَضْرِبُ عَنكُمُ الذِّكْرَ صَفْحاً أَن كُنتُمْ قَوْماً مُّسْرِفِينَ﴾ [٥] مُشْرِكِين

وَاللَّهِ لَوْ أَنَّ هذا القُرْآنَ رُفِعَ حَيْثُ رَدَّهُ أَوَائِلُ هذهِ الأُمَّةِ لَهَلَكُوا. ﴿فَأَهْلَكْنَا أَشَدَّ مِنْهُم بَطْشاً وَمَضَى مَثَلُ الأَوَّلِينَ﴾ [٨] عُقُوبَةُ الأَوَّلِينَ. ﴿جُزْءاً﴾ [١٥] عِدْلاً.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الدُّخَانِ ـ ٤٤

وَقَالَ مُجَاهِدٌ: ﴿رَهْواً﴾ [٢٤] طَرِيقاً يَابِساً، ﴿عَلَى العَالَمِينَ﴾ [٣٢] عَلَى مَنْ بَيْنَ ظَهْرَيْهِ. ﴿فَاعْتِلُوهُ﴾ [٤٧] ادْفَعُوهُ. ﴿وَزَوَّجْنَاهُم بِحُورٍ﴾ [٥٤] أَنْكَحْنَاهُمْ حُوراً عِيناً يَحَارُ فِيهَا الطَّرْفُ. ﴿تَرْجُمُونِ﴾ [٢٠] القَتْلُ. وَرَهْواً سَاكِناً. وَقَالَ ابْنُ عَبَّاسٍ: ﴿كَالْمُهْلِ﴾ [٤٥] أَسْوَدُ كَمُهْلِ الزَّيْتِ. وَقَالَ غَيْرُهُ: ﴿تُبَّعٍ﴾ [٣٧] مُلُوكُ اليَمَنِ، كُلُّ وَاحِدٍ مِنْهُمْ يُسَمَّى تُبَّعاً، لأَنَّهُ يَتْبَعُ صَاحِبَهُ، وَالظِّلُّ يُسَمَّى تُبَّعاً، لأَنَّهُ يَتْبَعُ الشَّمْسَ.

١ ـ باب ﴿يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ﴾ [١٠]

قَالَ قَتَادَةُ: ﴿فَارْتَقِبْ﴾ [١٠]: فَانْتَظِرْ.

٤٨٢٠ ـ حدّثنا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: مَضَى خَمْسٌ: الدُّخَانُ، وَالرُّومُ، وَالقَمَرُ، وَالبَطْشَةُ، وَاللِّزَامُ. [طرفه في: ١٠٠٧]

٢ ـ باب ﴿يَغْشَى النَّاسَ هذا عَذَابٌ أَلِيمٌ﴾ [١١]

٤٨٢١ ـ حدّثنا يَحْيَى: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّمَا كَانَ هذا، لأَنَّ قُرَيْشاً لَمَّا اسْتَعْصَوْا عَلَى النَّبِيِّ ﷺ دَعَا عَلَيْهِمْ بِسِنِينَ كَسِنِي يُوسُفَ، فَأَصَابَهُمْ قَحْطٌ وَجَهْدٌ حَتَّى أَكَلُوا العِظَامَ، فَجَعَلَ الرَّجُلُ يَنْظُرُ إِلَى السَّمَاءِ فَيَرَى مَا بَيْنَهُ وَبَيْنَهَا كَهَيْئَةِ الدُّخَانِ مِنَ الجَهْدِ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ * يَغْشَى النَّاسَ هذا عَذَابٌ أَلِيمٌ﴾ [١٠ ـ ١١] قَالَ: فَأُتِيَ رَسُولُ اللَّهِ ﷺ فَقِيلَ: يَا رَسُولَ اللَّهِ، اسْتَسْقِ اللَّهَ لِمُضَرَ، فَإِنَّهَا قَدْ هَلَكَتْ. قَالَ: «لِمُضَرَ؟ إِنَّكَ لَجَرِيءٌ». فَاسْتَسْقَى فَسُقُوا. فَنَزَلَتْ: ﴿إِنَّكُمْ عَائِدُونَ﴾ [١٥]. فَلَمَّا أَصَابَتْهُمُ الرَّفَاهِيَةُ عَادُوا إِلَى حَالِهِمْ حِينَ أَصَابَتْهُمُ الرَّفَاهِيَةُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَوْمَ نَبْطِشُ البَطْشَةَ الكُبْرَى إِنَّا مُنْتَقِمُونَ﴾ [١٦]. قَالَ: يَعْنِي يَوْمَ بَدْرٍ. [طرفه في: ١٠٠٧]

٣ ـ باب ﴿رَبَّنَا اكْشِفْ عَنَّا العَذَابَ إِنَّا مُؤْمِنُونَ﴾ [١٢]

٤٨٢٢ ـ حدّثنا يَحْيَى: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ قَالَ:

الدخان ـ حم الدخان نخ.

٤٨٢١ ـ قوله: (فاستسقى) عليه الصلاة والسلام وزاد أبو ذر لهم هـ. قسطلاني.

4822- Masruq narrated from Abdullah: It is a sign of being a knowledgeable that, when you do not know something, you say: "Allah knows better." Allah said to his Prophet: "Say: No reward do I ask of you for this (Qur'an), nor am I a pretender." (Sad 86) When the Quraish troubled and stood against The Prophet "Allah's blessing and peace be upon him" he said: "O Allah! Help me against them with seven years of famine as those of Joseph." So they were stricken with a year of famine during which they ate bones and dead animals in view of their suffering, and one of them would see something like smoke between him and the sky because of hunger. Then they said: "Our Lord! Remove the Penalty from us for we do really believe!" (12) Then it was said to The Prophet "Allah's blessing and peace be upon him" : "If we remove it from them, they will revert to their ways (of heathenism)." So The Prophet "Allah's blessing and peace be upon him" invoked his Lord, who removed the penalty from them. But later they reverted (to heathenism), whereupon Allah punished them on the day of Badr. This is what Allah meant when he said: "Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible, Enveloping the people: this will be a Penalty Grievous. (They will say:) Our Lord! Remove the Penalty from us for we do really believe! How shall the Message be (effectual) for them, seeing that a Messenger explaining things clearly has (already) come to them- Yet they turn away from him and say: Tutored (by others), a man possessed! We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways). One day We shall seize you with a mighty onslaught: We will indeed (then) exact Retribution!" (10:16)

[4] Allah's saying: "How shall the Message be (effectual) for them, seeing that a Messenger explaining things clearly has (already) come to them." (13)

4823- Masruq narrated: I entered upon Abdullah WHO said: "When The Messenger of Allah "Allah's blessing and peace be upon him" invited Quraish (to Islam), they disbelieved and stood against him. So he invoked Allah: "O Allah! Help me against them with seven years of famine as those of Joseph." So they were stricken with a year of famine that destroyed everything, to the extent that they started eating dead animals, and if one of them got up he would see something like smoke between him and the sky from the severe exhaustion and hunger." Abdullah recited: "Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible, Enveloping the people: this will be a Penalty Grievous. (They will say:) Our Lord! Remove the Penalty from us for we do really believe! How shall the Message be (effectual) for them, seeing that a Messenger explaining things clearly has (already) come to them- Yet they turn away from him and say: Tutored (by others), a man possessed! We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways). One day We shall seize you with a mighty onslaught: We will indeed (then) exact Retribution!" (10:16) Abdullah added: "Will the punishment be removed from them on The Day of Judgement?" He further said: " The mighty onslaught was the Day of Badr."

[5] Allah's saying: "Yet they turn away from him and say: Tutored (by others), a man possessed!" (14)

4824- Masruq narrated from Abdullah "Allah be pleased with him": Allah sent his Prophet Mohammad "Allah's blessing and peace be upon him" and said: "Say: No reward do I ask of you for this (Qur'an), nor am I a pretender." (Sad 86) When The Messenger of Allah "Allah's blessing and peace be upon him" saw that Quraish had stood against him, he said: "O Allah! Help me against them by sending seven years of famine as those of Joseph. So they were stricken with a year of famine, which destroyed everything to the extent that they ate bones and hides. (One of them said): "And they ate hides and dead animals", and (imagined that) something like smoke was coming out of the earth. So Abu'sufyan came to The Prophet "Allah's blessing and peace be upon him" and said: "O Mohammad! Your people are on the verge of destruction! Please invoke Allah to relieve them." So The Prophet "Allah's blessing and peace be upon him" invoked Allah for them (and the famine was over). He said to them: "You will revert to your ways (of heathenism) after that." Abdullah then recited: "Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible, Enveloping the people: this will be a Penalty Grievous. (They will say:) Our Lord! Remove the Penalty from us for we do really believe! How shall the Message be (effectual) for them, seeing that a Messenger explaining things clearly has (already) come to them- Yet they turn away from him and say: Tutored (by others), a man possessed! We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways). One day We shall seize you with a mighty onslaught: We will indeed (then) exact Retribution!" (10:16)

دَخلتُ علَى عَبْدِ اللَّهِ فقَالَ: إنّ مِن العِلم أنْ تَقُولَ لِما لا تَعلَمُ: اللَّهُ أعْلَمُ، إنَّ اللَّهَ قال لِنَبِيِّهِ ﷺ: ﴿قل ما أسألُكُم عليهِ مِن أجرٍ وما أنا مِن المُتكلِّفِين﴾ [ص: ٨٦]. إنّ قُرَيشاً لَمَّا غَلَبُوا النَّبِيَّ ﷺ وَاستَعْصَوا عَليهِ، قال: «اللَّهُمَّ أعِنِّي عَليهِمْ بِسَبعٍ كَسَبعِ يُوسُفَ» فأخَذَتْهُمْ سَنَةٌ أكَلُوا فِيهَا العِظَامَ وَالمَيتَةَ مِنَ الجَهْدِ، حَتَّى جَعَلَ أحَدُهُمْ يَرَى ما بَينَهُ وَبَينَ السَّماءِ، كَهَيئَةِ الدُّخانِ مِنَ الجُوعِ، قالُوا: ﴿رَبَّنا اكْشِفْ عَنَّا العَذَابَ إنَّا مُؤْمِنُونَ﴾ [١٢]. فَقِيلَ لَهُ: إنْ كَشَفْنَا عَنهُمْ عادُوا، فَدعا رَبَّهُ فَكَشَفَ عَنهُمْ فَعادُوا، فانْتَقَمَ اللَّهُ مِنهُمْ يَومَ بَدرٍ، فَذَلِكَ قَولُهُ تَعالَى: ﴿يَوْمَ تَأْتِي السَّمَاءُ بِدُخانٍ مُبِينٍ - إلَى قَولِهِ جَلَّ ذِكْرُهُ - إنَّا مُنْتَقِمُونَ﴾ [١٠ - ١٦]. [طرفه في: ١٠٠٧].

٤ - باب ﴿أنَّى لَهُمُ الذِّكرى وَقَدْ جاءَهُمْ رَسُولٌ مُبِينٌ﴾ [١٣]

الذِّكْرُ وَالذِّكْرَى وَاحِدٌ.

٤٨٢٣ - حدّثنا سُلَيمانُ بنُ حَرْبٍ: حَدَّثَنا جَرِيرُ بنُ حازِمٍ، عَنِ الأعْمَشِ، عَنْ أبِي الضُّحى، عَنْ مَسْرُوقٍ قالَ: دَخَلْتُ عَلَى عَبْدِ اللَّهِ، ثُمَّ قالَ: إنَّ رَسُولَ اللَّهِ ﷺ لَمَّا دَعا قُرَيشاً كَذَّبُوهُ وَاسْتَعْصَوْا عَلَيهِ، فَقالَ: «اللَّهُمَّ أعِنِّي عَلَيهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ». فَأصابَتْهُمْ سَنَةٌ حَصَّتْ - يَعْنِي - كُلَّ شَيءٍ، حَتَّى كانُوا يَأكُلُونَ المَيتَةَ، فَكانَ يَقُومُ أحَدُهُمْ فَكانَ يَرَى بَينَهُ وَبَينَ السَّماءِ مِثْلَ الدُّخانِ مِنَ الجَهْدِ وَالجُوعِ، ثُمَّ قَرَأ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخانٍ مُبِينٍ * يَغْشَى النَّاسَ هذا عَذابٌ ألِيمٌ - حتَّى بلغ إنَّا كاشِفُو العَذابِ قَلِيلاً إنَّكُمْ عائِدُونَ﴾ [١٠ - ١٥]. قالَ عَبْدُ اللَّهِ: أفَيُكْشَفُ عَنهُمُ العَذابُ يَومَ القِيامَةِ؟ قالَ: والبَطْشَةُ الكُبْرَى يَومَ بَدْرٍ. [طرفه في: ١٠٠٧].

٥ - باب ﴿ثُمَّ تَوَلَّوا عَنْهُ وَقالُوا مُعَلَّمٌ مَجْنُونٌ﴾ [١٤]

٤٨٢٤ - حدّثنا بِشْرُ بْنُ خالِدٍ: أخْبَرَنا مُحَمَّدٌ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ وَمَنْصُورٍ، عَنْ أبِي الضُّحى، عَنْ مَسْرُوقٍ قالَ: قالَ عَبدُ اللَّهِ: إنَّ اللَّهَ بَعَثَ مُحَمَّداً ﷺ وَقالَ: ﴿قُلْ ما أسْألُكُمْ عَلَيهِ مِنْ أجْرٍ وَما أنا مِنَ المُتَكَلِّفِينَ﴾ [ص: ٨٦]، فَإنَّ رَسُولَ اللَّهِ ﷺ لَمَّا رَأى قُرَيشاً اسْتَعْصَوا عَلَيهِ فَقالَ: «اللَّهُمَّ أعِنِّي عَلَيهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ». فَأخَذَتْهُمُ السَّنَةُ حَتَّى حَصَّتْ كُلَّ شَيءٍ، حَتَّى أكَلُوا العِظامَ وَالجُلُودَ، فَقالَ أحَدُهُمْ: حَتَّى أكَلُوا الجُلُودَ وَالمَيتَةَ، وَجَعَلَ يَخْرُجُ مِنَ الأرْضِ كَهَيئَةِ الدُّخانِ، فَأتاهُ أبُو سُفْيانَ، فَقالَ: أيْ مُحَمَّدُ، إنَّ قَوْمَكَ قَدْ هَلَكُوا، فادْعُ اللَّهَ أنْ يَكْشِفَ عَنْهُمْ، فَدَعا، ثُمَّ قالَ: «تَعُودُوا بَعْدَ هذا». في حَدِيثِ مَنْصُورٍ: ثُمَّ قَرَأ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخانٍ مُبِينٍ - إلَى - عائِدُونَ﴾ [١٠ - ١٥] أيُكْشَفُ عَذابُ الآخِرَةِ؟ فَقَدْ مَضَى: الدُّخانُ،

٤٨٢٣ - قوله: يوم بدر يريد تفسير قوله: يوم نبطش البطشة الكبرى (شارح).

٤٨٢٤ - قوله: (حصت) أي أذهبت

- قوله: فقال أحدهم القياس أحدهما لأن المراد سليمان ومنصور الراويان عن أبي الضحى أو ثالث معهما.

- قوله: تعودوا القياس تعودون أي إلى الكفر.

- قوله: وقال أحدهم كما مر آنفاً.

Then he said: "Will the punishment be removed from them in the Hereafter? The smoke, the mighty onslaught, and the inevitable punishment had all passed." One of the sub-narrators said: "The (splitting of the) moon." And another said: " The Romans (had also passed)."

[6] Allah's saying: "One day We shall seize you with a mighty onslaught: We will indeed (then) exact Retribution!" (16)

4825- Masruq narrated from Abdullah "Allah be pleased with him": Five (great events) had all passed: the inevitable punishment, the mighty onslaught, the (splitting of the) moon, The Romans, and the smoke.

(45) The Sura of The Kneeling Down (Al'jathiya)

[1] Allah's saying: "And they say: What is there but our life in this world? We shall die and we live, and nothing but Time can destroy us. But of that they have no knowledge: they merely conjecture:" (24)

4826- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah said: "The son of Adam hurts me for he abuses Time though I am Time: in My Hands are all things, and I cause the revolution of day and night.""

(46) The Sura of The Winding Sand-Tracts (Al'ahqaf)

Allah Almighty said: "Say: Do ye see what it is ye invoke besides Allah? Show me what it is they have created on earth, or have they a share in the heavens? Bring me a Book (Revealed) before this, or any remnant of knowledge (ye may have), if ye are telling the truth!" (4)

He further said: "When Our Clear Signs are rehearsed to them, the Unbelievers say, of the Truth when it comes to them: This is evident sorcery! Or do they say He has forged it? Say: Had I forged it, then can ye obtain no single (blessing) for me from Allah. He knows best of that whereof ye talk (so glibly)! Enough is He for a witness between me and you! And He is Oft-Forgiving, Most Merciful. Say: "I am no bringer of new-fangled doctrine among the messengers, nor do I know what will be done with me or with you. I follow but that which is revealed to me by inspiration; I am but a Warner open and clear."" (7:9)

وَالبَطْشَةُ، وَاللِّزَامُ، وَقالَ أَحَدُهُمْ: القَمَرُ وَقالَ الآخَرُ: الرُّومُ. [طرفه في: ١٠٠٧]

٦ ـ باب ﴿يَوْمَ نَبْطِشُ البَطْشَةَ الكُبْرَى إِنَّا مُنْتَقِمُونَ﴾ [١٦]

٤٨٢٥ ـ حدَّثنا يَحيى: حدَّثَنا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قال: خَمْسٌ قَدْ مَضَينَ: اللِّزَامُ، وَالرُّومُ، وَالبَطْشَةُ، وَالقَمَرُ، وَالدُّخانُ.

[طرفه في: ١٠٠٧].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الجَاثِيَةِ ـ ٤٥

﴿جاثِيَةً﴾ [٢٨]: مُسْتَوفِزِينَ عَلَى الرُّكَبِ.

وَقالَ مُجاهِدٌ: ﴿نَسْتَنسِخُ﴾ [٢٩] نَكتُبُ. ﴿نَنساكُمْ﴾ [٣٤] نَترُكُكُمْ.

١ ـ باب ﴿وما يُهلِكُنا إلاَّ الدَّهرُ﴾ [٢٤] الآية

٤٨٢٦ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنا سُفيَانُ: حَدَّثَنا الزُّهْرِيُّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «قالَ اللَّهُ عَزَّ وجَلَّ: يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ، بِيَدِي الأَمْرُ، أُقَلِّبُ اللَيلَ وَالنَّهارَ».

[الحديث ٤٨٢٦ ـ طرفاه في: ٦١٨١، ٧٤٩١].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الأَحْقَافِ ـ ٤٦

وَقالَ مُجَاهِدٌ: ﴿تُفِيضُونَ﴾ [٨] تَقُولُونَ. وَقالَ بَعْضُهُمْ: أَثَرَةٍ وَأُثْرَةٍ وَ ﴿أَثَارَةٍ﴾ [٤] بَقِيَّةُ عِلْمٍ.

وَقالَ ابْنُ عَبَّاسٍ: ﴿بِدْعاً مِنَ الرُّسُلِ﴾ [٩]: لَسْتُ بِأَوَّلِ الرُّسُلِ.

وَقالَ غَيرُهُ: ﴿أَرَأَيتُمْ﴾ [٤] هذهِ الأَلِفُ إِنَّمَا هِيَ تَوَعُّدٌ، إِنْ صَحَّ ما تَدَّعُونَ لا يَسْتَحِقُّ أَنْ يُعْبَدَ، وَلَيسَ قَوْلُهُ: ﴿أَرَأَيتُمْ﴾ بِرُؤْيَةِ العَينِ، إِنَّمَا هُوَ: أَتَعْلَمُونَ، أَبَلَغَكُمْ أَنَّ ما تَدْعُونَ مِنْ دُونِ اللَّهِ خَلَقُوا شَيئاً؟

سورة الجاثية ـ سورة حم الجاثية نخ.

ـ استوفز في قعدته إذا قعد قعوداً منتصباً غير مطمئن من الخوف.

الأحقاف ـ سورة حم الأحقاف نخ.

ـ قوله: هذه الألف يعني همزة الاستفهام في قوله تعالى قل: أرأيتم إن كان من عند الله.

[1] Allah's saying: "But (there is one) who says to his parents, Fie on you! Do ye hold out the promise to me that I shall be raised up, even though generations have passed before me (without rising again)? And they two seek Allah's aid, (and rebuke the son): Woe to thee! Have Faith! For the promise of Allah is true. But he says, This is nothing but tales of the ancients!" (17)

4827- Yusuf Ibn Mahak narrated: Marwan (Ibn Al'hakam) was appointed as governor of (the region of) Hijaz by Mo'awiya. One day he delivered a speech in which he mentioned (and praised) Yazid Ibn Mo'awiya so that people might give him the pledge of allegiance (to be Caliph after his father). But Abdur'rahman Ibn Abu'bakr said to him something as a result of which Marwan said (to his assistants): "Arrest him." But Abdur'rahman entered into A'isha's dwelling and they did not dare (enter and) take hold of him. Upon that Marwan said: In connection with this (Abdur'rahman) the following verse was revealed: "But (there is one) who says to his parents, Fie on you! Do ye hold out the promise to me that I shall be raised up, even though generations have passed before me (without rising again)? And they two seek Allah's aid, (and rebuke the son): Woe to thee! Have Faith! For the promise of Allah is true. But he says, this is nothing but tales of the ancients!" A'isha said from behind the screen: "Nothing of The Qur'an was sent down concerning us except the declaration of my innocence (from the forged false accusation)."

[2] Allah's saying: "Then, when they saw the (Penalty in the shape of) a cloud traversing the sky, coming to meet their valleys, they said, this cloud will give us rain! Nay, it is the (calamity) ye were asking to be hastened! a wind wherein is a Grievous Penalty!" (24)

4828- A'isha "Allah be pleased with her" (the wife of The Prophet "Allah's blessing and peace be upon him") narrated: "I never saw The Messenger of Allah "Allah's blessing and peace be upon him" laughing too loudly to see his uvula, but he used to smile."

4829- A'isha resumed: Whenever he saw clouds or winds, the signs of deep worry would appear on his face. I said: "O Allah's Apostle! Whenever people see clouds they used to feel happy, hoping that it would rain, while I see that whenever you see clouds, the signs of dissatisfaction would be seen on your face." He said: "O A'isha! What does guarantee to me that there will be no punishment in it, since some people were punished with a wind? Behold! Some people saw the (Penalty in the shape of) a cloud traversing the sky, coming to meet their valleys, they said, This cloud will give us rain!"

١ ـ باب ﴿وَالَّذِي قالَ لِوالِدَيهِ أُفٍّ لَكُما أَتَعِدانِني أَنْ أُخْرَجَ وَقَدْ خَلَتِ القُرُونُ مِنْ قَبْلي وَهُما يَسْتَغيثانِ اللَّهَ وَيلَكَ آمِنْ إِنَّ وَعْدَ اللهِ حَقٌّ فَيقُولُ ما هذا إِلاَّ أَساطِيرُ الأَوَّلِينَ﴾ [١٧]

٤٨٢٧ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنا أَبُو عَوانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ يُوسُفَ بْنِ ماهَكَ قال: كانَ مَرْوانُ عَلَى الحِجازِ، استَعمَلَهُ مُعاوِيَةُ، فَخَطَبَ فَجَعلَ يَذْكُرُ يَزِيدَ بْنَ مُعاوِيَةَ لِكَي يُبايِعَ لَهُ بَعْدَ أَبِيهِ، فَقالَ لَهُ عَبدُ الرَّحمٰنِ بْنُ أَبي بَكْرٍ شَيئاً، فَقالَ: خُذُوهُ، فَدَخلَ بَيتَ عائِشَةَ فَلَم يَقدِرُوا، فَقالَ مَرْوانُ: إِنَّ هذا الَّذِي أَنزَلَ اللَّهُ فِيهِ، ﴿وَالَّذِي قالَ لِوالِدَيهِ أُفٍّ لَكُما أَتَعِدانِنِي﴾ فَقالَتْ عائِشَةُ مِنْ وَراءِ الحِجابِ: ما أَنْزَلَ اللَّهُ فِينا شَيئاً مِنَ القُرْآنِ، إِلا أَنَّ اللَّهَ أَنْزَلَ عُذْرِي.

٢ ـ باب ﴿فَلَمَّا رَأَوْهُ عارِضاً مُسْتَقْبِلَ أَوْدِيَتِهِمْ قالُوا هذا عارِضٌ مُمْطِرُنا بَلْ هُوَ ما اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيها عَذابٌ أَلِيمٌ﴾ [٢٤]

قالَ ابْنُ عَبَّاسٍ: عارِضٌ: السَّحابُ.

٤٨٢٨ ـ حدّثنا أَحْمَدُ: حَدَّثَنا ابْنُ وَهْبٍ: أَخْبَرَنا عَمْرٌو: أَنَّ أَبا النَّضْرِ حَدَّثَهُ، عَنْ سُلَيمانَ ابنِ يَسارٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها، زَوْجِ النَّبِيِّ ﷺ، قالَتْ: ما رَأَيتُ رَسُولَ اللَّهِ ﷺ ضاحِكاً حَتَّى أَرى مِنْهُ لَهَواتِهِ، إِنَّما كانَ يَتَبَسَّمُ.

[الحديث ٤٨٢٨ ـ طرفه في: ٦٠٩٢].

٤٨٢٩ ـ قالَتْ: وَكانَ إِذَا رَأَى غَيماً أَوْ رِيحاً عُرِفَ في وَجْهِهِ، قالَتْ: يا رَسُولَ اللَّهِ، إِنَّ النَّاسَ إِذا رَأَوْا الغَيمَ فَرِحُوا، رَجاءَ أَنْ يَكُونَ فِيهِ المَطَرُ، وَأَراكَ إِذا رَأَيتَهُ عُرِفَ في وَجْهِكَ الكَراهِيَةُ؟ فَقالَ: «يا عائِشَةُ، ما يُؤمِنِّي أَنْ يَكُونَ فِيهِ عَذابٌ؟ عُذِّبَ قَوْمٌ بِالرِّيحِ، وَقَدْ رَأَى قَوْمٌ العَذابَ، فَقالُوا: هذا عارِضٌ مُمْطِرُنا».

[طرفه في: ٣٢٠٦].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ مُحَمَّدٍ ﷺ ـ ٤٧

﴿أَوْزارَها﴾ [٤] آثامَها، حَتَّى لا يَبْقَى إِلاَّ مُسْلِمٌ. ﴿عَرَّفَها﴾ [٦] بَيَّنَها.

٤٨٢٧ ـ قوله: ماهك بفتح الهاء يصرف ولا يصرف ومعناه قميرمصغر القمر (شارح).

٤٨٢٩ ـ قوله: ما يومني بهذا الضبط عند الشارح قال بواو ساكنة ونون مشددة ولأبي ذرّ ما يومنني بنونين ا هـ. وعند العينيّ: ما يؤمنني بهمز وبنونين من آمنه يؤمنه.

الذين كفروا قوله: الذين كفروا وفي نسخة العينيّ سورة محمد ﷺ بسم الله الرحمٰن الرحيم.

(47) The Sura of Mohammad

[1] Allah's saying: "Then is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin?" (Mohammad 22)

4830- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah created His creation, and when He had finished it, the womb, got up and caught hold of Allah whereupon Allah said: "What is the matter?" It said: "I seek refuge with you from those who break the ties of Kith and kin." Allah said: "Will you be satisfied if I bestow my favours on he who keeps your ties, and withhold my favours from he who breaks your ties?" It said: "Yes, O my Lord!" Then Allah said: "That is for you." Abu'huraira resumed: "If you want, recite Allah's saying: "Then is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin?" (Mohammad 22)

4831- Abu'huraira "Allah be pleased with him" narrated: (The same tradition, but he instead resumed ascribing to The Prophet): Allah's Apostle "Allah's blessing and peace be upon him" further added: "Recite, if you desire, Allah's saying: "Then is it to be expected of you..." (Mohammad 22)

4832- Abu'huraira "Allah be pleased with him" narrated: (The same tradition, but he instead resumed ascribing to The Prophet): Allah's Apostle "Allah's blessing and peace be upon him" further added: "Recite, if you desire, Allah's saying: "Then is it to be expected of you..." (Mohammad 22)

(48) The Sura of The Victory (Al'fath)

Allah said: "Mohammad is the Messenger of Allah; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks, (being) the traces of their prostration. This is their similitude in the Torah; and their similitude in the Gospel is: Like a seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, (filling) the sowers with wonder and delight. As a result, it fills the Unbelievers with rage at them. Allah has promised those among them who believe and do righteous deeds forgiveness, and a great Reward." (29)

وقالَ مُجاهِدٌ: ﴿مولَى الَّذِينَ آمَنُوا﴾ [١١] وَلِيُّهُم. ﴿عزم الأَمْرُ﴾ [٢١] جدَّ الأَمْرُ. ﴿فلاَ تهنُوا﴾ [٣٥] لا تَضعُفُوا. وَقالَ ابنُ عَبَّاس: ﴿أَضْغَانَهُمْ﴾ [٢٩] حَسَدَهُمْ. ﴿آسِنٍ﴾ [١٥] مُتَغَيِّر.

١ ـ باب ﴿وَتُقَطِّعُوا أَرْحامَكُمْ﴾ [٢٢]

٤٨٣٠ ـ حدّثنا خالدُ بنُ مَخلَد: حدَّثنا سُليمانُ قال: حدَّثني مُعاويةُ بنُ أبي مُزَرِّد، عَن سَعيدِ بنِ يَسار، عَن أبي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبيِّ ﷺ قال: «خَلَقَ اللَّهُ الخلقَ، فلَمَّا فَرَغَ مِنهُ قامَتِ الرَّحِمُ، فأَخَذَتْ بحقْوِ الرَّحْمٰنِ، فَقالَ لَهُ: مَهْ، قالَتْ: هذا مَقامُ العائِذِ بكَ مِنَ القَطيعَةِ، قالَ: أَلاَ تَرْضَينَ أَنْ أَصِلَ مَنْ وَصَلَكِ، وَأَقْطَعَ مَنْ قَطَعَكِ؟ قالَتْ: بَلَى يا رَبِّ، قالَ: فَذَاكِ». قالَ أَبُو هُرَيرَة: اقرَؤوا إِنْ شِئْتُمْ: ﴿فَهَلْ عَسَيتُمْ إِنْ تَوَلَّيتُمْ أَنْ تُفسِدُوا في الأَرْضِ وَتُقَطِّعُوا أَرحامَكُمْ﴾ [٢٢].

[الحديث ٤٨٣٠، أطرافه في: ٤٨٣١، ٤٨٣٢، ٥٩٨٧، ٧٥٠٢].

٤٨٣١ ـ حدّثنا إبراهيمُ بنُ حَمزَة: حدَّثنا حاتِمٌ: عَن مُعاويَةَ قال: حَدَّثني عَمّي أبو الحُبابِ سَعيدُ بنُ يَسارٍ، عَن أبي هُرَيرَةَ بهذا، ثُمَّ قالَ رَسُولُ اللَّهِ ﷺ: «اقرَؤوا إِنْ شِئتُمْ: ﴿فَهَلْ عَسَيتُمْ﴾ [٢٢]».

[طرفه في: ٤٨٣٠].

٤٨٣٢ ـ حدّثنا بِشرُ بنُ مُحَمَّدٍ: أَخبَرَنا عَبدُ اللَّهِ: أَخبَرَنا مُعاوِيَةُ بنُ أَبِي المُزَرِّدِ بهذا، قالَ رَسُولُ اللَّهِ ﷺ: «وَاقْرَؤُوا إِنْ شِئْتُمْ: ﴿فَهَلْ عَسَيتُمْ﴾».

[طرفه في: ٤٨٣٠].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الفَتْحِ ـ ٤٨

وَقالَ مُجاهِد: ﴿سِيماهُمْ في وُجُوهِهِمْ﴾ [٢٩] السَّحنَةُ، وَقالَ مَنصُورٌ، عَن مُجاهِدٍ: التَّوَاضُعُ. ﴿شَطْأَهُ﴾ [٢٩] فِراخَهُ. ﴿فَاسْتَغْلَظَ﴾ [٢٩] غَلُظَ. ﴿سُوقِه﴾ [٢٩] السَّاقُ حامِلَةُ الشَّجَرَة.

٤٨٣٠ ـ في اليونينية مزرّد بصيغة اسم المفعول.

٤٨٣٢ ـ المزرّد باللام وكسر الراء وفي اليونينية بفتحها قاله الشارح.

سورة الفتح ـ السحنة لين البشرة والنعمة وهي مفتوحة وقد تكسر ويقال السحناء أيضاً كما في العيني.

ـ قوله: شطأه شطؤ السنبل ليس بمذكور في بعض النسخ ولا الشراح تعرضوا لشرحه (عيني).

ـ السوء يفتح ويضم

[1] Allah's saying: "Verily We have granted thee a manifest Victory." (1)

4833- Zaid Ibn Aslam narrated from his father that The Prophet "Allah's blessing and peace be upon him" was walking one night with Omar Ibn Al'khattab "Allah be pleased with him" on one of his journeys. Omar Ibn Al'khattab asked him (about something) but Allah's Apostle "Allah's blessing and peace be upon him" did not answer him. Omar asked him again, but he did not answer him. He asked him again but he did not answer him. On that Omar Ibn Al'khattab addressed himself saying: "May your mother be bereaved of you, O Omar, for you asked Allah's Apostle "Allah's blessing and peace be upon him" thrice, yet he has not answered you." Omar said: "Then I made my camel run fast and took it in front of the other Muslims, and I was afraid that something might be revealed in my connection. I had hardly waited for a moment when I heard somebody calling me. I said: "I was afraid that something might have been revealed about me." Then I came to Allah's Apostle "Allah's blessing and peace be upon him" whom I greeted. He said: "Tonight there has been revealed to me a Sura which is dearer to me than (all the world) on which the sun rises. Then he recited: "Verily! We have granted you (O Mohammad) a manifest victory." (The Victory "Al'fath" 1)

4834- Anas "Allah be pleased with him" narrated, regarding Allah's saying: "Verily We have granted thee a manifest Victory": "It refers to Al'hudaibiya.

4835- Abdullah Ibn Mughaffal "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" on the day of the Conquest of Mecca recited The Sura of Al'fath in a vibrant quivering tone. He added: "If I wished to recite in vibrant quivering tone as The Prophet "Allah's blessing and peace be upon him" did, I could do."

[2] Allah's saying: "That Allah may forgive thee thy faults of the past and those to follow; fulfill His favour to thee; and guide thee on the Straight Way." (2)

4836- Al'mogheera Ibn Sho'ba "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" used to stand (in the prayer) till both his feet swelled. He was asked why (he offered such an unbearable prayer, though Allah forgave all of his sins, the earlier and the later). He said: "should I not be a thankful slave?"

ويُقال: ﴿دائِرَةُ السَّوْءِ﴾ [٦]، كقولك: رَجُلُ السَّوْءِ، ودائرةُ السَّوْءِ: العَذابُ. ﴿يُعَزِّرُوهُ﴾ [٩] يَنْصُرُوه ﴿شَطْأَهُ﴾ [٢٩] شَطْءُ السُّنْبُلِ، تُنْبِتُ الحَبَّةُ عَشْراً أوْ ثَمانِياً، وَسَبْعاً، فَيَقْوَى بَعْضُهُ بِبَعْضٍ، فذاكَ قولُهُ تعالى: ﴿فَآزَرَهُ﴾ [٢٩] قَوَّاهُ، ولو كانَتْ واحِدَةً لَمْ تَقُمْ على ساقٍ، وَهُوَ مَثَلٌ ضَرَبَهُ اللَّهُ لِلنَّبِيِّ ﷺ إذْ خَرَجَ وَحْدَهُ، ثُمَّ قَوَّاهُ بِأَصْحابِهِ، كما قَوَّى الحَبَّةَ بِمَا يُنْبِتُ مِنْها

١ ـ باب ﴿إِنَّا فَتَحْنَا لَكَ فَتْحاً مُبِيناً﴾ [١]

٤٨٣٣ ـ حدثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ زَيدِ بنِ أَسْلَمَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يَسِيرُ في بَعْضِ أسْفارِهِ، وعُمَرُ بنُ الخطابِ يَسِيرُ مَعَهُ لَيلاً، فَسَأَلَهُ عُمَرُ بنُ الخطابِ عَنْ شَيْءٍ فَلَمْ يُجِبْهُ رَسُولُ اللَّهِ ﷺ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، فَقالَ عُمَرُ بنُ الخطابِ: ثَكِلَتْ أُمُّ عُمَرَ، نَزَرْتَ رَسُولَ اللَّهِ ﷺ ثَلاثَ مَرَّاتٍ، كُلَّ ذلِكَ لا يُجِيبُكَ، قالَ عُمَرُ: فَحَرَّكْتُ بَعِيرِي ثُمَّ تَقَدَّمْتُ أمامَ النَّاسِ، وَخَشِيتُ أَنْ يُنْزَلَ فِيَّ القُرآنُ، فَمَا نَشِبْتُ أَنْ سَمِعْتُ صارِخاً يَصْرُخُ بِي، فَقُلْتُ: لَقَدْ خَشِيتُ أنْ يَكُونَ نَزَلَ فِيَّ قُرآنٌ، فَجِئْتُ رَسُولَ اللَّهِ ﷺ فَسَلَّمْتُ عَلَيهِ، فَقالَ: «لَقَدْ أُنْزِلَتْ عَلَيَّ اللَّيلَةَ سُورَةٌ لَهِيَ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيهِ الشَّمْسُ. ثُمَّ قَرَأَ: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحاً مُبِيناً﴾.

[طرفه في: ٤١٧٧].

٤٨٣٤ ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ: سَمِعْتُ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحاً مُبِيناً﴾ قالَ: الحُدَيْبِيَةُ.

[طرفه في: ٤١٧٢].

٤٨٣٥ ـ حدثنا مُسْلِمُ بنُ إِبْراهِيمَ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا مُعاوِيَةُ بنُ قُرَّةَ، عَنْ عَبْدِ اللَّهِ بنِ مُغَفَّلٍ قالَ: قَرَأَ النَّبِيُّ ﷺ يَوْمَ فَتْحِ مَكَّةَ سُورَةَ الفَتْحِ، فَرَجَّعَ فِيهَا. قالَ مُعاوِيَةُ: لَوْ شِئْتُ أَنْ أَحْكِيَ لَكُمْ قِراءَةَ النَّبِيِّ ﷺ لَفَعَلْتُ.

[طرفه في: ٤٢٨١].

٢ ـ باب ﴿لِيَغْفِرَ لَكَ اللَّهُ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَما تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيكَ وَيَهْدِيَكَ صِرَاطاً مُسْتَقِيماً﴾ [٢]

٤٨٣٦ ـ حدثنا صَدَقَةُ بنُ الفَضْلِ: أَخْبَرَنا ابنُ عُيَيْنَةَ: حَدَّثَنا زِيادٌ، أَنَّهُ سَمِعَ المُغِيرَةَ يَقُولُ: قامَ النَّبِيُّ ﷺ حَتَّى تَوَرَّمَتْ قَدَماهُ، فَقِيلَ لَهُ: غَفَرَ اللَّهُ لَكَ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَما تَأَخَّرَ! قالَ: «أَفَلاَ أَكُونُ عَبْداً شَكُوراً».

[طرفه في: ١١٣٠].

= قوله: أو ثمانياً أبي ذر وثمانيا بإسقاط الألف (شارح).

٤٨٣٣ ـ قوله: ولا سخاب أي صياح ويقال صخاب بالصاد وهي أشهر من السين (شارح).

4837- A`isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to stand for prayer at night (so long) that his feet used to crack. I said: "O Allah's Apostle! Why do you do it since Allah forgave you your earlier and later sins?" He said: "Shouldn't I love to be a thankful slave?" When he became old, he prayed while sitting, but if he wanted to offer a bowing, he would get up, recite (some verses) and then offer it.

[3] Allah's saying: "We have truly sent thee as a witness, as a bringer of Glad Tidings, and as a Warner." (8)

4838- Ata Ibn Yasar narrated: Abdullah Ibn Amr Ibn Al'ass told that this verse "We have truly sent thee as a witness, as a bringer of Glad Tidings, and as a Warner" (8) is similar to what was found in The Torah: "O Prophet! We have sent you as a witness (for Allah's True religion) and a giver of glad tidings (to the faithful believers), and a Warner (to the unbelievers) and guardian of the illiterates. You are my slave and my messenger. I have named you "Al'mutawakkil" (who depends upon Allah)." He is neither discourteous, harsh, nor a noisemaker in the markets; and he never does evil to those who do evil to him, but he treats them with forgiveness and kindness. Allah will not let him (The Prophet) Die till he makes straight the crooked people by making them say: "There is no God (to be worshipped) but Allah" With which, blind eyes, deaf ears, and enveloped hearts will be opened."

[4] Allah's saying: "It is He Who sent down Tranquility into the hearts of the Believers, that they may add Faith to their Faith; for to Allah belong the Forces of the heavens and the earth; and Allah is full of Knowledge and Wisdom." (4)

4839- Al'bara "Allah be pleased with him" narrated: While a man from the companions of The Prophet "Allah's blessing and peace be upon him" was reciting (Qur'an) and his horse was tied in the house, the horse got startled and started jumping. The man came out, looked around but could find nothing, though the horse went on jumping. The next morning he mentioned that to The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said: "That was the tranquility which came down for the recitation of The Qur'an."

[5] Allah's saying: "Allah's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down Tranquility to them; and He rewarded them with a speedy Victory." (18)

4840- Jaber "Allah be pleased with him" narrated: We were, on The Day of Al'hudaibiya, one thousand and four hundred.

4841- Uqba Ibn Suhban narrated: Abdullah Ibn Mughaffal Al'muzani who was one of those who attended (the event of) the tree, said: "The Prophet "Allah's blessing and peace be upon him" forbade throwing small stones with two fingers."

٤٨٣٧ ـ حدّثنا الحَسَنُ بنُ عَبدِ العَزيزِ: حَدَّثَنا عَبدُ اللَّهِ بنُ يَحيى: أَخبَرَنا حَيوَةُ، عَن أَبي الأَسوَدِ: سَمِعَ عُروَةَ، عَن عائِشَةَ رَضِيَ اللَّهُ عَنها: أَنَّ نَبِيَّ اللَّهِ ﷺ كانَ يَقومُ مِنَ اللَّيلِ حَتَّى تَتَفَطَّرَ قَدَماهُ، فَقالَت عائِشَةُ: لِمَ تَصنَعُ هذا يا رَسولَ اللَّهِ، وَقَد غَفَرَ اللَّهُ لَكَ ما تَقَدَّمَ مِن ذَنبِكَ وَما تَأَخَّرَ؟ قالَ: «أَفَلا أُحِبُّ أَن أَكونَ عَبداً شَكوراً» فَلَمَّا كَثُرَ لَحمُهُ صَلَّى جالِساً، فَإِذا أَرادَ أَن يَركَعَ، قامَ فَقَرأَ ثُمَّ رَكَعَ.

[طرفه في: ١١١٨].

٣ ـ باب ﴿إِنَّا أَرسَلنَاكَ شَاهِداً وَمُبَشِّراً وَنَذِيراً﴾ [٨]

٤٨٣٨ ـ حدّثنا عَبدُ اللَّهِ: حدّثنا عَبدُ العَزيزِ بنُ أَبي سَلَمَةَ، عَن هِلالِ بنِ أَبي هِلالٍ، عَن عَطاءِ بنِ يَسارٍ، عَن عَبدِ اللَّهِ بنِ عَمرِو بنِ العاصِ رَضِيَ اللَّهُ عَنهُما: أَنَّ هذِهِ الآيَةَ الَّتي في القُرآنِ: ﴿يا أَيُّها النَّبِيُّ إِنَّا أَرسَلناكَ شاهِداً وَمُبَشِّراً وَنَذِيراً﴾. قالَ في التَّوراةِ: يا أَيُّها النَّبِيُّ إِنَّا أَرسَلناكَ شاهِداً وَمُبَشِّراً، وَحِرزاً لِلأُمِّيِّينَ، أَنتَ عَبدي وَرَسولي، سَمَّيتُكَ المُتَوَكِّلَ، لَيسَ بِفَظٍّ وَلا غَليظٍ، وَلا سَخَّابٍ بِالأَسواقِ، وَلا يَدفَعُ السَّيِّئَةَ بِالسَّيِّئَةِ، وَلكِن يَعفو وَيَصفَحُ، وَلَن يَقبِضَهُ اللَّهُ حَتَّى يُقيمَ بِهِ المِلَّةَ العَوجاءَ، بِأَن يَقولوا: لا إِلهَ إِلاَّ اللَّهُ، فَيَفتَحَ بِها أَعيُناً عُمياً، وَآذاناً صُمّاً، وَقُلوباً غُلفاً.

[طرفه في: ٢١٢٥].

٤ ـ باب ﴿هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ المُؤمِنِينَ﴾ [٤]

٤٨٣٩ ـ حدّثنا عُبَيدُ اللَّهِ بنُ مُوسى، عَن إِسرائيلَ، عَن أَبي إِسحاقَ، عَنِ البَراءِ رَضِيَ اللَّهُ عَنهُ قالَ: بَينَما رَجُلٌ مِن أَصحابِ النَّبِيِّ ﷺ يَقرأُ، وَفَرَسٌ لَهُ مَربوطٌ في الدَّارِ، فَجَعَلَ يَنفِرُ، فَخَرَجَ الرَّجُلُ فَنَظَرَ فَلَم يَرَ شَيئاً، وَجَعَلَ يَنفِرُ، فَلَمَّا أَصبَحَ ذَكَرَ ذلِكَ لِلنَّبِيِّ ﷺ فَقالَ: «تِلكَ السَّكِينَةُ تَنَزَّلَت بِالقُرآنِ».

[طرفه في: ٣٦١٤].

٥ ـ باب ﴿إِذ يُبَايِعُونَكَ تَحتَ الشَّجَرَةِ﴾ [١٨]

٤٨٤٠ ـ حدّثنا قُتَيبَةُ بنُ سَعيدٍ: حَدَّثَنا سُفيانُ، عَن عَمرٍو، عَن جابِرٍ قالَ: كُنَّا يَومَ الحُدَيبِيَةِ أَلفاً وَأَربَعَ مِئَةٍ.

[طرفه في: ٣٥٧٦].

٤٨٤١ ـ حدّثنا عَلِيُّ بنُ عَبدِ اللَّهِ: حَدَّثَنا شَبابَةُ: حَدَّثَنا شُعبَةُ، عَن قَتادَةَ قالَ: سَمِعتُ عُقبَةَ ابنَ صُهبانَ، عَن عَبدِ اللَّهِ بنِ مُغَفَّلٍ المُزَنِيِّ: إِنِّي مِمَّن شَهِدَ الشَّجَرَةَ، نَهى النَّبِيُّ ﷺ عَنِ الخَذفِ.

[الحديث ٤٨٤١ ـ طرفاه في: ٥٤٧٩، ٦٢٢٠].

٤٨٤١ ـ قوله: الخذف هو الرمي بالحصا من الاصبعين

4842- Uqba Ibn Suhban narrated: I heard Abdullah Ibn Mughaffal saying: "The Prophet “Allah’s blessing and peace be upon him” also forbade urinating at the place where one takes a bath."

4843- Abu’qilaba narrated that Thabit Ibn Ad’dahhak was one of those (who attended the event) of the tree.

4844- Habib Ibn Abu’thabit narrated: I went to Abu’wa’il to ask him (about those who had rebelled against Ali). On that Abu’wa’il said: "We were at Siffin when somebody said: "Will you be on the side of those who are called to consult Allah's Book (to settle the dispute)?" Ali said: “Yes." (But when some people objected and wanted to fight), Sahl Ibn Hunaif got up and said: "O people! Blame yourselves! We were with The Prophet “Allah’s blessing and peace be upon him” on the day of Al’hudaibiya. If we had been called to fight, we would have fought. But Omar Ibn Al’khattab came and said: “O Allah's Apostle! Aren't we in the right and our opponents in the wrong?” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Yes.” Omar said: “Aren't our killed persons in Paradise and theirs in Hell?” He said: “Yes.” Omar said: “Then why should we accept hard terms in matters regarding our religion? Shall we return before Allah judges between us and them?” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “O Ibn Al’khattab! I am the Apostle of Allah and Allah will never degrade me.”

Then Omar returned angrily; and he could not keep patient until he met Abu’bakr and said to him: “O Abu’bakr! Aren't we in the right and our opponents in the wrong?” On that Abu’bakr said (to him): “O Ibn Al’khattab! He is the Apostle of Allah and Allah will never degrade him.” Then The Sura of The Victory “Al’fath” was revealed.”

(49) The Sura of Chambers (Al’hujurat)

Allah Almighty said: “O ye who believe! Put not yourselves forward before Allah and His Messenger; but fear Allah: for Allah is He Who hears and knows all things.” (1)

[1] Allah’s saying: “O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not.” (2)

4845- Ibn Abu’mulaika narrated: The two righteous persons were about to be ruined, i.e. Abu’bakr and Omar who raised their voices before The Prophet “Allah’s blessing and peace be upon him” when the delegation of Banu’tamim

٤٨٤٢ ـ وعَنْ عُقْبَةَ بْنِ صُهْبَانَ قالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ المُغَفَّلِ المُزَنِيَّ: في البَوْلِ في المُغْتَسَلِ.

٤٨٤٣ ـ حدَّثني مُحَمَّدُ بْنُ الوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ خالِدٍ، عَنْ أَبي قِلابَةَ، عَنْ ثابِتِ بْنِ الضَّحاكِ رَضِيَ اللَّهُ عَنْهُ، وكانَ مِنْ أَصْحابِ الشَّجَرَةِ.
[طرفه في: ١٣٦٣]

٤٨٤٤ ـ حدثنا أَحْمَدُ بْنُ إِسْحاقَ السُّلَمِيُّ: حَدَّثَنا يَعْلَى: حَدَّثَنا عَبْدُ العَزِيزِ بْنُ سِياهٍ، عَنْ حَبِيبِ بْنِ أَبي ثابِتٍ قالَ: أَتَيْتُ أَبا وائِلٍ أَسْأَلُهُ. فقالَ: كُنّا بِصِفِّينَ، فَقالَ رَجُلٌ: أَلَمْ تَرَ إِلَى الَّذِينَ يُدْعَوْنَ إِلَى كِتابِ اللَّهِ؟ فَقالَ عَلِيٌّ: نَعَمْ. فَقالَ سَهْلُ بْنُ حُنَيْفٍ: اتَّهِمُوا أَنْفُسَكُمْ، فَلَقَدْ رَأَيْتُنا يَوْمَ الحُدَيْبِيَةِ، يَعْنِي الصُّلْحَ الَّذِي كانَ بَيْنَ النَّبِيِّ ﷺ وَالمُشْرِكِينَ، وَلَوْ نَرَى قِتالاً لَقاتَلْنا، فَجاءَ عُمَرُ فَقالَ: أَلَسْنا عَلَى الحَقِّ، وَهُمْ عَلَى الباطِلِ، أَلَيْسَ قَتْلانا في الجَنَّةِ، وَقَتْلاهُمْ في النّارِ؟ قالَ: «بَلَى». قالَ: فَفِيمَ أُعْطِي الدَّنِيَّةَ في دِينِنا وَنَرْجِعُ، وَلَمّا يَحْكُمِ اللَّهُ بَيْنَنا؟ فَقالَ: «يا ابْنَ الخَطّابِ، إِنِّي رَسُولُ اللَّهِ، وَلَنْ يُضَيِّعَنِي اللَّهُ أَبَداً». فَرَجَعَ مُتَغَيِّظاً فَلَمْ يَصْبِرْ حَتَّى جاءَ أَبا بَكْرٍ فَقالَ: يا أَبا بَكْرٍ أَلَسْنا عَلَى الحَقِّ وَهُمْ عَلَى الباطِلِ، قالَ: يا ابْنَ الخَطّابِ، إِنَّهُ رَسُولُ اللَّهِ ﷺ وَلَنْ يُضَيِّعَهُ اللَّهُ أَبَداً، فَنَزَلَتْ سُورَةُ الفَتْحِ. [طرفه في: ٣١٨١].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الحُجُرَاتِ ـ ٤٩

وَقالَ مُجاهِدٌ: ﴿لا تُقَدِّمُوا﴾ [١] لا تَفْتاتُوا عَلَى رَسُولِ اللَّهِ ﷺ حَتَّى يَقْضِيَ اللَّهُ عَلَى لِسانِهِ. ﴿امْتَحَنَ﴾ [٣] أَخْلَصَ. ﴿تَنابَزُوا﴾ [١١] يُدْعَى بِالكُفْرِ بَعْدَ الإِسْلامِ. ﴿يَلِتْكُمْ﴾ [١٤] يَنْقُصْكُمْ، أَلَتْنا: نَقَصْنا.

١ ـ باب ﴿لا ترْفعُوا أصْوَاتكُمْ فوْق صَوْتِ النبيِّ﴾ [٢] الآيَة

﴿تَشْعُرُونَ﴾ [٢] تَعْلَمُونَ، وَمِنْهُ الشّاعِرُ.

٤٨٤٥ ـ حدثنا بَسَرَةُ بْنُ صَفْوانَ بْنِ جَمِيلٍ اللَّخْمِيُّ: حَدَّثَنا نافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبي مُلَيْكَةَ قالَ: كادَ الخَيِّرانِ أَنْ يَهْلِكا أَبا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُما، رَفَعا أَصْواتَهُما عِنْدَ النَّبِيِّ ﷺ

٤٨٤٤ ـ (سياه) فارسيّ وعربيته أسود وهو منصرف صرّح به العيني.

ـ قوله أعطي بهذا الضبط ولأبي ذر نعطي بالنون بدل الهمزة (شارح).

الحجرات ـ سورة الحجرات نخ.

ـ قوله: الافتيات افتعال من الفوت وهو السبق إلى الشيء دون ائتمار من يؤتمر (عيني).

٤٨٤٥ ـ قوله: ولم يذكر أي عبد الله بن الزبير (عن أبيه) يريد جده لأمه ولدا أتى بالعناية.

came to him. One of the two recommended Al'aqra Ibn Habis, the brother of Banu'mujashi (to be their ruler) while the other recommended somebody else, (whose name Nafi, the sub-narrator, did not remember). Abu'bakr said to Omar: "You wanted nothing but to oppose me!" Omar said: "I did not intend to oppose you." Their voices grew loud in that argument, so Allah revealed: "O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not." (2) Ibn Az'zubair said: "Since then, Omar used to speak in such a low tone that The Prophet "Allah's blessing and peace be upon him" had to ask him to repeat his statements." But Ibn Az'zubair did not mention that about his (maternal) grandfather (Abu'bakr).

4846- Anas Ibn Malik "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" noticed the absence of Thabit Ibn Qais. A man said: "O Allah's Apostle! I shall bring you his news." So he went to him and saw him sitting in his house drooping his head (sadly). He asked Thabit: "What's the matter?" Thabit replied: "An evil situation: A man used to raise his voice over the voice of The Prophet "Allah's blessing and peace be upon him", and so all his good deeds have been annulled; and he is from the people of Hell." The man went back and told The Prophet "Allah's blessing and peace be upon him" that Thabit had said so-and-so. The man went to Thabit again with glad tidings. The Prophet "Allah's blessing and peace be upon him" said to him: "Go and say to Thabit: You are not from the people of Fire, but from the people of Paradise."

[2] Allah's saying: "Those who shout out to thee from without the Inner Apartments most of them lack understanding." (4)

4847- Abdullah Ibn Az'zubair "Allah be pleased with both" reported: A group of riders belonging to Banu'tamim came to The Prophet "Allah's blessing and peace be upon him". Abu'bakr said (to The Prophet "Allah's blessing and peace be upon him"): "Appoint Al'qa'qa Ibn Ma'bad Ibn Zurara as (their) ruler." Omar said (to The Prophet): "No! But appoint Al'aqra Ibn Habis." Thereupon Abu'bakr said (to Omar): "You just wanted to oppose me." Omar replied: "I did not want to oppose you." Both of them argued so much that their voices became louder, and then the following Divine Verse was revealed in that connection: "O ye who believe! Put not yourselves forward before Allah and His Messenger; but fear Allah: for Allah is He Who hears and knows all things." (Chambers "Al'hujurat" 1)

[3] Allah's saying: "If only they had patience until thou couldst come out to them, it would be best for them: but Allah is Oft-Forgiving, Most Merciful." (5)

حِينَ قَدِمَ عَلَيهِ رَكْبُ بَنِي تَمِيمٍ، فَأَشارَ أَحَدُهُما بِالأَقْرَعِ بْنِ حابِسٍ أَخِي بَنِي مُجاشِعٍ، وَأَشارَ الآخَرُ بِرَجُلٍ آخَرَ، قالَ نافِعٌ: لا أَحْفَظُ اسْمَهُ، فَقالَ أَبُو بَكْرٍ لِعُمَرَ: ما أَرَدْتَ إِلاَّ خِلافِي، قالَ: ما أَرَدْتُ خِلافَكَ، فَارْتَفَعَتْ أَصْواتُهُما في ذٰلِكَ، فَأَنْزَلَ اللَّهُ: ﴿يا أَيُّها الَّذِينَ آمَنُوا لا تَرْفَعُوا أَصْواتَكُمْ﴾ الآيَةَ. قالَ ابْنُ الزُّبَيرِ: فَما كانَ عُمَرُ يُسْمِعُ رَسُولَ اللَّهِ ﷺ بَعْدَ هٰذِهِ الآيَةِ حَتَّى يَسْتَفْهِمَهُ، وَلَمْ يَذْكُرْ ذٰلِكَ عَنْ أَبِيهِ، يَعْنِي أَبا بَكْرٍ. [طرفه في: ٤٣٦٧].

٤٨٤٦ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا أَزْهَرُ بْنُ سَعْدٍ: أَخْبَرَنا ابْنُ عَوْنٍ قالَ: أَنْبَأَنِي مُوسى بْنُ أَنَسٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ افْتَقَدَ ثابِتَ بْنَ قَيسٍ، فَقالَ رَجُلٌ: يا رَسُولَ اللَّهِ، أَنا أَعْلَمُ لَكَ عِلْمَهُ، فَأَتاهُ فَوَجَدَهُ جالِساً في بَيتِهِ، مُنَكِّساً رَأْسَهُ، فَقالَ لَهُ: ما شَأْنُكَ؟ فَقالَ: شَرٌّ، كانَ يَرْفَعُ صَوْتَهُ فَوْقَ صَوْتِ النَّبِيِّ ﷺ، فَقَدْ حَبِطَ عَمَلُهُ، وَهُوَ مِنْ أَهْلِ النَّارِ. فَأَتَى الرَّجُلُ النَّبِيَّ ﷺ فَأَخْبَرَهُ أَنَّهُ قالَ كَذا وَكَذا، فَقالَ مُوسى: فَرَجَعَ إِلَيهِ المَرَّةَ الآخِرَةَ بِبِشارَةٍ عَظِيمَةٍ، فَقالَ: «اذْهَبْ إِلَيهِ فَقُلْ لَهُ: إِنَّكَ لَسْتَ مِنْ أَهْلِ النَّارِ، وَلٰكِنَّكَ مِنْ أَهْلِ الجَنَّةِ». [طرفه في: ٣٦١٣].

٢ ـ باب ﴿إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لا يَعْقِلُونَ﴾ [٤]

٤٨٤٧ ـ حدّثنا الحَسَنُ بْنُ مُحَمَّدٍ: حَدَّثَنا حَجّاجٌ، عَنِ ابْنِ جُرَيجٍ قالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيكَةَ: أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيرِ أَخْبَرَهُمْ: أَنَّهُ قَدِمَ رَكْبٌ مِنْ بَنِي تَمِيمٍ عَلَى النَّبِيِّ ﷺ، فَقالَ أَبُو بَكْرٍ: أَمِّرِ القَعْقاعَ بْنَ مَعْبَدٍ، وَقالَ عُمَرُ: بَلْ أَمِّرِ الأَقْرَعَ بْنَ حابِسٍ، فَقالَ أَبُو بَكْرٍ: ما أَرَدْتَ إِلَى ـ أَوْ: إِلاَّ ـ خِلافِي، فَقالَ عُمَرُ: ما أَرَدْتُ خِلافَكَ، فَتَمارَيا حَتَّى ارْتَفَعَتْ أَصْواتُهُما، فَنَزَلَ في ذٰلِكَ: ﴿يا أَيُّها الَّذِينَ آمَنُوا لا تُقَدِّمُوا بَينَ يَدَيِ اللَّهِ وَرَسُولِهِ﴾ [١] حَتَّى انْقَضَتِ الآيَةُ. [طرفه في: ٤٣٦٧].

٣ ـ باب ﴿وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْراً لَهُمْ﴾ [٥]

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سُورَةُ ق ـ ٥٠

﴿رَجْعٌ بَعِيدٌ﴾ [٣] رَدٌّ، ﴿فُرُوجٍ﴾ [٦] فُتُوقٍ، واحِدُها فَرْجٌ. ﴿مِنْ حَبْلِ الوَرِيدِ﴾ [١٦] في حَلْقِهِ، الحَبْلُ: حَبْلُ العاتِقِ.

٤٨٤٦ ـ قوله: كان يرفع الخ فيه عدول عن الحاضر إلى الغائب.

٤٨٤٧ ـ قوله: إلى بلفظ الجارة ولا وجه له إنما الوجه لرواية إلاّ كما تقدم.

سورة ق ـ وفي نسخة العينيّ زيادة البسملة بعد قوله سورة ق.

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(50) The Sura of Qaf

Allah Almighty said: "Not a word does he utter but there is a sentinel by him, ready (to note it)." (18)

He further said: "And there will come forth every soul: with each will be an (angel) to drive, and an (angel) to bear witness." (21)

He said too: "But how many generations before them did We destroy (for their sins), stronger in power than they? Then did they wander through the land: was there any place of escape (for them)? Verily in this is a Message for any that has a heart and understanding or who gives ear and earnestly witnesses (the truth). We created the heavens and the earth and all between them in Six Days, nor did any sense of weariness touch Us." (36:38)

[1] Allah's saying: "One Day We will ask Hell: Art thou filled to the full? It will say: Are there any more (to come)?" (30)

4848- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The people will be thrown into the (Hell) Fire and it will say: "Are there any more (to come)? (Qaf 30) Till Allah puts His Foot over it and it will say: "Enough! Enough!""

4849- Abu'huraira "Allah be pleased with him" narrated, ascribing it to The Prophet "Allah's blessing and peace be upon him": "It will be said to The Hell: "Are you filled to the full?" it will reply: "Are there any more (to come)?" Then Allah Almighty will put his foot over it and it will say: "Enough! Enough!""

4850- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Paradise and the (Hell) Fire argued, and the (Hell) Fire said: "I have been given the privilege of receiving the arrogant and the tyrants." Paradise said: "What is the matter with me? Why do only the weak and the humble among the people enter me?" On that, Allah said to Paradise: "You are My Mercy, which I bestow on whomever I wish of my servants." Then Allah said to the (Hell) Fire: "You are my punishment by which I excruciate whomever I wish of my slaves. Each of you will have its fill." As for the (Hell) Fire, it will not be filled till Allah puts His Foot over it whereupon it will say: "Enough! Enough! Enough!" At that time it will be filled, and its different parts will come closer to each other; and Allah will not wrong any of His creatures. As regards Paradise, Allah will create further creatures to fill it with."

وَقالَ مُجاهِدٌ: ﴿ما تَنقُصُ الأَرْضُ﴾ [٤] مِن عِظامِهِمْ. ﴿تَبْصِرَةً﴾ [٨] بَصِيرَةً. ﴿حَبَّ الحَصِيدِ﴾ [٩] الحِنطَةُ. ﴿بَاسِقَاتٍ﴾ [١٠] الطِّوالُ. ﴿أَفَعَيِينا﴾ [١٥] أَفَأَعْيَا عَلَينا. ﴿وَقالَ قَرِينُهُ﴾ [٢٣] الشَّيطانُ الَّذِي قُيِّضَ لَهُ. ﴿فَنَقَّبُوا﴾ [٣٦] ضَرَبُوا. ﴿أَوْ أَلْقَى السَّمْعَ﴾ [٣٧] لا يُحَدِّثُ نَفسَهُ بِغَيرِهِ. حِينَ أَنْشَأَكُمْ وَأَنْشَأَ خَلقَكُمْ. ﴿رَقِيبٌ عَتِيدٌ﴾ [١٨] رَصَدٌ. ﴿سَائِقٌ وَشَهِيدٌ﴾ [٢١] المَلَكانِ: كاتِبٌ وَشَهِيدٌ. ﴿شَهِيدٌ﴾ [٣٧] شاهِدٌ بِالقَلبِ. ﴿لُغُوبٍ﴾ [٣٨] النَّصَبُ.

وقالَ غيرُهُ: ﴿نَضِيدٌ﴾ [١٠] الكُفُرَّى ما دامَ في أَكمامِهِ، ومَعناهُ: مَنضُودٌ بَعضُهُ على بَعضٍ، فَإذا خَرَجَ مِنْ أَكمامِهِ فَليسَ بِنَضِيدٍ، في ﴿إِدْبارَ النُّجُومِ﴾ [الطور: ٤٩] ﴿وَأَدْبارَ السُّجُودِ﴾ [٤٠] كانَ عاصِمٌ يَفتَحُ الَّتِي في (ق) وَيَكسِرُ الَّتِي في (الطُّور)، وَيُكسَرانِ جَمِيعاً وَيُنْصَبانِ.

وقالَ ابنُ عَبَّاسٍ: ﴿يَوْمُ الخُرُوجِ﴾ [٤٢] يَومَ يَخرُجُونَ مِنَ القُبُورِ.

١ ـ باب ﴿وَتَقُولُ هَل مِنْ مَزِيدٍ﴾ [٣٠]

٤٨٤٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ: حَدَّثَنا حَرَمِيٌّ: حَدَّثَنا شُعْبَةُ: عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: يُلقى في النَّارِ وَتَقُولُ: هَل مِنْ مَزِيدٍ، حَتَّى يَضَعَ قَدَمَهُ، فَتَقُولُ: قَط قَط». [الحديث ٤٨٤٨ ـ طرفاه في: ٦٦٦١، ٧٣٨٤].

٤٨٤٩ ـ حدّثنا مُحَمَّدُ بْنُ مُوسى القَطَّانُ: حَدَّثَنا أَبُو سُفيانَ الحِمْيَرِيُّ سَعِيدُ بْنُ يَحيى بْنِ مَهدِيٍّ: حَدَّثَنا عَوْفٌ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيرَةَ رَفَعَهُ، وَأَكْثَرُ ما كانَ يُوقِفُهُ أَبُو سُفيانَ: «يُقالُ لِجَهَنَّمَ: هَلِ امْتَلأْتِ، وَتَقُولُ: هَل مِنْ مَزِيدٍ، فَيَضَعُ الرَّبُّ تَبارَكَ وَتَعالَى قَدَمَهُ عَلَيها، فَتَقُولُ: قَطِ قَطِ».

[الحديث ٤٨٤٩ ـ طرفاه في: ٤٨٥٠، ٧٤٤٩].

٤٨٥٠ ـ حدّثنا عَبدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا عَبدُ الرَّزاقِ: أَخبَرَنا مَعمَرٌ، عَن هَمَّامٍ، عَن أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «تَحاجَّتِ الجَنَّةُ وَالنَّارُ، فَقالَتِ النَّارُ: أُوثِرْتُ بِالمُتَكَبِّرِينَ وَالمُتَجَبِّرِينَ، وَقالَتِ الجَنَّةُ: ما لِي لا يَدْخُلُنِي إلاَّ ضُعَفاءُ النَّاسِ وَسَقَطُهُمْ! قالَ اللَّهُ تَبارَكَ وَتَعالَى لِلجَنَّةِ: أَنْتِ رَحمَتِي أَرْحَمُ بِكِ مَنْ أَشاءُ مِنْ عِبادِي، وَقالَ لِلنَّارِ: إِنَّما أَنْتِ عَذابٌ أُعَذِّبُ بِكِ مَنْ أَشاءُ مِنْ عِبادِي. وَلِكُلِّ واحِدَةٍ مِنهُما مِلؤُها. فَأَمَّا النَّارُ: فَلاَ تَمْتَلِيءُ، حَتَّى يَضَعَ رِجْلَهُ فَتَقُولُ: قَطْ قَطْ، فَهُنالِكَ تَمتَلِيءُ وَيُزْوَى بَعْضُها إِلَى بَعْضٍ، وَلا يَظْلِمُ اللَّهُ عَزَّ وَجلَّ مِنْ خَلقِهِ أَحداً، وَأَمَّا الجَنَّةُ: فَإِنَّ اللَّهَ عَزَّ وَجلَّ يُنْشِيءُ لَها خَلقاً». [طرفه في: ٤٨٤٩].

= **ـ قوله**: ضربوا بمعنى طافوا في البلاد حذر الموت.

ـ قوله: حين أنشأكم الخ وهذا بقية تفسير قوله: أفعيينا وتأخيره لعله من بعض النساخ (شارح).

٤٨٤٨ ـ قوله: قط قط أي حسبي حسبي وفيه ثلاث لغات إسكان الطاء وكسرها منونة وغير منونة (عيني).

٤٨٤٩ ـ قوله: يوقفه أي يجعله موقوفاً قال الشارح الفصيح يقفه ا هـ.

٤٨٥٠ ـ قوله: قَطٍ قط هذه رواية أبي ذرّ وعند غيره قط ثلاث مرات بتنوينها مكسورة ومسكنة أفاده الشارح.

[2] Allah's saying: "Bear, then, with patience, all that they say, and celebrate the praises of thy Lord, before the rising of the sun and before (its) setting." (39)

4851- Jarir Ibn Abdullah "Allah be pleased with him" narrated: We were sitting with The Prophet "Allah's blessing and peace be upon him" on a fourteenth night (of a lunar month), when he looked at the full moon and said: "You will see your Lord as you see this moon, with no difficulty in looking at Him. So, whoever can, should not miss performing prayers before sunrise (Fajr) and before sunset (Asr)." Then The Prophet "Allah's blessing and peace be upon him" recited: "And celebrate the praises of thy Lord before the rising of the sun and before (its) setting." (39)

4852- Mujahid narrated that Ibn Abbas "Allah be pleased with both" told: He (The Prophet) was ordered (by Allah) to celebrate Allah's praises following all the prayers. He refers to Allah's saying: "Celebrate His praises, and (so likewise) after the postures of adoration." (40)

(51) The Sura of The Winds That Scatter (Adh'dhariyat)

Allah Almighty said: "Woe to the falsehood mongers, Those who (flounder) heedless in a flood of confusion: They ask, When will be the Day of Judgment and Justice? (It will be) a Day when they will be tried (and tested) over the Fire! Taste ye your trial! This is what ye used to ask to be hastened!" (10:14)

He further said: "Has the story reached thee, of the honoured guests of Abraham? Behold, they entered his presence, and said: Peace! He said, Peace! (And thought, These seem) unusual people. Then he turned quickly to his household, brought out a fatted calf, And placed it before them, He said, Will ye not eat? (When they did not eat), he conceived a fear of them. They said, Fear not, and they gave him glad tidings of a son endowed with knowledge. But his wife came forward (laughing) aloud: she smote her forehead and said: A barren old woman! They said, Even so has thy Lord spoken: and He is full of Wisdom and Knowledge." (24:30)

(There are no traditions concerning this Sura).

٢ ـ باب ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الغُرُوبِ﴾ [٣٩]

٤٨٥١ ـ حدّثنا إسْحاقُ بْنُ إبْراهيمَ، عَنْ جَريرٍ، عَنْ إسْماعيلَ، عَنْ قَيسِ بْنِ أَبي حازِمٍ، عَن جرير بن عَبْدِ اللَّهِ قال: كُنّا جُلوساً لَيلةً مَعَ النَّبِيِّ ﷺ، فنظرَ إلى القمر ليلةَ أربع عشرةَ، فقالَ: «إنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَما تَرَوْنَ هذا، لا تُضامُونَ في رُؤْيَتِه، فإنِ استطعتُمْ أَنْ لا تُغلَبُوا على صلاةٍ قَبْلَ طلوعِ الشَّمْسِ، وقَبْلَ غُرُوبِها فافعلُوا. ثُمَّ قرأَ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الغُرُوبِ﴾».

[طرفه في: ٥٥٤].

٤٨٥٢ ـ حدّثنا آدَمُ: حدَّثَنا وَرْقاءُ، عَنِ ابْنِ أَبي نَجيحٍ، عَنْ مُجاهِدٍ: قالَ ابْنُ عبّاسٍ: أَمَرَهُ أَنْ يُسَبِّحَ في أَدْبارِ الصَّلَواتِ كُلِّها، يعني قولَه: ﴿وَإِدْبارَ السُّجودِ﴾ [٤٠].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الذّارِياتِ ـ ٥١

قالَ عَلِيٌّ عَلَيهِ السَّلامُ: الذَّارِيَاتُ: الرِّيَاحُ. وَقالَ غَيرُهُ: ﴿تَذْرُوهُ﴾ [الكهف: ٤٥] تُفَرِّقُهُ. ﴿وَفِي أَنْفُسِكُمْ أفلا تُبْصِرُون﴾ [٢١] تَأْكُلُ وَتَشْرَبُ فِي مَدْخَلٍ وَاحِدٍ، وَيَخْرُجُ مِنْ مَوْضِعَينِ. ﴿فَرَاغَ﴾ [٢٦] فَرَجَعَ. ﴿فَصَكَّتْ﴾ [٢٩] فَجَمَعَتْ أَصَابِعَهَا، فَضَرَبَتْ جَبْهَتَهَا. وَالرَّمِيمُ: نَبَاتُ الأَرْضِ إِذَا يَبِسَ وَدِيسَ. ﴿لَمُوسِعُونَ﴾ [٤٧] أَي لَذُو سَعَةٍ، وَكَذلِكَ: ﴿عَلَى المُوسِعِ قَدَرُهُ﴾ [البقرة: ٢٣٦]، يَعْنِي القَوِيَّ. ﴿زَوْجَينِ﴾ [٤٩] الذَّكَرَ وَالأُنْثى، وَاخْتِلافُ الأَلْوَانِ: حُلْوٌ وحامِضٌ، فهما زَوْجانِ. ﴿فَفِرُّوا إلى اللهِ﴾ [٥٠] مِنَ اللهِ إليه. ﴿إلا لِيَعْبُدونِ﴾ [٥٦] ما خَلَقْتُ أَهْلَ السَّعادةِ مِن أَهلِ الفريقَينِ إلا لِيُوَحِّدُونِ، وقالَ بَعْضُهُمْ: خَلَقَهُمْ لِيَفْعَلُوا، فَفَعَلَ بَعْضٌ، وَتَرَكَ بَعْضٌ، وَلَيسَ فِيهِ حُجَّةٌ لأَهْلِ القَدَرِ. وَالذَّنُوبُ: الدَّلْوُ العَظِيمُ.

وَقالَ مُجاهِدٌ: ﴿صَرَّةٍ﴾ [٢٩] صَيحَةٍ ﴿ذَنُوباً﴾ [٥٩] سَبِيلاً. العَقِيمُ: الَّتِي لا تَلِدُ.

وَقالَ ابْنُ عَبَّاسٍ: والحُبُكُ: اسْتِوَاؤُهَا وَحُسْنُهَا. ﴿فِي غَمْرَةٍ﴾ [١١] فِي ضَلالَتِهِمْ يَتَمادَوْنَ.

وَقالَ غَيرُهُ: ﴿تَوَاصَوْا﴾ [٥٣] تَوَاطَؤُوا. وَقالَ: ﴿مُسَوَّمَةً﴾ [٣٤] مُعَلَّمَةً، مِنَ السِّيما.

والذاريات ـ سورة الذاريات بسم الله الرحمن الرحيم، كذا في العيني.

ـ قوله: (أهل الفريقين) أي من الإنس والجن.

ـ قوله: سبيلاً وفي نسخة العيني سجلاً قال: والسجل بفتح السين وسكون الجيم هو الدلو الممتلىء ماء ثم استعمل في الحظّ والنصيب اهـ، وهو الأصوب.

(52) The Sura of The Mount of Revelation (At'tur)

Allah Almighty said: "Were they created of nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, they have no firm belief. Or are the Treasures of thy Lord with them, or are they the managers (of affairs)? Or have they a ladder, by which they can (climb up to heaven and) listen (to its secrets)? Then let (such a) listener of theirs produce a manifest proof. Or has He only daughters and ye have sons? Or is it that thou dost ask for a reward, so that they are burdened with a load of debt? Or that the Unseen is in their hands, and they write it down? Or do they intend a plot (against thee)? But those who defy Allah are themselves involved in a Plot! Or have they a god other than Allah? Exalted is Allah far above the things they associate with Him! Were they to see a piece of the sky falling (on them), they would (only) say: Clouds gathered in heaps! So leave them alone until they encounter that Day of theirs, wherein they shall (perforce) swoon (with terror), The Day when their plotting will avail them nothing and no help shall be given them. And verily, for those who do wrong, there is another punishment besides this: but most of them understand not." (35:47)

[1]

4853- Ommu'salama "Allah be pleased with her" narrated: I complained to Allah's Apostle "Allah's blessing and peace be upon him" that I was sick. He told me to circumambulate (round Ka'ba) behind the people while riding. I did so while Allah's Apostle "Allah's blessing and peace be upon him" was praying beside Ka'ba and reciting the Sura of At'tur, starting with " By the Mount (of Revelation); By a Decree Inscribed!" (1:2)

4854- Jubair Ibn Mut'im "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" recited The Sura of At'tur in Maghrib prayer. When he reach Allah's saying: "Were they created of nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, they have no firm belief. Or are the Treasures of thy Lord with them, or are they the managers (of affairs)?" (At'tur 35:37) my heart was about to fly.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الطُّورِ ـ ٥٢

وَقال قَتادَةُ: ﴿مَسْطُورٍ﴾ [٢] مَكْتُوبٍ. وَقالَ مُجاهِدٌ: الطُّورُ: الجَبَلُ بِالسُّرْيَانِيَّةِ. ﴿رَقٍّ مَنْشُورٍ﴾ [٣] صَحِيفَةٍ. ﴿وَالسَّقْفِ المَرْفُوعِ﴾ [٥] سَماءٌ. ﴿المَسْجُورِ﴾ [٦] المُوقَدِ، وَقالَ الحَسَنُ: تُسْجَرُ حَتَّى يَذْهَبَ ماؤُهَا فَلاَ يَبْقَى فِيهَا قَطْرَةٌ. وَقالَ مُجاهِدٌ: ﴿أَلَتْنَاهُمْ﴾ [٢١] نَقَصْنَا. وَقالَ غَيْرُهُ: ﴿تَمُورُ﴾ [٩] تَدُورُ، ﴿أَحْلاَمُهُمْ﴾ [٣٢] العُقُولُ.

وقال ابن عباس: ﴿البَرُّ﴾ [٢٨] اللطيف. ﴿كِسْفاً﴾ [٤٤] قطعاً. ﴿المنونُ﴾ [٣٠] المَوْت.

وَقالَ غَيْرُهُ: ﴿يَتَنَازَعُونَ﴾ [٢٣] يَتَعاطَوْنَ.

١ ـ باب

٤٨٥٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قالَتْ: شَكَوْتُ إِلَى رَسُولِ اللَّهِ ﷺ أَنِّي أَشْتَكِي، فَقالَ: «طُوفِي مِنْ وَراءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ». فَطُفْتُ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي إِلَى جَنْبِ البَيْتِ، يَقْرَأُ بِالطُّورِ وَكِتَابٍ مَسْطُورٍ.

[طرفه في: ٤٦٤]

٤٨٥٤ ـ حدّثنا الحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ قالَ: حَدَّثُونِي عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي المَغْرِبِ بِالطُّورِ، فَلَمَّا بَلَغَ هٰذِهِ الآيَةَ: ﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الخَالِقُونَ * أَمْ خَلَقُوا السَّمَاوَاتِ وَالأَرْضَ بَل لاَ يُوقِنُونَ * أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ المُسَيْطِرُونَ﴾ [٣٥ ـ ٣٧] كادَ قَلْبِي أَنْ يَطِيرَ.

قالَ سُفْيَانُ: فَأَمَّا أَنَا، فَإِنَّمَا سَمِعْتُ الزُّهْرِيَّ يُحَدِّثُ عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي المَغْرِبِ بِالطُّورِ. لَمْ أَسْمَعْهُ زَادَ الَّذِي قالُوا لِي.

[طرفه في: ٧٦٥]

٤٨٥٤ ـ قوله: لم سمعه كذا عند الشارح بلا واو قال ولأبي ذر ولم أسمعه أي ولم أسمع الزهري، اهـ. ونسخة العيني بالواو وكذلك الأصل المطبوع.

(53) The Sura of The Star (An'najm)

[1]

4855- Masruq narrated: I said to A'isha "Allah be pleased with her": "O Mother! Did The Prophet Mohammad see his Lord?" A'isha said: "What you had said made my hair stand on end ! It should be known that if somebody tells you one of the following three things, he will be a liar: Whoever tells you that Mohammad saw his Lord, is a liar." Then she recited: "No vision can grasp him, but his grasp is over all vision: he is above all comprehension, yet is acquainted with all things." (The Cattle 103) and: "It is not fitting for a man that Allah should speak to him except by inspiration or from behind a veil, or by the sending of a Messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise." (The Consultation 51) A'isha further said: "Whoever tells you that The Prophet "Allah's blessing and peace be upon him" knows what will happen tomorrow, is a liar." She then recited: "Verily the knowledge of the Hour is with Allah (alone). It is He Who knows rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things)." (Luqman 34) She added: "And whoever tells you that he concealed (a portion of the message) is a liar." Then she recited: "O Messenger! proclaim the (Message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His Mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith." (The Repast 67)

A'isha further said: "But The Prophet "Allah's blessing and peace be upon him" saw Gabriel in his genuine shape twice."

[2] Allah's saying: "And was at a distance of but two bow lengths or (even) nearer." (9)

4856- Abdullah narrated, concerning Allah's saying: "And was at a distance of but two bow lengths or (even) nearer; So did (Allah) convey the inspiration to His Servant (conveyed) what He (meant) to convey" (9:10): "Ibn Mas'ood told us that The Prophet "Allah's blessing and peace be upon him" saw Gabriel having six hundred wings."

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

سُورَةُ النَّجْمِ - ٥٣

وَقالَ مُجاهِدٌ: ﴿ذُو مِرَّةٍ﴾ [٦] ذو قُوَّةٍ. ﴿قابَ قَوْسَينِ﴾ [٩] حَيثُ الوَتَرُ مِنَ القَوْسِ. ﴿ضِيزَى﴾ [٢٢] عَوجاءُ. ﴿وَأَكْدَى﴾ [٣٤] قَطَعَ عَطاءَهُ. ﴿رَبُّ الشِّعْرَى﴾ [٤٩] هُوَ مِرْزَمُ الجَوْزاءِ. ﴿الَّذِي وَفَّى﴾ [٣٧] وَفَّى ما فُرِضَ عَلَيهِ. ﴿أَزِفَتِ الأَزِفَةُ﴾ [٥٧] اقْتَرَبَتِ السَّاعَةُ. ﴿سامِدُونَ﴾ [٦١] البَرْطَمَةُ، وَقالَ عِكْرِمَةُ: يَتَغَنَّوْنَ بِالحِمْيَرِيَّةِ.

وَقالَ إِبْراهِيمُ: ﴿أَفَتُمارُونَهُ﴾ [١٢] أَفَتُجادِلُونَهُ، وَمَنْ قَرَأَ: ﴿أَفَتَمْرُونَهُ﴾ يَعْنِي أَفَتَجْحَدُونَهُ. ﴿ما زاغَ البَصَرُ﴾ [١٧] بَصَرُ مُحَمَّدٍ ﷺ. ﴿وَما طَغَى﴾ [١٧] وَلا جاوَزَ ما رَأَى. ﴿فَتَمارَوْا﴾ [القمر: ٣٦] كَذَّبُوا. وَقالَ الحَسَنُ: ﴿إِذا هَوَى﴾ [١] غابَ. وَقالَ ابْنُ عَبَّاسٍ: ﴿أَغْنَى وَأَقْنَى﴾ [٤٨] أَعْطَى فَأَرْضَى.

١ - باب

٤٨٥٥ - حدّثنا يَحْيَى: حَدَّثَنا وَكِيعٌ، عَنْ إِسْماعِيلَ بْنِ أَبِي خالِدٍ، عَنْ عامِرٍ، عَنْ مَسْرُوقٍ قالَ: قُلتُ لِعائِشَةَ رَضِيَ اللَّهُ عَنها: يا أُمَّتاهُ، هَل رَأَى مُحَمَّدٌ ﷺ رَبَّهُ؟ فَقالَتْ: لَقَدْ قَفَّ شَعَرِي مِمَّا قُلتَ، أَينَ أَنْتَ مِنْ ثَلاثٍ، مَنْ حَدَّثَكَهُنَّ فَقَدْ كَذَبَ: مَنْ حَدَّثَكَ أَنَّ مُحَمَّداً ﷺ رَأَى رَبَّهُ فَقَدْ كَذَبَ، ثُمَّ قَرَأَتْ: ﴿لا تُدْرِكُهُ الأَبْصارُ وَهُوَ يُدْرِكُ الأَبْصارَ وَهُوَ اللَّطِيفُ الخَبِيرُ﴾ [الأنعام: ١٠٣] ﴿وَما كانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْياً أَوْ مِنْ وَراءِ حِجابٍ﴾ [الشورى: ٥١]. وَمَنْ حَدَّثَكَ أَنَّهُ يَعْلَمُ ما فِي غَدٍ فَقَدْ كَذَبَ، ثُمَّ قَرَأَتْ: ﴿وَما تَدْرِي نَفْسٌ ماذا تَكْسِبُ غَداً﴾ [لقمان: ٣٤]. وَمَنْ حَدَّثَكَ أَنَّهُ كَتَمَ فَقَدْ كَذَبَ، ثُمَّ قَرَأَتْ: ﴿يا أَيُّها الرَّسُولُ بَلِّغْ ما أُنْزِلَ إِلَيكَ مِنْ رَبِّكَ﴾ [المائدة: ٦٧] الآيَةَ. وَلَكِنَّهُ رَأَى جِبْرِيلَ عَلَيهِ السَّلامُ فِي صُورَتِهِ مَرَّتَينِ. [طرفه في: ٣٢٣٤]

٢ - باب ﴿فَكانَ قابَ قَوْسَينِ أَوْ أَدْنَى﴾ [٩]

حَيثُ الوَتَرُ مِنَ القَوْسِ.

٤٨٥٦ - حدّثنا أَبُو النُّعْمانِ: حَدَّثَنا عَبْدُ الوَاحِدِ: حَدَّثَنا الشَّيبانِيُّ قالَ: سَمِعْتُ زِرّاً عَنْ عَبْدِ اللَّهِ: ﴿فَكانَ قابَ قَوْسَينِ أَوْ أَدْنَى * فَأَوْحَى إِلَى عَبْدِهِ ما أَوْحَى﴾ [٩ - ١٠]. قالَ: حَدَّثَنا ابْنُ مَسْعُودٍ: أَنَّهُ رَأَى جِبْرِيلَ لَهُ سِتُّ مِئَةِ جَناحٍ. [طرفه في: ٣٢٣٢].

سورة النجم - قوله: البرطمة قال العيني وعن مجاهد سامدون غضاب متبرطمون فقيل له: ما البرطمة فقال: الاعراض اهـ.

- قوله: أفتمرونه من مراه حقه إذا جحده قاله الشارح.

٤٨٥٥ - قوله: قف أي قام.

[3] Allah’s saying: “So did (Allah) convey the inspiration to His Servant (conveyed) what He (meant) to convey.” (10)

4857- Ash’shaibani narrated: I asked Zirr about Allah’s saying: “And was at a distance of but two bow lengths or (even) nearer; So did (Allah) convey the inspiration to His Servant (conveyed) what He (meant) to convey.” He replied: “Abdullah told us that (The Prophet) Mohammad had seen Gabriel having six hundred wings.”

[4] Allah’s saying: “For truly did he see, of the Signs of his Lord, the Greatest!” (18)

4858- Abdullah Ibn Mas'ood "Allah be pleased with him" told, Regarding the Verse: “For truly did he see, of the Signs of his Lord, the Greatest!” (18): “The Prophet "Allah's blessing and peace be upon him" had seen a green carpet spread all over the horizon of the sky.”

[5] Allah's saying: "Have ye seen Lat, and Uzza?" (19)

4859- Ibn Abbas “Allah be pleased with both” narrated: “Lat was originally a man who used to mix Sawiq for the pilgrim.”

4860- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever takes an oath in which he mentions Lat and Uzza (forgetfully), should say: “There is no God to be worshipped but Allah.” Whoever says to his companion: “Come along, let us gamble” must give alms (as expiation).”

[6] Allah’s saying: “And another, the third (goddess), Manat?” (20)

4861- Urwa narrated: I asked A’isha “Allah be pleased with her” (about compassing round Safa and Marwa). She said: "Out of respect for the idol Manat which was placed in Al’mushallal, those who used to assume Ihram in its name, would not compass round Safa and Marwa, so Allah revealed: “Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them.” (The Heifer 158)

Thereupon, The Messenger of Allah “Allah’s blessing and peace be upon him” and the Muslims used to compass them round." Sufyan said: The (idol) Manat was at Al’mushallal in Qudaid. A’isha added: "The Verse was revealed concerning the Ansar. They and Ghassan used to assume Ihram in the name of Manat before they embraced Islam." A’isha added: "There were men from the

٣ ـ باب قَوْلِه: ﴿فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى﴾ [١٠]

٤٨٥٧ ـ حدّثنا طلق بن غنّام: حدَّثنا زائدة، عن الشَّيبانيِّ قال: سألتُ زِرّاً عن قولِهِ تعالى: ﴿فكانَ قابَ قوسَينِ أو أدنى * فأوحى إلى عَبْدِهِ ما أوحى﴾. قال: أَخْبَرَنا عَبْدُ اللَّهِ: أنَّ مُحَمَّداً ﷺ رَأى جِبْرِيلَ لَهُ سِتُّ مِئَةِ جَناحٍ.

[طرفه في: ٣٢٣٢].

٤ ـ باب ﴿لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الكُبْرَى﴾ [١٨]

٤٨٥٨ ـ حدّثنا قَبِيصَةُ: حَدَّثَنا سُفيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنهُ: ﴿لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الكُبْرَى﴾ [١٨]. قالَ: رَأَى رَفرَفاً أَخْضَرَ قَدْ سَدَّ الأُفُقَ.

[طرفه في: ٣٢٣٣].

٥ ـ باب ﴿أَفَرَأَيْتُمُ اللَّاتَ وَالعُزَّى﴾ [١٩]

٤٨٥٩ ـ حدّثنا مُسْلِمٌ: حَدَّثَنا أَبُو الأَشْهَبِ: حَدَّثَنا أَبُو الجَوْزاءِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، ﴿اللَّاتَ﴾ رَجُلاً يَلُتُّ سَوِيقَ الحاجِّ.

٤٨٦٠ ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ: أَخْبَرَنا هِشامُ بنُ يُوسُفَ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عن حُمَيدِ بنِ عَبدِ الرَّحمن، عن أبي هريرة رضِيَ اللَّهُ عنهُ قال: قال رسولُ اللَّهِ ﷺ: «مَن حلفَ فقالَ في حَلِفِهِ: واللاتِ والعُزى، فليَقُل: لا إلهَ إلا اللَّهُ، ومَن قالَ لِصاحِبِهِ: تعالَ أُقامِرْكَ، فلْيَتَصَدَّقْ».

[الحديث ٤٨٦٠ ـ أطرافه في: ٦١٠٧، ٦٣٠١، ٦٦٥٠].

٦ ـ باب ﴿وَمَنَاةَ الثَّالِثَةَ الأُخْرَى﴾ [٢٠]

٤٨٦١ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنا سُفيَانُ: حَدَّثَنا الزُّهْرِيُّ: سَمِعْتُ عُرْوَةَ: قُلتُ لِعَائِشَةَ رَضِيَ اللَّهُ عَنهَا، فَقالَتْ: إِنَّمَا كانَ مَنْ أَهَلَّ بِمَنَاةَ الطَّاغِيَةِ الَّتِي بِالمُشَلَّلِ لا يَطُوفُونَ بَينَ الصَّفَا وَالمَرْوَةِ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِنَّ الصَّفَا وَالمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾ [البقرة: ١٥٨]. فَطَافَ رَسُولُ اللَّهِ ﷺ وَالمُسْلِمُونَ.

قال سُفيَانُ: مَناةُ بِالمُشَلَّلِ مِنْ قُدَيدٍ. وَقالَ عَبْدُ الرَّحْمٰنِ بْنُ خالِدٍ، عَنِ ابْنِ شِهَابٍ. قالَ عُرْوَةُ: قالَتْ عائِشَةُ: نَزَلَتْ فِي الأَنْصارِ، كانُوا هُمْ وَغَسَّانُ قَبْلَ أَنْ يُسْلِمُوا يُهِلُّونَ لِمَنَاةَ، مِثْلَهُ. وَقالَ مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: كانَ رِجالٌ مِنَ الأَنْصارِ مِمَّنْ كانَ يُهِلُّ لِمَنَاةَ،

٤٨٥٩ ـ قوله: القراءة بتخفيف التاء من اللات وهذا المعنى لا تساعده التلاوة فليحرر.

٤٨٦١ ـ قوله: بمناة ولأبي ذر المناة.

Ansar who used to assume Ihram in the name of Manat, which was an idol between Mecca and Medina. They said: "O Messenger of Allah! We used not to compass Safa and Marwa round out of respect for Manat."

[7] Allah's saying: "But fall ye down in prostration to Allah, and adore (Him)!" (62)

4862- Ibn Abbas "Allah be pleased with both" narrated: "The Messenger of Allah "Allah's blessing and peace be upon him" offered a prostration after he recited The Sura of The Star (An'najm), followed by all of Muslims, pagans, jinns, and human beings."

4863- Abdullah "Allah be pleased with him" narrated: "The first Sura in which (offering) a prostration was sent down was The Sura of The Star. Then The Messenger of Allah "Allah's blessing and peace be upon him" prostrated, followed by all behind him except a man whom I saw as taking a handful of dust in his hand, on which he prostrated. After that, I saw him killed as an unbeliever. He is Omaiyya Ibn Khalaf."

(54) The Sura of The Moon (Al'qamar)

[1] Allah's saying: "The Hour (of Judgment) is nigh, and the moon is cleft asunder. But if they see a Sign, they turn away, and say, This is (but) transient magic." (1:2)

4864- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: During the lifetime of The Prophet "Allah's blessing and peace be upon him" the moon was split into two parts: one was over the mountain and the other was beyond it. On that The Prophet "Allah's blessing and peace be upon him" said: "Bear witness (to this)."

وَمَنَاةُ صَنَمٌ بَيْنَ مَكَّةَ وَالمَدِينَةِ، قالُوا يَا نَبِيَّ اللَّهِ كُنَّا لاَ نَطُوفُ بَيْنَ الصَّفَا وَالمَرْوَةِ تَعْظِيماً لِمَنَاةَ، نَحْوَهُ. [طرفه في: ١٦٤٣].

٧ ـ باب ﴿فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا﴾ [٦٢]

٤٨٦٢ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ: سَجَدَ النَّبِيُّ ﷺ بِالنَّجْمِ، وَسَجَدَ مَعَهُ المُسْلِمُونَ وَالمُشْرِكُونَ، وَالجِنُّ وَالإِنْسُ.

تَابَعَهُ ابْنُ طَهْمَانَ، عَنْ أَيُّوبَ، وَلَمْ يَذْكُرِ ابْنُ عُلَيَّةَ ابْنَ عَبَّاسٍ. [طرفه في: ١٠٧١].

٤٨٦٣ ـ حدّثنا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنِي أَبُو أَحْمَدَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: أَوَّلُ سُورَةٍ أُنْزِلَتْ فِيهَا سَجْدَةٌ ﴿وَالنَّجْمِ﴾ قالَ: فَسَجَدَ رَسُولُ اللَّهِ ﷺ وَسَجَدَ مَنْ خَلْفَهُ إِلاَّ رَجُلاً، رَأَيْتُهُ أَخَذَ كَفّاً مِنْ تُرَابٍ فَسَجَدَ عَلَيْهِ، فَرَأَيْتُهُ بَعْدَ ذلِكَ قُتِلَ كافِراً، وَهُوَ أُمَيَّةُ بْنُ خَلَفٍ. [طرفه في: ١٠٦٧].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ: اقْتَرَبَتِ السَّاعَةُ القَمَرِ ـ ٥٤

قالَ مُجَاهِدٌ: ﴿مُسْتَمِرٌّ﴾ [٢] ذَاهِبٌ. ﴿مُزْدَجَرٌ﴾ [٤] مُتَنَاهٍ. ﴿وَازْدُجِرَ﴾ [٩] فَاسْتُطِيرَ جُنُوناً. ﴿دُسُرٍ﴾ [١٣] أَضْلاَعُ السَّفِينَةِ. ﴿لِمَنْ كانَ كُفِرَ﴾ [١٤] يَقُولُ: كُفِرَ لَهُ جَزَاءً مِنَ اللَّهِ. ﴿مُحْتَضَرٌ﴾ [٢٨] يَحْضُرُونَ المَاءَ. وَقالَ ابْنُ جُبَيْرٍ: ﴿مُهْطِعِينَ﴾ [٨] النَّسَلاَنُ: الخَبَبُ السِّرَاعُ. وَقالَ غَيْرُهُ: ﴿فَتَعَاطَى﴾ [٢٩] فَعَاطَهَا بِيَدِهِ فَعَقَرَهَا. ﴿المُحْتَظِرِ﴾ [٣١] كَحِظَارٍ مِنَ الشَّجَرِ مُحْتَرِقٍ. ﴿ازْدُجِرَ﴾ [٩] افْتُعِلَ مِنْ زَجَرْتُ. ﴿كُفِرَ﴾ [١٤] فَعَلْنَا بِهِ وَبِهِمْ ما فَعَلْنَا جَزَاءً لِمَا صُنِعَ بِنُوحٍ وَأَصْحَابِهِ. ﴿مُسْتَقِرٌّ﴾ [٣] عَذَابٌ حَقٌّ. يُقَالُ: الأَشَرُ المَرَحُ وَالتَّجَبُّرُ.

١ ـ باب ﴿وَانْشَقَّ القَمَرُ * وَإِنْ يَرَوْا آيَةً يُعْرِضُوا﴾ [١ ـ ٢]

٤٨٦٤ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، وَسُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنِ ابْنِ مَسْعُودٍ قالَ: انْشَقَّ القَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فِرْقَتَيْنِ: فِرْقَةٌ فَوْقَ الجَبَلِ، وَفِرْقَةٌ دُونَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اشْهَدُوا». [طرفه في: ٣٦٣٦].

سورة اقتربت الساعة ـ قوله: فعاطها التعاطي ظاهر في معنى التناول غير محتاج للتفسير وهل العوط أو العيط كذلك لا يدرى فليراجع.

ـ قوله: كحظار بكسر الحاء وتفتح منكسر (شارح).

٤٨٦٤ ـ قوله: فرقة بالنصب بدلاً من سابقه والرفع على الاستئناف كما في الشارح.

4865- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: During the lifetime of The Prophet "Allah's blessing and peace be upon him" the moon was split into two parts. On that The Prophet "Allah's blessing and peace be upon him" said: "Bear witness (to this)."

4866- Ibn Abbas "Allah be pleased with both" narrated: During the lifetime of The Prophet "Allah's blessing and peace be upon him" the moon was split.

4867- Anas "Allah be pleased with him" narrated: People of Mecca asked The Prophet to show them a sign (that he was a Prophet sent down by Allah). He showed them the splitting of the moon.

4868- Anas "Allah be pleased with him" narrated: The moon was split into two parts (during the life time of The Prophet).

[2] Allah's saying: "It floats under our eyes (and care): a recompense to one who had been rejected (with scorn)! And We have left this as a Sign (for all time): then is there any that will receive admonition?" (14:15)

4869- Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" recited: "then is there any that will receive admonition (Muddakir)?" (15)

[3] Allah's saying: "And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?" (17, 22, 32, 40)

4870- Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" recited: "then is there any that will receive admonition (Muddakir)?"

[4] Allah's saying: "Plucking out men as if they were roots of palm trees torn up (from the ground). Yea, how (terrible) was My Penalty and My Warning!" (20:21)

4871- Abu'is'haq narrated that he heard someone asking Al'aswad about the recitation of Allah's saying: "then is there any that will receive admonition?"" he said: "I heard Abdullah reciting it: "then is there any that will receive admonition?" as well as I heard The Messenger of Allah "Allah's blessing and

٤٨٦٥ ـ حدّثنا عَلِيٌّ: حَدَّثَنَا سُفيانُ: أَخْبَرَنا ابْنُ أَبي نَجيح، عَنْ مُجَاهِدٍ، عَنْ أَبي مَعْمَر، عَنْ عَبْدِ الله قال: انشقَّ القَمَرُ وَنَحْنُ مَعَ النَّبِي ﷺ، فَصارَ فِرقَتينِ، فَقالَ لَنا: «اشْهَدُوا اشْهَدُوا».

[طرفه في: ٣٦٣٦].

٤٨٦٦ ـ حدّثنا يَحيى بنُ بُكَيرٍ قال: حَدَّثَنِي بَكْرٌ، عَنْ جَعْفَرٍ، عَنْ عِرَاكِ بنِ مالِكٍ، عَنْ عُبيدِ اللَّهِ بن عُتبَةَ بن مَسْعودٍ، عن ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما قال: انشقَّ القمرُ في زَمانِ النَّبِيِّ ﷺ.

[طرفه في: ٣٦٣٨].

٤٨٦٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّد: حَدَّثَنا يُونُسُ بْنُ مُحَمَّد: حَدَّثَنا شَيبانُ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قال: سَأَلَ أَهْلُ مَكَّةَ أَنْ يُرِيَهُمْ آيَةً، فَأَرَاهُمُ انْشِقاقَ القَمَرِ.

[طرفه في: ٣٦٣٧].

٤٨٦٨ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحيى، عَنْ شُعْبَةَ، عَنْ قَتادَةَ، عَنْ أَنَسٍ قال: انْشَقَّ القَمَرُ فِرْقَتَيْنِ.

[طرفه في: ٣٦٣٧].

٢ ـ باب ﴿تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَنْ كانَ كُفِرَ * وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَّكِرٍ﴾ [١٤ ـ ١٥]

قال قَتادَةُ: أَبقَى اللَّهُ سَفِينَةَ نُوحٍ حَتَّى أَدْرَكَهَا أَوائِلُ هذهِ الأُمَّةِ.

٤٨٦٩ ـ حدّثنا حَفصُ بنُ عُمَرَ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قال: كانَ النَّبِيُّ ﷺ يَقرأُ: ﴿فَهَلْ مِنْ مُدَّكِرٍ﴾.

[طرفه في: ٣٣٤١].

٣ ـ باب ﴿وَلَقَدْ يَسَّرْنَا القُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ﴾ [١٧ ـ ٢٢ ـ ٣٢ ـ ٤٠]

قالَ مُجاهِدٌ: يَسَّرْنَا: هَوَّنَّا قِراءَتَهُ.

٤٨٧٠ ـ حدّثنا مُسَدَّدٌ، عَنْ يَحيى، عَنْ شُعبةَ، عَنْ أَبي إِسحاق، عَنِ الأَسوَد، عَنْ عَبدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كانَ يَقْرَأُ: ﴿فَهَل مِن مُدَّكِرٍ﴾.

[طرفه في: ٣٣٤١].

٤ ـ باب ﴿أَعْجَازُ نَخْلٍ مُنْقَعِرٍ * فَكَيفَ كانَ عَذَابِي وَنُذُرِ﴾ [٢٠ ـ ٢١]

٤٨٧١ ـ حدّثنا أَبُو نُعَيم: حَدَّثَنا زُهَيرٌ، عَنْ أَبِي إِسْحاقَ: أَنَّهُ سَمِعَ رَجُلاً سَأَلَ الأَسْوَدَ: ﴿فَهَل مِن مُدَّكِرٍ﴾ أَوْ مُذَّكِرٍ؟ فَقَالَ: سَمِعْتُ عَبدَ اللَّهِ يَقرَؤُهَا: ﴿فَهَل مِن مُدَّكِرٍ﴾. قال: وَسَمِعْتُ

باب ٤ ـ هذا الباب بالإضافة لتاليه في صنيع الشارح

peace be upon him" reciting it: "then is there any that will receive admonition?"" (That is, in Arabic pronunciation "Muddakir" instead of "Mudhdhakir").

[5] Allah's saying: "For We sent against them a single Mighty Blast, and they became like the dry stubble used by one who pens cattle. And we have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?" (31:32)

4872- Abu'is'haq narrated from Al'aswad from Abdullah "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" recited: "then is there any that will receive admonition (Muddakir)?"

[6] Allah's saying: "Early on the morrow an abiding Punishment seized them: So taste ye My Wrath and My Warning." (38:39)

4873- Abu'is'haq narrated from Al'aswad from Abdullah "Allah be pleased with him" that The Messenger of Allah "Allah's blessing and peace be upon him" recited: "then is there any that will receive admonition (Muddakir)?"

[7] Allah's saying: "And (oft) in the past, have We destroyed gangs like unto you: then is there any that will receive admonition?" (51)

4874- Al'aswad Ibn Yazid narrated from Abdullah "Allah be pleased with him": I recited before The Prophet "Allah's blessing and peace be upon him": "then is there any that will receive admonition (Mudhdhakir)?" The Prophet "Allah's blessing and peace be upon him" said (correcting): "It is Muddakir (not Mudhdhakir)."

[8] Allah's saying: "Soon will their multitude be put to flight, and they will show their backs." (45)

4875- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him", while in a tent on the day of (the battle of) Badr said: "O Allah! I ask you the fulfillment of Your Covenant and Promise. O Allah! If you wish (that the believers be destroyed) you will never be worshipped after today." Abu'bakr caught him by the hand and said: "This is sufficient, O Allah's Apostle! You have asked Allah pressingly." The Prophet "Allah's blessing and peace be upon him" was clad in his armour at that time. He went out, saying: "Their multitude will be put to flight and they will show their backs."

[9] Allah's saying: "Nay, the Hour (of Judgment) is the time promised them (for their full recompense): and that Hour will be most grievous and most bitter." (46)

4876- A'isha "Allah be pleased with her" narrated: I was still a small, playing with girls, when The Prophet "Allah's blessing and peace be upon him" was inspired: "Nay, the Hour (of Judgment) is the time promised them (for their full recompense): and that Hour will be most grievous and most bitter." (46)

النَّبِيَّ ﷺ يَقْرَؤُهَا: ﴿فَهَلْ مِن مُّدَّكِرٍ﴾ دَالاً. [طرفه في: ٣٣٤١].

٥ ـ باب ﴿فكانوا كهشيم المُحتظر * ولقد يسّرنا القرآن للذِّكرِ فَهَلْ مِن مُّدَّكِرٍ﴾ [٣١ ـ ٣٢]

٤٨٧٢ ـ حدثنا عبدان: أخبرنا أبي، عن شعبة، عن أبي إسحاق، عن الأسود، عن عبد الله رضي الله عنه، عن النبي ﷺ قرأ: ﴿فَهَل مِن مُّدَّكِرٍ﴾ الآية.

[طرفه في: ٣٣٤١]

٦ ـ باب ﴿وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ * فَذُوقُوا عَذَابِي وَنُذُرِ﴾ [٣٨ ـ ٣٩]

٤٨٧٣ ـ حدّثنا مُحَمَّدٌ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَرَأَ: ﴿فَهَلْ مِن مُّدَّكِرٍ﴾. [طرفه في: ٣٣٤١].

٧ ـ باب ﴿وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِن مُّدَّكِرٍ﴾ [٥١]

٤٨٧٤ ـ حدّثنا يَحْيى: حَدَّثَنا وَكِيعٌ، عَنْ إِسْرائِيلَ، عَنْ أَبِي إِسْحاقَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قالَ: قَرَأْتُ عَلَى النَّبِيِّ ﷺ: فَهَلْ مِنْ مُذَكِرٍ. فَقالَ النَّبِيُّ ﷺ: ﴿فَهَلْ مِن مُّدَّكِرٍ﴾.

[طرفه في: ٣٣٤١].

٨ ـ باب قَوْلُهُ: ﴿سَيُهْزَمُ الجَمْعُ وَيُوَلُّونَ الدُّبُرَ﴾ [٤٥]

٤٨٧٥ ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ: حَدَّثَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ. وَحَدَّثَنِي مُحَمَّدٌ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، عَنْ وُهَيْبٍ، حَدَّثَنَا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ، وَهْوَ فِي قُبَّةٍ يَوْمَ بَدْرٍ: «اللَّهُمَّ إِنِّي أَنْشُدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ تَشَأْ لا تُعْبَدْ بَعْدَ اليَوْمِ». فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ فَقالَ: حَسْبُكَ يا رَسُولَ اللَّهِ، أَلْحَحْتَ عَلَى رَبِّكَ، وَهْوَ يَثِبُ فِي الدِّرْعِ، فَخَرَجَ وَهْوَ يَقُولُ: ﴿سَيُهْزَمُ الجَمْعُ وَيُوَلُّونَ الدُّبُرَ﴾. [طرفه في: ٢٩١٥].

٩ ـ باب ﴿بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ﴾ [٤٦]

يَعْنِي مِنَ المَرارَةِ.

٤٨٧٦ ـ حدّثنا إِبْرَهِيمُ بْنُ مُوسى: حَدَّثَنا هِشامُ بْنُ يُوسُفَ: أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قالَ: أَخْبَرَنِي يُوسُفُ بْنُ ماهَكَ قالَ: إِنِّي عِنْدَ عائِشَةَ أُمِّ المُؤْمِنِينَ، قالَتْ: لَقَدْ أُنْزِلَ عَلَى مُحَمَّدٍ ﷺ بِمَكَّةَ، وَإِنِّي لَجارِيَةٌ أَلْعَبُ: ﴿بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ﴾.

[الحديث ٤٨٧٦ ـ طرفه في: ٤٩٩٣].

٤٨٧٥ ـ يثب: يقوم

4877- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him", while in a tent on the day of (the battle of) Badr said: "O Allah! I ask you the fulfillment of Your Covenant and Promise. O Allah! If you wish (that the believers be destroyed) you will never be worshipped after today." Abu'bakr caught him by the hand and said: "This is sufficient, O Allah's Apostle! You have asked Allah pressingly." The Prophet "Allah's blessing and peace be upon him" was clad in his armour at that time. He went out, saying: "Their multitude will be put to flight and they will show their backs. Nay, the Hour (of Judgment) is the time promised them (for their full recompense): and that Hour will be most grievous and most bitter."

(55) The Sura of The Most Gracious (Ar'rahman)

Allah Almighty said: "(Allah) Most Gracious! It is He Who has taught the Qur'an. He has created man: He has taught him speech (and Intelligence). The sun and the moon follow courses (exactly) computed; And the herbs and the trees both (alike) bow in adoration. And the Firmament has He raised high, and He has set up the Balance (of Justice), In order that ye may not transgress (due) balance. So establish weight with justice and fall not short in the balance. It is He Who has spread out the earth for (His) creatures: Therein is fruit and date palms, producing spathes (enclosing dates); Also corn, with (its) leaves and stalk for fodder, and sweet smelling plants. Then which of the favours of your Lord will ye deny? He created man from sounding clay like unto pottery, And He created Jinns from fire free of smoke: Then which of the favours of your Lord will ye deny?" (1:16)

٤٨٧٧ ـ حدَّثني إسْحاقُ: حَدَّثَنَا خالِدٌ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قال: وهو في قبَّةٍ له يوم بدر: «أنشُدُكَ عهدكَ ووعدكَ، اللَّهُمَّ إنْ شئتَ لَمْ تُعْبَدْ بعدَ اليومِ أبداً». فأَخذَ أَبو بَكرٍ بيدِهِ وقالَ: حَسْبُكَ يَا رَسُولَ اللَّهِ، فقدْ أَلحَحْتَ عَلَى رَبِّكَ، وَهُوَ في الدِّرْعِ، فخرجَ وهو يقول: ﴿سَيُهْزَمُ الجمعُ ويُولُّونَ الدُّبُرَ * بَلِ السَّاعةُ موعِدُهُمْ والسَّاعةُ أدهى وأَمرُّ﴾ [٤٥ ـ ٤٦].

[طرفه في: ٢٩١٥].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الرَّحْمٰنِ ـ ٥٥

﴿وَأَقِيمُوا الوَزْنَ﴾ [٩]، يُرِيدُ لِسانَ المِيزَانِ. وَالعَصْفُ: بَقْلُ الزَّرْعِ إِذَا قُطِعَ مِنْهُ شَيءٌ قَبْلَ أَنْ يُدْرِكَ فَذلِكَ العَصْفُ، وَالرَّيحانُ: رِزْقُهُ، وَالحَبُّ الَّذِي يُؤْكَلُ مِنْهُ، وَالرَّيحَانُ: في كَلامِ العَرَبِ الرِّزْقُ. وَقالَ بَعْضُهُمْ: وَالعَصْفُ يُرِيدُ: المَأْكُولَ مِنَ الحَبِّ، وَالرَّيحَانُ: النَّضِيجُ الَّذِي لَمْ يُؤْكَلْ وَقالَ غَيرُهُ: العَصْفُ وَرَقُ الحِنْطَةِ. وَقالَ الضَّحَّاكُ: العَصْفُ التِّبْنُ. وَقالَ أَبُو مالِكٍ: العَصْفُ أَوَّلُ ما يَنْبُتُ، تُسَمِّيهِ النَّبَطُ: هَبُوراً. وَقالَ مُجَاهِدٌ: العَصْفُ وَرَقُ الحِنْطَةِ، وَالرَّيحانُ الرِّزْقُ، وَالمارِجُ: اللَّهَبُ الأَصفَرُ والأَخضَرُ الَّذي يعلُو النَّارَ إذا أُوقِدَتْ.

وقالَ بعضُهُم عن مُجَاهِد: ﴿رَبُّ المشرقَين﴾ [١٧] للشَّمس: في الشِّتاءِ مَشْرِقٌ، ومَشْرِقٌ في الصَّيفِ، ﴿وَرَبُّ المَغْرِبَينِ﴾ [١٧] مَغْرِبُهَا في الشِّتَاءِ وَالصَّيفِ ﴿لا يَبْغِيَانِ﴾ لا يَخْتَلِطانِ ﴿المُنْشَآتُ﴾ [٢٤] ما رُفِعَ قِلْعُهُ مِنَ السُّفُنِ، فَأَمَّا ما لَمْ يُرْفَعْ قَلْعُهُ فَلَيسَ بِمُنْشَأَةٍ.

وَقالَ مُجاهِدٌ: ﴿وَنُحَاسٌ﴾ [٣٥] الصُّفْرُ يُصَبُّ عَلَى رُؤُسِهِمْ، يُعَذَّبُونَ بِه. ﴿خافَ مَقَامَ رَبِّهِ﴾ يَهُمُّ بِالمَعْصِيَةِ فَيَذْكُرُ اللَّهَ عَزَّوَجَلَّ فَيَتْرُكُهَا. الشُّوَاظُ: لَهَبٌ مِنْ نَارٍ، ﴿مُدْهَامَّتَانِ﴾ سَوْدَاوَانِ مِنَ الرِّيِّ. ﴿صَلْصَالٍ﴾ طِينٌ خُلِطَ بِرَمْلٍ فَصَلْصَلَ كَمَا يُصَلْصِلُ الفَخَّارُ، وَيُقَالُ: مُنْتِنٌ، يُرِيدُونَ بِه: صَلَّ، يُقَالُ: صَلْصَالٌ، كَمَا يُقَالُ: صَرَّ البَابُ عِنْدَ الإِغْلاقِ وَصَرْصَرَ، مِثْلُ كَبْكَبْتُهُ. يَعْنِي كَبَبْتُهُ، ﴿فاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ﴾ وَقالَ بَعْضُهُمْ: لَيسَ الرُّمَّانُ وَالنَّخْلُ بِالفاكِهَةِ، وَأَمَّا العَرَبُ فَإِنَّها تَعُدُّها فاكِهَةً، كَقَولِهِ عزَّ وجلَّ: ﴿حافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاةِ الوُسْطَى﴾ [البقرة: ٢٣٨]، فَأَمَرَهُمْ بِالمُحَافَظَةِ عَلَى كُلِّ الصَّلَوَاتِ، ثُمَّ أَعادَ العَصْرَ تَشْدِيداً لَهَا، كَمَا أُعِيدَ النَّخْلُ وَالرُّمَّانُ، وَمِثْلُهَا: ﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ في السَّماوَاتِ وَمَنْ في الأَرْضِ﴾ [الحج: ١٨].

سورة الرحمٰن ـ قوله: فليس بمنشأة، لأبي ذر بمنشآت (شارح)

ـ ثبت بعد قوله فيتركها في اليونينية الشواظ لهب من نار (شارح).

ـ قوله: (يريدون به صل) اللحم يصل بالكسر صلولاً أنتن (شارح).

He further said: "(He is) Lord of the two Easts and Lord of the two Wests: Then which of the favours of your Lord will ye deny? He has let free the two bodies of flowing water, meeting together: Between them is a Barrier, which they do not transgress: Then which of the favours of your Lord will ye deny? Out of them come Pearls and Coral: Then which of the favours of your Lord will ye deny? And His are the Ships sailing smoothly through the seas, lofty as mountains: Then which of the favours of your Lord will ye deny? All that is on earth will perish: But will abide (forever) the Face of thy Lord, Full of Majesty, Bounty and Honour. Then which of the favours of your Lord will ye deny? Of Him seeks (its need) every creature in the heavens and on earth: every day in (new) Splendour doth He (shine)! Then which of the favours of your Lord will ye deny? Soon shall We settle your affairs, O both ye worlds! Then which of the favours of your Lord will ye deny? O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! Not without authority shall ye be able to pass! Then which of the favours of your Lord will ye deny? On you will be sent (O ye evil ones twain!) A flame of fire (to burn) and a smoke (to choke): no defense will ye have: Then which of the favours of your Lord will ye deny?" (17:36)

[1] Allah's saying: "And besides these two, there are two other Gardens." (62)

4878- Abdullah Ibn Qais "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Two gardens, the utensils and the contents of which are of silver, and two other gardens, the utensils and contents of which are of gold. Nothing will prevent the people who will be in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face."

[2] Allah's saying: "Companions restrained (as to their glances), in (goodly) pavilions." (72) (That is, they are restricted only to their husbands).

4879- Abdullah Ibn Qais "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "In Paradise there is a pavilion made of a single hollow pearl sixty miles wide, in each corner of which there are wives who will not see those in the other corners, whom the believer will visit and enjoy."

4880- Abdullah Ibn Qais "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Two gardens, the utensils and the contents of which are of silver, and two other gardens, the utensils and contents of which are of gold. Nothing will prevent the people who will be in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face."

ثُمَّ قالَ: ﴿وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيهِ العَذَابُ﴾ [الحج: ١٨]: وَقَدْ ذَكَرَهُمْ في أَوَّلِ قَوْلِهِ: ﴿مَنْ في السَّماوَاتِ وَمَنْ في الأَرْضِ﴾. وَقالَ غَيرُهُ: ﴿أَفنَانٍ﴾ أَغْصَانٍ. ﴿وَجَنَى الجَنَّتَينِ دَانٍ﴾: ما يُجتنى قريبٌ. وقال الحسن: ﴿فَبِأَيِّ آلاءِ﴾ نعمِه. وقال قتادة: ﴿رَبِّكُما﴾ يَعْني الجِنَّ والإِنس. وَقالَ أَبُو الدَّرْدَاءِ: ﴿كُلَّ يَوْمٍ هُوَ في شَأْنٍ﴾ [٢٩]: يَغْفِرُ ذَنْباً، وَيَكْشِفُ كَرْباً، وَيَرْفَعُ قَوْماً، وَيَضَعُ آخَرِينَ. وَقالَ ابْنُ عَبَّاسٍ: ﴿بَرْزَخٌ﴾ [٢٠]: حاجِزٌ، الأَنَامُ: الخَلْقُ. ﴿نَضَّاخَتَانِ﴾: فَيَّاضَتَانِ. ذُو الجَلال: ذو العظمةِ. وقال غيرُه: ﴿مَارِجٍ﴾ [١٥] خالِصٌ مِنَ النَّارِ، يُقَالُ: مرج الأميرُ رعيَّتَه إِذا خلاهُمْ يَعْدُو بَعْضُهُم عَلَى بَعْضٍ، مَرِجَ أَمْرُ النَّاسِ: ﴿مَرِيجٍ﴾ [ق: ٥] مُلْتَبِسٌ. ﴿مَرَجَ﴾ [١٩] اخْتَلَطَ البَحْرَان. مِنْ مَرَجْتَ دَابَّتَكَ تَرَكْتَها، ﴿سَنَفْرُغُ لَكُمْ﴾ [٣١] سَنُحاسِبُكُمْ، لا يَشْغَلُهُ شَيءٌ عَنْ شَيءٍ، وَهو مَعْرُوفٌ في كَلامِ العَرَبِ، يُقَالُ: لأَتَفَرَّغَنَّ لَكَ، وما بِهِ شُغْلٌ، يَقُولُ: لآخُذَنَّكَ عَلَى غِرَّتِكَ.

١ ـ باب ﴿وَمِنْ دُونِهِمَا جَنَّتَانِ﴾ [٦٢]

٤٨٧٨ ـ حدثنا عَبدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ: حَدَّثَنا عَبدُ العَزِيزِ بْنُ عَبدِ الصَّمَدِ العَمِّيُّ: حَدَّثَنا أَبُو عِمْرَانَ الجَوْنِيُّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيسٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «جَنَّتَانِ مِنْ فِضَّةٍ، آنِيَتُهُمَا وَما فِيهِما، وَجَنَّتَانِ مِنْ ذَهَبٍ، آنِيَتُهُمَا وَما فِيهِمَا، وَما بَينَ القَوْمِ وَبَينَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلاَّ رِدَاءُ الكِبْرِ، عَلَى وَجْهِهِ في جَنَّةِ عَدْنٍ».

[الحديث ٤٨٧٨ ـ طرفاه في: ٤٨٨٠، ٧٤٤٤].

٢ ـ باب ﴿حُورٌ مَقْصُورَاتٌ في الخِيَامِ﴾ [٧٢]

وَقالَ ابْنُ عَبَّاسٍ: حُورٌ: سُودُ الحَدَقِ. وَقالَ مُجاهِدٌ: مَقْصُوراتٌ: مَحْبُوساتٌ، قُصِرَ طَرْفُهُنَّ وَأَنْفُسُهُنَّ عَلَى أَزْوَاجِهِنَّ. ﴿قَاصِرَاتٌ﴾ [٥٦] لا يَبْغِينَ غَيرَ أَزْوَاجِهِنَّ.

٤٨٧٩ ـ حدّثنا مُحَمَّدُ بْنُ المُثَنَّى قالَ: حَدَّثَنِي عَبْدُ العَزِيزِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنا أَبُو عِمْرَانَ الجَوْنِيُّ، عَنْ أَبِي بَكْرِ بْنِ عَبدِ اللَّهِ بْنِ قَيسٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِنَّ في الجَنَّةِ خَيمَةً مِن لُؤْلُؤَةٍ مُجَوَّفَةٍ، عَرْضُهَا سِتُّونَ مِيلاً، في كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ ما يَرَوْنَ الآخَرِينَ، يَطُوفُ عَلَيهِمُ المُؤْمِنُونَ». [طرفه في: ٣٢٤٣].

٤٨٨٠ ـ «وَجَنَّتَانِ مِنْ فِضَّةٍ، آنِيَتُهُمَا وَما فِيهِمَا، وَجَنَّتَانِ مِنْ كَذَا، آنِيَتُهُمَا وَما فِيهِمَا، وَما بَينَ القَوْمِ وَبَينَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلاَّ رِدَاءُ الكِبْرِ عَلَى وَجْهِهِ في جَنَّةِ عَدْنٍ».

[طرفه في: ٤٨٧٨].

= ـ قوله: مرج أمر الناس بفتح الراء في الفرع وضبطها العينيّ بالكسر (شارح)

ـ قوله: البحران ولأبي ذرّ البحرين.

(56) The Sura of The Inevitable (Al'waqi'a)

Allah Almighty said: "And ye shall be sorted out into three classes. Then (there will be) the Companions of the Right Hand; what will be the Companions of the Right Hand? And the Companions of the Left Hand, what will be the Companions of the Left Hand? And those Foremost (in Faith) will be foremost (in the Hereafter). These will be those Nearest to Allah: In Gardens of Bliss: A number of people from those of old, And a few from those of later times. (They will be) on Thrones encrusted (with gold and precious stones), Reclining on them, facing each other. Round about them will (serve) youths of perpetual (freshness), With goblets, (shining) beakers, and cups (filled) out of Clear flowing fountains: No after ache will they receive therefrom, nor will they suffer intoxication: And with fruits, any that they may select; And the flesh of fowls, any that they may desire. And (there will be) Companions with beautiful, big, and lustrous eyes, Like unto Pearls well guarded. A Reward for the Deeds of their past (Life). No frivolity will they hear therein, nor any taint of ill, Only the saying, Peace! Peace. The companions of the Right Hand, what will be the Companions of the Right Hand? (They will be) among Lote trees without thorns, Among Talh trees with flowers (or fruits) piled one above another, in shade long extended, By water flowing constantly, And fruit in abundance. Whose season is not limited, nor (supply) forbidden, And on Thrones (of Dignity), raised high. We have created (their Companions) of special creation. And made them virgin pure (and undefiled),Beloved (by nature), equal in age, For the Companions of the Right Hand. A (goodly) number from those of old, And a (goodly) number from those of later times. The Companions of the Left Hand, what will be the Companions of the Left Hand? (They will be) in the midst of a fierce Blast of Fire and in Boiling Water, And in the shades of Black Smoke: Nothing (will there be) to refresh, nor to please: For that they were wont to be indulged, before that, in wealth (and luxury),And persisted obstinately in wickedness supreme! And they used to say, What! when we die and become dust and bones, shall we then indeed be raised up again? (We) and our fathers of old? Say: Yea, those of old and those of later times, All will certainly be gathered together for the meeting appointed for a Day well known." (7:50)

He further said: "Then celebrate with praises the name of thy Lord, the Supreme! Furthermore I call to witness the setting of the Stars, And that is indeed a mighty adjuration if ye but knew, That this is indeed a Qur'an most honourable, In a Book well guarded, Which none shall touch but those who are clean: A Revelation from the Lord of the Worlds." (74:80)

[1] Allah's saying: "In shade long extended." (30)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ الوَاقِعَةِ ـ ٥٦

وَقالَ مُجَاهِدٌ: ﴿رُجَّتْ﴾ [٤] زُلزِلَتْ. ﴿بُسَّتْ﴾ [٥] فُتَّتْ ولُتَّتْ كَمَا يُلَتُّ السَّوِيقُ. المَخْضُودُ: المُوقَرُ حَمْلاً، وَيُقَالُ أَيضاً: لاَ شَوْكَ لَهُ. ﴿مَنْضُودٍ﴾ [٢٩] المَوْزُ. وَالعُرُبُ: المحَبَّبَاتُ إِلَى أَزْوَاجِهِنَّ. ﴿ثُلَّةٌ﴾ [٣٩ـ ٤٠] أُمَّةٌ. ﴿يَحْمُوم﴾ [٤٣] دُخانٌ أَسْوَدُ. ﴿يُصِرُّونَ﴾ [٤٦] يُدِيمُونَ. ﴿الهِيمُ﴾ [٥٥] الإِبِلُ الظِّمَاءُ. ﴿لَمُغْرَمُونَ﴾ [٦٦] لَمُلزَمُونَ. ﴿فَرَوْحٌ﴾ [٨٩] جَنَّةٌ وَرَخاءٌ. ﴿وَرَيحَانٌ﴾ [٨٩] الرِّزْقُ. ﴿وَنُنْشِئَكُمْ﴾ [٦١]: في أَيِّ خَلقٍ نَشَاءُ.

وَقالَ غَيرُهُ: ﴿تَفَكَّهُونَ﴾ [٦٥] تَعْجَبُونَ. ﴿عُرُباً﴾ [٣٧] مُثَقَّلَةً، وَاحِدُهَا عَرُوبٌ، مِثْلُ صَبُورٍ وَصُبُرٍ، يُسَمِّيهَا أَهْلُ مَكَّةَ العَرِبَةَ، وَأَهْلُ المَدِينَةِ الغَنِجَةَ، وَأَهْلُ العِرَاقِ الشَّكِلَةَ.

وَقالَ في: ﴿خافِضَةٌ﴾ [٣] لِقَوْمٍ إِلَى النَّارِ. وَ﴿رَافِعَةٌ﴾ [٣] إِلَى الجَنَّةِ. ﴿مَوْضُونَةٍ﴾ [١٥] مَنْسُوجَةٍ، وَمِنْهُ: وَضِينُ النَّاقَةِ. وَالكُوبُ: لاَ آذَانَ لَهُ وَلاَ عُرْوَةَ. وَالأَبَارِيقُ: ذَوَاتُ الآذَانِ وَالعُرَى. ﴿مَسْكُوبٍ﴾ [٣١] جارٍ. ﴿وَفُرُشٍ مَرْفُوعَةٍ﴾ [٣٤] بَعْضُهَا فَوْقَ بَعْضٍ. ﴿مُتْرَفِينَ﴾ [٤٥] مُتَمَتِّعِينَ. ﴿ما تُمْنُونَ﴾ [٥٨] هِيَ النُّطْفَةُ في أَرْحامِ النِّساءِ. ﴿لِلمُقْوِينَ﴾ [٧٣] لِلمُسَافِرِينَ. وَالقِيُّ القَفرُ. ﴿بِمَوَاقِعِ النُّجُومِ﴾ [٧٥] بِمُحْكَمِ القُرْآنِ، وَيُقَالُ: بِمَسْقِطِ النُّجُومِ إِذَا سَقَطْنَ، وَمَوَاقِعُ وَمَوْقِعٌ وَاحِدٌ. ﴿مُدْهِنُونَ﴾ [٨١] مُكَذِّبُونَ، مِثْلُ: ﴿لَوْ تُدْهِنُ فَيُدْهِنُونَ﴾ [القلم: ٩]، ﴿فَسَلاَمٌ لَكَ﴾ [٩١] أَي مُسَلَّمٌ لَكَ: إِنَّكَ مِنْ أَصْحَابِ اليَمِينِ، وَأُلغِيَتْ إِنَّ وَهْوَ مَعْنَاهَا، كَمَا تَقُولُ: أَنْتَ مُصَدَّقٌ، مُسَافِرٌ عَنْ قَلِيلٍ، إِذَا كانَ قَدْ قالَ: إِنِّي مُسَافِرٌ عَنْ قَلِيلٍ، وَقَدْ يَكُونُ كالدُّعاءِ لَهُ، كَقَوْلِكَ: فَسَقْياً مِنَ الرِّجالِ، إِنْ رَفَعْتَ السَّلاَمَ، فَهْوَ مِنَ الدُّعاءِ. ﴿تُورُونَ﴾ [٧١] تَسْتَخْرِجُونَ، أَوْرَيتُ: أَوْقَدْتُ. ﴿لَغْواً﴾ [٢٥] باطِلاً. ﴿تَأْثِيماً﴾ [٢٥] كَذِباً.

١ ـ باب ﴿وَظِلٍّ مَمْدُودٍ﴾ [٣٠]

٤٨٨١ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ قال: «إِنَّ في الجَنَّةِ شَجَرَةً، يَسِيرُ الرَّاكِبُ في ظِلِّهَا مِئَةَ

الواقعة ـ سورة الواقعة نخ.

ـ وضين الناقة: حزامها.

ـ قوله: واحد أي فيما يستفاد منهما لأن الجمع المضاف والمفرد المضاف كلاهما عامان بلا تفاوت على الصحيح وبالإفراد قرأ حمزة والكسائي (شارح).

ـ قوله: مسلم لك ولأبي ذر فسلم لك بكسر السين وسكون اللام ا هـ.

ـ قوله: أنت مصدق مسافر أي أنك مسافر عن قريب فتحذف لفظ أنت (شارح).

4881- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There is a tree in Paradise (so big and huge that) in whose shade a rider could travel for a hundred years. If you wish, you can recite: “In shade long extended.” (30)

(57) The Sura of The Iron (Al'hadid)

Allah Almighty said: “Believe in Allah and His Messenger, and spend (in Charity) out of the (substance) whereof He has made you heirs. For, those of you Who believe and spend (in Charity)- for them is a great Reward. What cause have ye why ye should not believe in Allah?- And the Messenger invites you to believe in your Lord, and has indeed taken your Covenant, if ye are men of Faith. He is the One Who sends to His Servant manifest Signs, that He may lead you from the depths of Darkness into the Light. And verily, Allah is to you most kind and Merciful.” (7:9)

He further said: “We sent aforetime Our messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him and His messengers: for Allah is Full of Strength, Exalted in Might (and able to enforce His Will).” (25)

(58) The Sura of Al'mujadila (The Woman Who Pleads)

Allah said: “Those who resist Allah and His Messenger will be humbled to dust, as were those before them: for We have already sent down Clear Signs. And the Unbelievers (will have) a humiliating Penalty, On the Day that Allah will raise them all up (again) and show them the truth (and meaning) of their conduct. Allah has reckoned its (value), though they may have forgotten it, for Allah is Witness to all things.” (5:6)

(59) The Sura of The Mustering (Al'hashr)

4882- Sa'eed Ibn Jubair narrated: I asked Ibn Abbas about The Sura of The Repentance (At'tawba). He said: "The Sura of Repentance? It is an uncovering (of all the evil and bad deeds of the infidels and the hypocrites). It continued revealing (the oft-repeated phrase):”and of them...and of them”, till they started thinking that none would be kept far from being unmentioned therein." I said: "(What about) The Sura of The Spoils of War (Al'anfal)?" He replied: "The Sura of The Spoils of War was revealed concerning Badr." I said: "(What about) The Sura of The Mustering (Al'hashr)?" He replied: "It was revealed regarding Banun'nadir."

عام، لا يَقْطَعُهَا، وَاقْرَؤُا إِنْ شِئْتُمْ: ﴿وَظِلٍّ مَمْدُودٍ﴾. [طرفه في: ٣٢٥٢].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الحَدِيدِ ـ ٥٧

قالَ مُجَاهِدٌ: ﴿جَعَلَكُمْ مُسْتَخْلَفِينَ﴾ [٧] مُعَمَّرِينَ فيه. ﴿مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾ [٩] من الضَّلالَةِ إِلى الهُدَى. ﴿وَمَنافِعُ لِلنَّاسِ﴾ [٢٥] جُنَّةٌ وسلاحٌ. ﴿مَوْلاكُمْ﴾ [١٥] أَوْلى بِكُم. ﴿لِئَلَّا يَعْلَمَ أَهْلُ الكِتابِ﴾ [٢٩]: لِيَعْلَمَ أَهْلُ الكِتَابِ، يُقالُ: الظَّاهِرُ عَلى كُلِّ شَيْءٍ عِلماً، وَالبَاطِنُ عَلَى كُلِّ شَيْءٍ عِلماً. ﴿أَنْظِرونا﴾ [١٣] انْتَظِرُونا.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ المُجَادَلَةِ ـ ٥٨

وقالَ مُجاهِدٌ: ﴿يُحَادُّونَ﴾ [٢٠] يُشَاقُّونَ اللهَ. ﴿كُبِتُوا﴾ [٥] أُخْزِيُوا، مِنَ الخِزْيِ. ﴿اسْتَحْوَذَ﴾ [١٩] غَلَبَ.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الحَشْرِ ـ ٥٩

﴿الجَلاءَ﴾ [٣]: مِنْ أَرْضٍ إِلى أَرْضٍ.

٤٨٨٢ ـ حدثنا مُحَمَّدُ بْنُ عَبدِ الرَّحِيمِ: حَدَّثَنا سَعِيدُ بْنُ سُلَيمانَ: حَدَّثَنا هُشَيْمٌ: أَخبرَنا أَبو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، قالَ: قُلتُ لابْنِ عَبَّاسٍ: سُورَةُ التَّوْبَةِ، قالَ: التَّوْبَةُ هِيَ الفَاضِحَةُ، ما زَالَتْ تَنزِلُ، وَمِنْهُمْ وَمِنْهُمْ، حَتَّى ظَنُّوا أَنَّهَا لَمْ تُبْقِ أَحداً مِنْهُمْ إِلَّا ذُكِرَ فِيهَا، قالَ: قُلْتُ: سُورَةُ الأَنْفَالِ، قالَ: نَزَلَتْ في بَدْرٍ، قالَ: قُلتُ: سُورَةُ الحَشْرِ، قالَ: نَزَلَتْ في بَنِي النَّضِيرِ.

الحديد ـ قوله: الحديد في نسخة العيني سورة الحديد والمجادلة ا هـ.

ـ قوله: والباطن على كل شيء علماً اخترنا هنا ما نقله الشارح عن نسخة من إثبات الجار كالسابق، وأما المتن الذي عليه الشرح فبدون الجار هكذا والباطن كل شيء علماً.

ـ قوله: أنظرونا بقطع الهمزة مفتوحة وكسر الظاء وهي قراءة حمزة (شارح)

المجادلة ـ قوله: المجادلة في الشهاب بفتح الدال وكسرها والثاني هو المعروف كما في الكشف ا هـ.

ـ قوله: اخزيوا قال الشارح ولأبي ذرّ بضمّ الزاي وإسقاط الياء ا هـ. وهو القياس وقال العيني: وفي رواية النسفي اخزنوا ا هـ. والتصحيح في استحوذ هو المشهور وحكي استحاذ على القاعدة.

الحشـ ـ سورة الحشر نخـ.

4883- Sa'eed Ibn Jubair narrated: I said to Ibn Abbas “Allah be pleased with both”: “The Sura of The Mustering (Al'hashr)!” he said: “Call it The Sura of Banun'nadir!”

[1] Allah's saying: “Whether ye cut down (o ye Muslims!) The tender palm trees, or ye left them standing on their roots, it was by leave of Allah, and in order that He might cover with shame the rebellious transgressors.” (5)

4884- Ibn Omar “Allah be pleased with both” narrated: The Messenger of Allah “Allah's blessing and peace be upon him” got the date palm trees of the tribe of Banun'nadir burnt and the trees cut down at a place called Al'buwaira. So Allah Almighty revealed: “Whether ye cut down (o ye Muslims!) The tender palm trees, or ye left them standing on their roots, it was by leave of Allah, and in order that He might cover with shame the rebellious transgressors.” (5)

[2] Allah's saying: “What Allah has bestowed on His Messenger (and taken away) from them- for this ye made no expedition with either cavalry or camelry: but Allah gives power to His messengers over any He pleases: and Allah has power over all things. What Allah has bestowed on His Messenger (and taken away) from the people of the townships- belongs to Allah- to His Messenger and to kindred and orphans, the needy and the wayfarer; in order that it may not (merely) make a circuit between the wealthy among you. So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment.” (6:7)

4885- Omar (Ibn Al'khattab) "Allah be pleased with him" reported: The properties of Banun'nadir which Allah had transferred to His Apostle "Allah's blessing and peace be upon him" as Booty were not gained by the Muslims with their horses and camels. The properties therefore, belonged especially to Allah's Apostle "Allah's blessing and peace be upon him", (from which) he used to give his family their yearly expenditure and spend what remained thereof on arms and horses to be used in Allah's Cause.

[3] Allah's saying: “Take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment.” (7)

4886- Alqama narrated: Abdullah said: "Allah curses those ladies who practice tattooing and those who get themselves tattooed, (as well as he curses) those ladies who remove the hair from their faces and those who make artificial spaces between their teeth in order to be more beautiful whereby they change Allah's creation." His saying reached a lady from Banu'asad called Ommu'ya'qub who came and said (to Abdullah): "I have come to know that you have cursed such-and-such (ladies)." He replied: "Why should I not curse those whom The Messenger of Allah “Allah's blessing and peace be upon him” had cursed and who are cursed in Allah's Book!" Ommu'ya'qub said: "I read the whole Qur'an, but I did find in it none of what you say." He said: "No doubt, had you read it (The Holy Qur'an), you would have found it. Didn't you read: “Take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment.” (7) She replied: "Yes, I did." He said: "No doubt, The Messenger of Allah “Allah's blessing and peace be upon him” forbade such things." She said: "But I see your wife doing these things." He said: "Go and watch her." She went and watched her but could see nothing to support her statement. On that he said: "Had my wife been as you thought, I would not have kept her in my company."

[طرفه في: ٤٠٢٩].

٤٨٨٣ ـ حدثنا الحسنُ ابْنُ مُدرِكٍ: حَدَّثَنا يَحيى بْنُ حَمَّادٍ: أَخبرَنا أَبو عَوانَة، عَنْ أَبي بِشْرٍ، عَنْ سعيدٍ قالَ: قُلتُ لابْنِ عبَّاسٍ رَضِيَ اللَّهُ عَنهُما: سُورَةُ الحَشْرِ، قالَ: قُل: سُورَةُ النَّضِيرِ.

[طرفه في: ٤٠٢٩].

١ ـ باب ﴿ما قطعتم من لينة﴾ [٥]

نَخْلَةٍ: ما لَمْ تَكُنْ عَجْوَةً أَوْ بَرْنِيَّةً.

٤٨٨٤ ـ حدثنا قُتَيبَةُ: حَدَّثَنا لَيْثٌ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: أَنَّ رَسُولَ اللَّهِ ﷺ حَرَّقَ نَخلَ بَنِي النَّضِيرِ وَقَطَعَ، وَهِيَ البُوَيرَةُ، فَأَنْزَلَ اللَّهُ تَعالَى: ﴿ما قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوها قائِمَةً عَلى أُصُولِها فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الفاسِقِينَ﴾.

[طرفه في: ٢٣٢٦].

٢ ـ باب قَوْلُهُ: ﴿ما أفاء الله على رسوله﴾ [٦ ـ ٧]

٤٨٨٥ ـ حدثنا عَليُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفْيانُ، غَيرَ مَرَّةٍ، عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ مالِكِ بْنِ أَوْسِ بْنِ الحَدَثانِ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَتْ أَمْوالُ بَنِي النَّضِيرِ مِمَّا أَفاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ، مِمَّا لَمْ يُوجِفِ المُسْلِمُونَ عَلَيهِ بِخَيلٍ وَلاَ رِكابٍ، فَكانَتْ لِرَسُولِ اللَّهِ ﷺ خاصَّةً، يُنْفِقُ عَلى أَهلِه مِنها نَفَقَةَ سَنَتِه، ثُمَّ يَجْعَلُ ما بَقِيَ في السِّلاحِ وَالكُراعِ، عُدَّةً في سَبيلِ اللَّهِ. [طرفه في: ٢٩٠٤].

٣ ـ باب ﴿وما آتاكم الرسول فخذوه﴾ [٧]

٤٨٨٦ ـ حدثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنا سُفيانُ، عَنْ مَنْصُورٍ، عَنْ إِبْراهِيمَ، عَنْ عَلقَمَةَ، عَنْ عَبْدِ اللَّهِ قالَ: «لَعَنَ اللَّهُ الواشِماتِ وَالمُوتَشِماتِ، وَالمُتَنَمِّصاتِ وَالمُتَفَلِّجاتِ لِلحُسْنِ، المُغَيِّراتِ خَلقَ اللَّهِ». فَبَلَغَ ذلكَ امرَأَةً مِنْ بَنِي أَسَدٍ يُقالُ لَها أُمُّ يَعْقُوبَ، فَجاءَتْ فَقالَتْ: إِنَّهُ بَلَغَنِي أَنَّكَ لَعَنتَ كَيتَ وَكَيتَ، فَقالَ: وَما لِي أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ ﷺ، وَمَنْ هُوَ في كِتابِ اللَّهِ، فَقالَتْ: لَقَدْ قَرَأْتُ ما بَينَ اللَّوحَينِ، فَما وَجَدْتُ فِيهِ ما تَقُولُ، قالَ: لَئِنْ كُنتِ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ، أَما قَرَأْتِ: ﴿وَما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَما نَهاكُمْ عَنْهُ فَانْتَهُوا﴾. قالَتْ: بَلَى، قالَ: فَإِنَّهُ قَدْ نَهى

٤٨٨٥ ـ الإيجاف: من الوجيف وهو السير السريع، والمراد بالكراع الخيل.

٤٨٨٦ ـ قوله: الواشمات الخ. الوشم غرز إبرة في ظهر الكفّ أو المعصم أو الشفة حتى يسيل منه الدم ثم يحشى ذلك الموضع بكحل أو نيل ففاعل هذا واشمة والمفعول بها موشومة وموتشمة فإن طلبت فعل ذلك فهي مستوشمة، والتنمص إزالة الشعر من الوجه مأخوذ من المنماص وهو المنقاش والتفلج برد الأسنان الثنايا والرباعيات بالمبرد ا هـ. من العيني. =

4887- Abdullah (Ibn Mas'ood) "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" cursed the lady who uses false hair.

[4] Allah's saying: "But those who before them, had homes (in Medina) and had adopted the Faith, show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls, they are the ones that achieve prosperity." (9)

4888- Amr Ibn Maimun narrated: Omar "Allah be pleased with him" said (when he was at the bed of death): "I recommend my successor to be good to the early emigrants and realize their rights. I also recommend him to be good to the Ansar who, before The Messenger of Allah "Allah's blessing and peace be upon him" migrated (to Medina) , had homes (in Medina) and had adopted the Faith. He should accept the good of the righteous among them and should excuse their wrongdoers. "

[5] Allah's saying: "But give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls, they are the ones that achieve prosperity." (9)

4889- Abu'huraira "Allah be pleased with him" narrated: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I was afflicted with a severe hunger." The Prophet "Allah's blessing and peace be upon him" sent to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allah's Apostle "Allah's blessing and peace be upon him" said: "Who will take this (person) or entertain him as a guest?" An Ansari man said: "I will do." So he took him to his wife and said to her: "Entertain generously the guest of Allah's Apostle "Allah's blessing and peace be upon him"." She said: "We have got nothing except the food of my children." He said: "Let your children sleep if they ask for supper. Then put out the light, and we shall not eat our meal tonight." She did so. In the morning the Ansari went to Allah's Apostle "Allah's blessing and peace be upon him" who said: "Tonight Allah laughed at (the good

عَنهُ، قالَتْ: فَإِنِّي أَرَى أَهْلَكَ يَفعلونَه، قالَ: فَاذْهَبِي فَانْظُرِي، فَذَهَبَتْ فَنَظَرَتْ، فَلَمْ تَرَ مِنْ حاجَتِها شَيئاً، فَقالَ: لَوْ كانَتْ كَذلِكَ ما جامَعْتنا. [الحديث ٤٨٨٦ ـ أطرافه في: ٤٨٨٧، ٥٩٣١، ٥٩٣٩، ٥٩٤٣، ٥٩٤٨].

٤٨٨٧ ـ حدّثنا عَلِيٌّ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ: عَنْ سُفيانَ قالَ: ذَكَرْتُ لِعَبْدِ الرَّحْمٰنِ بْنِ عابِسٍ حَدِيثَ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللّهِ رَضِيَ اللّهُ عَنْهُ قالَ: لَعَنَ رَسُولُ اللّهِ ﷺ الواصِلَة، فقالَ: سَمِعْتُهُ مِن امرَأَةٍ يُقالُ لَها أُمُّ يَعْقُوبَ، عَنْ عَبْدِ اللّهِ، مِثْلَ حَدِيثِ مَنْصُورٍ.

[طرفه في: ٤٨٨٦].

٤ ـ باب ﴿وَالَّذِينَ تَبَوَّؤُا الدَّارَ وَالإِيمَانَ﴾ [٩]

٤٨٨٨ ـ حدثنا أحمَدُ بنُ يونسَ: حدَّثَنا أبو بكرٍ، عَنْ حُصَينٍ، عَنْ عَمرِو بنِ مَيمونٍ قالَ: قالَ عُمَرَ رَضِيَ اللّهُ عَنْهُ: أوصِي الخليفةَ بالمُهَاجِرِينَ الأَوَّلِينَ: أَنْ يَعْرِفَ لَهُمْ حَقَّهُمْ، وَأُوصِي الخَلِيفَةَ بِالأَنْصارِ الَّذِينَ تَبَوَّؤُا الدَّارَ وَالإِيمانَ مِن قَبْلِ أَنْ يُهاجِرَ النَّبِيُّ ﷺ: أَنْ يَقْبَلَ مِنْ مُحسِنِهِمْ، ويَعفُوَ عَنْ مُسِيئِهِمْ.

[طرفه في: ١٣٩٢].

٥ ـ باب ﴿وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ﴾ [٩] الآيَة

الخَصَاصَةُ: الفَاقَةُ. ﴿المُفلِحُونَ﴾: الفَائِزُونَ بِالخُلُود، الفَلاحُ: البَقاءُ، حَيَّ عَلَى الفَلاحِ: عَجِّل. وقالَ الحسَنُ: ﴿حاجَةً﴾ [٩] حسداً.

٤٨٨٩ ـ حدّثني يَعْقُوبُ بنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ: حَدَّثَنا أَبُو أُسَامَةَ: حَدَّثَنا فُضَيلُ بنُ غَزْوَانَ: حَدَّثَنا أبو حازِمٍ الأَشْجَعِيُّ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ قالَ: أَتَى رجلٌ رسولَ اللّهِ ﷺ فَقالَ: يا رَسُولَ اللّهِ، أَصابَنِي الجَهْدُ، فَأَرسَلَ إِلى نِسائِهِ فَلَمْ يَجِدْ عِندَهُنَّ شيئاً، فَقالَ رَسُولُ اللّهِ ﷺ: «أَلا رَجُلٌ يُضَيِّفُ هذهِ اللَّيلَة، يَرْحَمُهُ اللّهُ». فَقامَ رَجُلٌ مِنَ الأَنْصارِ فَقالَ: أَنا يا رَسُولَ اللّهِ، فَذَهَبَ إِلَى أَهْلِهِ فَقالَ لامْرَأَتِه: ضَيفُ رَسُولِ اللّهِ ﷺ، لا تَدَّخِرِيهِ شَيئاً، قالَتْ: وَاللّهِ ما عِنْدِي إِلاَّ قُوتُ الصِّبْيَةِ، قالَ: فَإِذا أَرادَ الصِّبيَةُ العَشاءَ فَنَوِّمِيهِمْ وَتَعالَي، فَأَطْفِئِي السِّراجَ، وَنَطْوِي بُطُونَنا اللَّيْلَةَ، فَفَعَلَتْ، ثُمَّ غَدا الرَّجُلُ عَلى رَسُولِ اللّهِ ﷺ، فَقالَ: «لَقَدْ عَجِبَ اللّهُ عزَّ وجَلّ، أَوْ: ضَحِكَ مِنْ

= إثبات الياء في قراءته ووجدتيه لغة والأفصح حذفها قاله الشارح.

٤٨٨٧ ـ الواصلة هي التي تصل شعرها بآخر تكثره به ا هـ. من الشارح.

باب ٥ ـ قوله: الفلاح البقاء كذا عند الشارح قال ولأبي ذرّ والفلاح ا هـ وكذلك في نسخة العينيّ وهو أحسن يعني أنّ الفلاح يأتي لمعنى البقاء كما في قول القائل ولكن ليس للدنيا فلاح ثم ذكر الحيعلة للمناسبة.

٤٨٨٩ ـ قوله: يضيف بهذا الضبط عند الشارح وذكر رواية زيادة الضمير في آخره، وقال العيني: بضم الياء من الإضافة ا هـ.

ـ قوله: هذه الليلة وعند العيني هذا الليلة وهذا إشارة إلى الرجل في قوله: أتى رجل.

deed of) so-and-so (the man), and so-and-so (his wife)." Then Allah revealed: "But give them preference over themselves, even though poverty was their (own lot). Those saved from the covetousness of their own souls, they are the ones that achieve prosperity." (9)

(60) The Sura of Al'mumtahina (That Which Examines)

[1] Allah's saying: "O ye who believe! Take not my enemies and yours as friends (or protectors), offering them (your) love" (1)

4890- Ali "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" sent me along with Az'zubair and Al'miqdad and said: "Proceed till you reach a place called Rawdat Khakh where there is a lady travelling in a howdah on a camel. She has a letter. Take the letter from her." So we set out, and our horses ran at full pace till we reached Rawdat Khakh, and we saw the lady and said (to her): "Take out the letter!" She said: "I have no letter with me." We said: "Either you take out the letter or we will strip you of your clothes." So she took the letter out of her hair braid. We brought the letter to The Prophet "Allah's blessing and peace be upon him". It was addressed by Hatib Ibn Abu'balta'a to some pagans at Mecca, informing them of some of the affairs of The Prophet. The Prophet "Allah's blessing and peace be upon him" said: "What is this, O Hatib?" Hatib replied: "Be not hasty with me, O Allah's Apostle! I am a man from Quraish, but do not belong to them while the emigrants who were with you had their relatives who used to protect their families and properties at Mecca. So, to compensate for not having blood relation with them, I intended to do them some favour so that they might protect my relatives (at Mecca), and I did not do this out of disbelief or an inclination to desert my religion." The Prophet "Allah's blessing and peace be upon him" then said (to his companions): "He (Hatib) has told you the truth." Omar said: "O Allah's Apostle! Allow me to chop his head off." The Apostle "Allah's blessing and peace be upon him" said: "He is one of those who attended the Battle of Badr, and what do you know, perhaps Allah looked upon the people (warriors) of Badr and said: Do what you want as I have forgiven you. " Amr (the sub-narrator) said that regarding him (Hatib) Allah almighty revealed: "O ye who believe! Take not My enemies and yours as friends (or protectors), offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out The Prophet and yourselves (from your homes), (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure, (take them not as friends), holding secret converse of love (and friendship) with them; for I know full well all that ye conceal and all that ye reveal. Any of you that does this has strayed from the Straight Path." (1)

فُلاَنِ وَفُلاَنَةَ». فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كانَ بِهِمْ خَصَاصَةٌ﴾ [٩].

[طرفه في: ٣٧٩٨].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ المُمْتَحِنَةِ ـ ٦٠

وَقالَ مُجَاهِدٌ: ﴿لاَ تَجْعَلنا فِتْنَةً﴾ [٥] لاَ تُعَذِّبْنَا بِأَيدِيهِمْ، فَيَقُولُونَ: لَوْ كانَ هؤُلاءِ عَلَى الحَقِّ ما أَصَابَهُمْ هذا. ﴿بِعِصَمِ الكَوَافِرِ﴾ [١٠] أُمِرَ أَصْحَابُ النَّبِيِّ ﷺ بِفِرَاق نِسَائِهِمْ، كُنَّ كَوَافِرَ بِمَكَّةَ.

١ ـ باب ﴿لاَ تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾ [١]

٤٨٩٠ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنَا سُفيانُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قالَ: حَدَّثني الحَسَنُ بْنُ مُحَمَّدِ بْنِ عَلِيّ: أَنَّهُ سَمِعَ عُبَيدَ اللَّهِ بْنَ أَبِي رَافِعِ كاتِبَ عَلِيّ يَقُولُ: سَمِعْتُ عَلِيّاً رَضِيَ اللَّهُ عَنْهُ يَقُولُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ أَنا وَالزُّبَيرَ وَالمِقْدَادَ، فَقالَ: «انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خاخٍ، فَإِنَّ بِهَا ظَعِينَةً مَعَهَا كِتَابٌ، فَخُذُوهُ مِنْهَا». فَذَهَبْنَا تَعادَى بِنَا خَيلُنا حَتَّى أَتَينَا الرَّوْضَةَ، فَإِذَا نَحْنُ بِالظَّعِينَةِ، فَقُلنا: أَخْرِجِي الكِتَابَ، فَقالَتْ: ما مَعِي مِنْ كِتَابٍ، فَقُلنَا: لَتُخْرِجِنَّ الكِتَابَ أَوْ لَنُلقِيَنَّ الثِّيَابَ، فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا، فَأَتَينا بِهِ النَّبِيَّ ﷺ فَإِذَا فِيهِ: مِنْ حاطِبِ بْنِ أَبِي بَلتَعَةَ إِلَى أُنَاسٍ مِنَ المُشْرِكِينَ مِمَّنْ بِمَكَّةَ، يُخْبِرُهُمْ بِبَعْضِ أَمْرِ النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «ما هذا يا حاطِبُ»؟ قالَ: لاَ تَعْجَل عَلَيَّ يا رَسُولَ اللَّهِ، إِنِّي كُنْتُ امْرَأً مِنْ قُرَيشٍ، وَلَمْ أَكُنْ مِنْ أَنْفُسِهِمْ، وَكانَ مَنْ مَعَكَ مِنَ المُهَاجِرِينَ لَهُمْ قَرَابَاتٌ يَحْمُونَ بِهَا أَهْلِيهِمْ وَأَمْوَالَهُمْ بِمَكَّةَ، فَأَحْبَبْتُ إِذْ فَاتَنِي مِنَ النَّسَبِ فِيهِمْ، أَنْ أَصْطَنِعَ إِلَيهِمْ يَداً يَحْمُونَ قَرَابَتِي، وَما فَعَلتُ ذلِكَ كُفراً، وَلاَ ارْتِدَاداً عَنْ دِينِي، فَقالَ النَّبِيُّ ﷺ: «إِنَّهُ قَدْ صَدَقَكُمْ». فَقالَ عُمَرُ: دَعْنِي يَا رَسُولَ اللَّهِ، فَأَضْرِبَ عُنُقَهُ، فَقالَ: «إِنَّهُ شَهِدَ بَدْراً، وَما يُدْرِيكَ؟ لَعَلَّ اللَّهَ عَزَّ وَجَلَّ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اعْمَلُوا ما شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ». قالَ عَمْرٌو: وَنَزَلَتْ فِيهِ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ﴾ [١]. قالَ: لاَ أَدْرِي الآيَةَ

المتحنة ـ قوله: المتحنة وفي نسخة العينيّ سورة الممتحنة قال: والممتحنة بكسر الحاء المختبرة أضيف إليها الفعل مجازاً ومن قال: الممتحنة بفتح الحاء فإنه أضافها إلى المرأة التي نزلت فيها ا هـ. باختصار.

٤٨٩٠ ـ قوله: ظعينة أي امرأة في هودج اسمها سارة، وقوله: تعادى بفتح التاء أي تتباعد وتتجارى كذا في الشارح.

ـ قوله: (من عقاصها) أي من شعرها المضفور.

ـ قوله: الآية وهي قوله تعالى: لا تتخذوا عدوي وعدوكم أولياء يقول سفيان: لا أدري من نفس الحديث هو أو هو من قول عمرو بن دينار.

[2] Allah's saying: "O ye who believe! When there come to you believing women refugees, examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers." (10)

4891- Urwa narrated: A'isha "Allah be pleased with her" told me: "The Messenger of Allah "Allah's blessing and peace be upon him" used to examine them according to this Verse: "O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging Falsehood, and that they will not disobey.thee in any just matter, then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful." (12) A'isha said: "When any of them agreed to that condition, The Messenger of Allah "Allah's blessing and peace be upon him" would say to her: "I have accepted your oath of fealty." He would only say that, but, by Allah, he never touched the hand of any women (by shaking hands with them) while taking the pledge of allegiance. He, moreover, never took their pledge of allegiance except by his words."

[3] Allah's saying: "O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging Falsehood, and that they will not disobey thee in any just matter, then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful." (12)

4892- Ommu'atiyya "Allah be pleased with her" reported: We gave the pledge of allegiance to Allah's Apostle "Allah's blessing and peace be upon him" and he provided that we should not associate anything in worship with Allah, and forbade us to bewail over the dead. Thereupon a lady withdrew her hand (refrained from taking the oath of fealty), and said: "But such-and-such a lady lamented over one of my relatives, so I must repay (by doing the same for) hers." The Prophet "Allah's blessing and peace be upon him" did not object to that, so she went (there) and returned to The Prophet who accepted her pledge of allegiance.

4893- Ibn Abbas "Allah be pleased with both" told, concerning Allah's saying: "And that they will not disobey thee in any just matter": "It is a condition stipulated by Allah for women."

4894- Obada Ibn As'samit "Allah be pleased with him" narrated: We were with Allah's Apostle "Allah's blessing and peace be upon him" when he said: "Swear allegiance to me for: Not to associate anything in worship along with Allah; not to steal, (and he recited the holy verse of women (Al'mumtahina 12). Then The Prophet added: "Whoever among you fulfils his pledge will be rewarded by Allah. Whoever indulges in any one of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be expiation for that sin. If one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)."

في الحَدِيثِ، أَوْ قَوْلُ عَمْرٍو.

حدثنا عليٌّ: قيل لسُفيانَ في هذا، فنزلت: ﴿لا تَتَّخِذوا عَدُوِّي﴾. قال سُفيانُ: هذا في حَدِيثِ النَّاسِ، حَفِظْتُهُ مِنْ عَمْرٍو، ما تَرَكْتُ مِنْهُ حَرْفاً، وما أُرَى أَحَداً حَفِظَهُ غَيرِي [طرفه في: ٣٠٠٧].

٢ ـ باب ﴿إِذا جاءَكُمُ المُؤْمِنَاتُ مُهاجِراتٍ﴾ [١٠]

٤٨٩١ ـ حدثنا إِسْحاق: حدَّثنا يَعْقُوبُ بْنُ إِبْراهِيمَ: حَدَّثَنا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ: أَخْبَرَنِي عُرْوَةُ: أَنَّ عائِشَةَ رضيَ اللَّهُ عَنْهَا، زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يَمْتَحِنُ مَنْ هاجَرَ إِلَيهِ مِنَ المُؤْمِناتِ بِهذِهِ الآيَةِ بِقَوْلِ اللَّهِ: ﴿يا أَيُّها النَّبِيُّ إِذا جاءَكَ المُؤْمِناتُ يُبَايِعْنَكَ ـ إِلى قَوْلِهِ ـ غَفُورٌ رَحِيمٌ﴾ [١٢]. قال عُرْوَةُ: قالتْ عائِشَةُ: فَمَنْ أَقَرَّ بِهذا الشَّرْطِ مِن المُؤْمِناتِ، قال لَهَا رَسُولُ اللَّهِ ﷺ: «قَدْ بَايَعْتُكِ». كَلاماً، وَلاَ وَاللَّهِ ما مَسَّتْ يَدُهُ يَدَ امْرَأَةٍ قَطُّ في المُبايَعَةِ، ما يُبَايِعُهُنَّ إِلاَّ بِقَوْلِهِ: «قَدْ بَايَعْتُكِ عَلى ذلِكِ».

تَابَعَهُ يُونُسُ وَمَعْمَرٌ وَعَبْدُ الرَّحْمٰنِ بْنُ إِسْحاقَ، عَنِ الزُّهْرِيِّ، وَقالَ إِسْحاقُ بْنُ رَاشِدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، وَعَمْرَةَ.

[طرفه في: ٢٧١٣].

٣ ـ باب ﴿إِذَا جاءَكَ المُؤْمِناتُ يُبَايِعْنَكَ﴾ [١٢]

٤٨٩٢ ـ حدثنا أَبُو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوارِثِ: حَدَّثَنا أَيُّوبُ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: بَايَعْنَا رَسُولَ اللَّهِ ﷺ، فَقَرَأَ عَلَينا: ﴿أَنْ لاَ يُشْرِكْنَ بِاللَّهِ شَيْئاً﴾ [١٢]. وَنَهانا عَنِ النِّيَاحَةِ، فَقَبَضَتِ امْرَأَةٌ يَدَها، فَقالَتْ: أَسْعَدَتْنِي فُلاَنَةُ، أُرِيدُ أَنْ أَجْزِيَها، فَما قالَ لَها النَّبِيُّ ﷺ شَيْئاً، فانْطَلَقَتْ وَرَجَعَتْ، فَبَايَعَهَا. [طرفه في: ١٣٠٦].

٤٨٩٣ ـ حدثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنا وَهْبُ بْنُ جَرِيرٍ قالَ: حَدَّثَنا أَبِي قالَ: سَمِعْتُ الزُّبَيرَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ في قَوْلِهِ تَعَالَى: ﴿وَلاَ يَعْصِينَكَ في مَعْرُوفٍ﴾ [١٢]. قالَ: إِنَّما هُوَ شَرْطٌ شَرَطَهُ اللَّهُ لِلنِّساءِ.

٤٨٩٤ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفْيَانُ: قالَ الزُّهْرِيُّ: حَدَّثَنَاهُ، قالَ: حَدَّثَنِي أَبُو إِدْرِيسَ: سَمِعَ عُبَادَةَ بْنَ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَقالَ: «أَتُبَايِعُونِي عَلَى أَنْ لاَ تُشْرِكُوا بِاللَّهِ شَيْئاً، وَلاَ تَزْنُوا، وَلاَ تَسْرِقُوا ـ وَقَرَأَ آيَةَ النِّساءِ، وَأَكْثَرُ لَفْظِ سُفْيَانَ: قَرَأَ الآيَةَ ـ فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذلِكَ شَيْئاً فَعُوقِبَ فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْهَا

٤٨٩٢ ـ قوله: فقبضت امرأة يدها يعني عن المبايعة فقالت: أسعدتني فلانة أي قامت معي في نياحة على ميت لي في الجاهلية فلا بد أن أسعدها أنا.

٤٨٩٤ ـ قوله: فأكثر لفظ سفيان قرأ الآية أي بدون لفظ النساء ا هـ من الشارح.

4895- Ibn Abbas “Allah be pleased with both” narrated: I witnessed the prayer of The Breaking Fast Festival (Al’fitr) with The Messenger of Allah “Allah’s blessing and peace be upon him”, Abu’bakr, Omar, and Othman, all of whom offered it before delivering the sermon, and then delivered the sermon. Once The Prophet “Allah’s blessing and peace be upon him” (after finishing the prayer and the sermon) came down, as if I am now looking at him waving at the men with his hand to sit down, and walked through them till he, accompanied by Bilal, reached the women. Then he recited: “O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging Falsehood, and that they will not disobey thee in any just matter, then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful.” (12) Having finished, he said: “Do you agree to that?" A woman, but whom none answered The Prophet “Allah’s blessing and peace be upon him” said: "Yes, O Allah's Apostle!" (Al’hasan, The sub-narrator, did not know who this woman was). Then The Prophet “Allah’s blessing and peace be upon him” said to them: "Will you give alms?" Thereupon Bilal spread out his garment into which the women started throwing big and small rings.

(61) The Sura of The Battle Array (As’saff)

Allah Almighty said: “O ye who believe! Be ye helpers of Allah: As said Jesus the son of Mary to the Disciples, Who will be my helpers to (the work of) Allah? Said the Disciples, We are Allah's helpers! Then a portion of the Children of Israel believed, and a portion disbelieved: but We gave power to those who believed, against their enemies, and they became the ones that prevailed.” (14)

[1] Allah’s saying: “And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the Messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs, they said, "This is evident sorcery!"” (6)

4896- Jubair Ibn Mut'im "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "I have many names: I am Mohammad and Ahmad; I am Al'mahi through whom Allah will eliminate infidelity; I am Al'hashir who will be the first to be resurrected, with people being resurrected there after; and I am also Al'aqib (in the sense that There will be no Prophet after me)."

شيئاً مِن ذلِكَ فَسَتَرَهُ اللَّهُ فَهوَإِلَى اللَّهِ، إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ». تَابَعَهُ عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ في الآيَةِ.

[طرفه في ١٨].

٤٨٩٥ ـ حدثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيم: حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قال: وَأَخْبَرَنِي ابْنُ جُرَيْجٍ: أَنَّ الحَسَنَ بْنَ مُسْلِمٍ أَخْبَرَهُ، عَنْ طَاوسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عنهما قال: شَهِدتُ الصَّلاةَ يومَ الفِطْرِ مع رَسُولِ اللَّهِ ﷺ وأبي بَكْرٍ وعُمَرَ وعُثمان، فَكلُّهُمْ يُصلِّيها قبلَ الخُطبةِ، ثُمَّ يخطُبُ بعدُ، فنزلَ نَبيُّ اللَّهِ ﷺ، فكأنِّي أنظُرُ إليه حِينَ يُجلِّسُ الرِّجالَ بيدِه، ثُمَّ أقبلَ يَشُقُّهُمْ حتَّى أتى النِّساءَ مَعَ بلالٍ، فقالَ: ﴿يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لاَ يُشْرِكْنَ بِاللَّهِ شَيْئاً وَلاَ يَسْرِقْنَ وَلاَ يَزْنِينَ وَلاَ يَقْتُلْنَ أَوْلاَدَهُنَّ وَلاَ يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ﴾ [١٢] حتَّى فَرَغَ مِنَ الآيَةِ كُلِّها، ثُمَّ قالَ حِينَ فَرَغَ: «أَنْتُنَّ عَلَى ذلِكَ». وَقالَتِ امْرَأَةٌ واحِدَةٌ، لَمْ يُجِبْهُ غَيرُها: نَعَمْ يا رَسُولَ اللَّهِ، لا يَدرِي الحَسَنُ مَنْ هِيَ. قالَ: «فَتَصَدَّقْنَ». وبَسَطَ بِلالٌ ثَوْبَهُ، فَجَعَلْنَ يُلْقِينَ الفَتَخَ وَالخَوَاتِيمَ في ثَوْبِ بِلالٍ.

[طرفه في: ٩٨].

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وقالَ مُجاهِدٌ: ﴿مَنْ أَنْصَارِي إِلَى اللَّهِ﴾ [١٤] مَنْ يَتْبَعُنِي إِلَى اللَّهِ.

وقالَ ابْنُ عَبَّاسٍ: ﴿مَرْصُوصٌ﴾ [٤] مُلصَقٌ بَعْضُهُ بِبَعْضٍ، وقالَ غَيْرُهُ: بِالرَّصاصِ.

١ ـ باب قَوْلُهُ تَعالَى: ﴿مِنْ بَعْدِي اسْمُهُ أَحْمَدُ﴾ [٦]

٤٨٩٦ ـ حدثنا أبو اليَمانِ: أخبرَنا شُعَيبٌ، عَنِ الزُّهريِّ قال: أخبرَنِي مُحَمَّدُ بْنُ جُبَيرِ بْنِ مُطعِمٍ، عَنْ أبيهِ رَضِيَ اللَّهُ عَنهُ قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ لِي أَسْمَاءً: أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا المَاحِي الَّذِي يَمْحُو اللَّهُ بِيَ الكُفْرَ، وَأَنَا الحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمِي، وَأَنَا العَاقِبُ».

[طرفه في: ٣٥٣٢].

٤٨٩٥ ـ قوله: على ذلك بكسر الكاف خطاباً للنساء أي على المذكور في الآية (شارح).

ـ قوله: فتصدقن يحتمل أن يكون ماضياً ويحتمل أن يكون أمراً (عيني).

ـ قوله: الفتخ بفتحتين وآخره خاء معجمة الخواتيم العظام وقيل: حلق من فضة لا فص فيها (عيني).

(62) The Sura of Friday (Al'jumu'a)

[1] Allah's saying: "As well as (to confer all these benefits upon) others of them, who have not already joined them: and He is Exalted in Might, Wise." (3)

4897- Abu'huraira "Allah be pleased with him" reported: We were sitting with The Prophet "Allah's blessing and peace be upon him" when The Sura of Friday was revealed. When The Prophet "Allah's blessing and peace be upon him" recited Allah's saying: "As well as (to confer all these benefits upon) others of them, who have not already joined them: and He is Exalted in Might, Wise" (3) I asked: "Who are those?" he did not reply. I repeated my question thrice when he answered, putting his hand on Salman Al'farisi who was sitting with us: "If the religion was at the furthermost star of Pleiades, they (Salman's fellows, in whom, of course, he is involved) would attain it."

4898- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(If the religion was at the furthermost star of Pleiades), then some of those people would attain it."

[2] Allah's saying: "But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing. Say: The (blessing) from the Presence of Allah is better than any amusement or bargain! And Allah is the Best to provide (for all needs)." (11)

4899- Jaber Ibn Abdullah "Allah be pleased with both" reported: While we were (attending Friday speech and prayer) with The Prophet, a caravan (of some camels loaded with food) arrived. The people (diverted their attention towards the camels and) left the mosque, but only twelve persons remained with The Prophet. So this verse was revealed: " But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing. Say: The (blessing) from the Presence of Allah is better than any amusement or bargain! And Allah is the Best to provide (for all needs)." (11)

(63) The Sura of The Hypocrites (Al'munafiqun)

[1] Allah's saying: "When the Hypocrites come to thee, they say: "We bear witness that thou art indeed the Messenger of Allah." Yea, Allah knoweth that thou art indeed His Messenger, and Allah beareth witness that the Hypocrites are indeed liars." (1)

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١ ـ باب قَوْلُهُ: ﴿وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾ [٣]

وَقَرَأَ عُمَرُ فَامْضُوا إِلَى ذِكْرِ اللَّهِ.

٤٨٩٧ ـ حدثني عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قال: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ ثَوْرٍ، عَنْ أَبِي الغَيْثِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قال: كُنَّا جُلُوساً عِنْدَ النَّبِيِّ ﷺ فَأُنْزِلَتْ عَلَيْهِ سُورَةُ الجُمُعَةِ: ﴿وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾ قال: قُلْتُ: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ فَلَمْ يُرَاجِعْهُ حَتَّى سَأَلَ ثَلَاثاً، وَفِينَا سَلْمَانُ الفَارِسِيُّ، وَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ عَلَى سَلْمَانَ، ثُمَّ قال: «لَوْ كَانَ الإِيمَانُ عِنْدَ الثُّرَيَّا، لَنَالَهُ رِجَالٌ، أَوْ رَجُلٌ، مِنْ هؤُلَاءِ». [الحديث ٤٨٩٧ ـ طرفه في: ٤٨٩٨]

٤٨٩٨ ـ حدثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الوَهَّابِ: حَدَّثَنَا عَبْدُ العَزِيزِ: أَخْبَرَنِي ثَوْرٌ، عَنْ أَبِي الغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «لَنَالَهُ رِجَالٌ مِنْ هؤُلَاءِ».

[طرفه في: ٤٨٩٧]

٢ ـ باب ﴿وَإِذَا رَأَوْا تِجَارَةً﴾ [١١]

٤٨٩٩ ـ حدثني حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حُصَيْنٌ، عَنْ سَالِمِ بْنِ أَبِي الجَعْدِ، وَعَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قال: أَقْبَلَتْ عِيرٌ يَوْمَ الجُمُعَةِ وَنَحْنُ مَعَ النَّبِيِّ ﷺ، فَثَارَ النَّاسُ إِلَّا اثْنَا عَشَرَ رَجُلاً، فَأَنْزَلَ اللَّهُ: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْواً انْفَضُّوا إِلَيْهَا﴾. [طرفه في: ٩٣٦]

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١ ـ باب ﴿إِذَا جَاءَكَ المُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ ـ إِلَى ـ لَكَاذِبُونَ﴾ [١]

٤٩٠٠ ـ حدثنا عَبْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنَا إِسْرَائِيلُ: عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ أَرْقَمَ

سورة الجمعة ـ قوله: سورة الجمعة وفي نسخة العيني بعد هذا زيادة البسملة

٤٨٩٧ ـ قوله: فأنزلت عليه سورة الجمعة زاد مسلم فلما قرأ قبل قوله: وآخرين.

ـ قوله: قلت: من هم ولأبي ذر قالوا: من هم اهـ شارح، وهو الأنسب لما بعده.

سورة المنافقين ـ في نسخة العيني زيادة البسملة بعد اسم السورة قال: فليس في ثبوت البسملة هنا خلاف ا هـ.

4900- Zaid Ibn Arqam "Allah be pleased with him" reported: I took part in a certain holy battle with The Prophet "Allah's blessing and peace be upon him". I heard Abdullah Ibn Obai Ibn Salool saying: "Don't spend on those who are with Allah's Apostle, so that they may disperse and go away from him. If we return (to Medina), surely, the more honourable will expel the meaner amongst them." I reported that to my uncle or to Omar who, in his turn, informed The Prophet "Allah's blessing and peace be upon him" of it. The Prophet "Allah's blessing and peace be upon him" called me and I narrated to him the whole story. Then Allah's Apostle "Allah's blessing and peace be upon him" sent for Abdullah Ibn Obai and his companions, and they took an oath that they did not say that. So Allah's Apostle "Allah's blessing and peace be upon him" disbelieved my saying and believed his. I was distressed as I never was before. I stayed at home and my uncle said to me: "You just wanted Allah's Apostle "Allah's blessing and peace be upon him" to disbelieve your statement and hate you." So Allah revealed the Sura of The Hypocrites, beginning with "When the hypocrites come to you..." (The Hypocrites 1) The Prophet "Allah's blessing and peace be upon him" then sent for me and recited it and said: "O Zaid! Allah confirmed your statement."

[2] Allah's saying: "They have made their oaths a screen (for their misdeeds): thus they obstruct (men) from the Path of Allah: truly evil are their deeds." (2)

4901- Zaid Ibn Arqam "Allah be pleased with him" reported: I was with my uncle when I heard Abdullah Ibn Obai Ibn Salool saying: "Don't spend on those who are with Allah's Apostle, so that they may disperse and go away from him." He further said: "If we return (to Medina), surely, the more honourable will expel the meaner amongst them." I reported that to my uncle who, in his turn, informed The Prophet "Allah's blessing and peace be upon him" of it. The Prophet "Allah's blessing and peace be upon him" called me and I narrated to him the whole story. Then Allah's Apostle "Allah's blessing and peace be upon him" sent for Abdullah Ibn Obai and his companions, and they took an oath that they did not say that. So Allah's Apostle "Allah's blessing and peace be upon him" disbelieved my saying and believed his. I was distressed as I never was before. I stayed at home. So Allah revealed: "When the hypocrites come to you..." (1) until he said: "They are the ones who say, "Spend nothing on those who are with Allah's Messenger, to the end that they may disperse (and quit Medina). But to Allah belong the treasures of the heavens and the earth; but the Hypocrites understand not. They say, "If we return to Medina, surely the more honourable (element) will expel therefrom the meaner". But honour belongs to Allah and His Messenger, and to the Believers; but the Hypocrites know not." (7:8) The Prophet "Allah's blessing and peace be upon him" then sent for me and recited it and said: "O Zaid! Allah confirmed your statement."

[3] Allah's saying: "That is because they believed, then they rejected Faith: so a seal was set on their hearts: therefore they understand not." (3)

4902- Zaid Ibn Arqam "Allah be pleased with him" reported: When Abdullah Ibn Obai said: "Don't spend on those who are with Allah's Apostle…" and: "If we return (to Medina)…", I told The Messenger of Allah "Allah's blessing and peace be upon him". I was blamed for that by The Ansar. But Abdullah took an oath that he did not say that. I returned home and slept. Then The Messenger of Allah "Allah's blessing and peace be upon him" sent for me and said: "Allah has confirmed your statement." It was sent down: "They are the ones who say, "Spend nothing on those who are with Allah's Messenger, to the end that they may disperse (and quit Medina). But to Allah belong the treasures of the heavens and the earth; but the Hypocrites understand not." (7)

[4] Allah's saying: "When thou lookest at them, their exteriors please thee; and when they speak, thou listenest to their words. They are as (worthless as hollow) pieces of timber propped up, (unable to stand on their own). They think that every cry is against them. They are the enemies; so beware of them. The curse of Allah be on them! How are they deluded (away from the Truth!)" (4)

قال: كُنتُ في غزاةٍ، فسمعتُ عبدَ اللهِ بن أبيٍّ يقولُ: لا تُنفقوا على من عند رسولِ اللهِ حتّى يَنفَضّوا من حولهِ، ولو رجعنا من عندهِ ليُخرجنَّ الأعزُّ منها الأذلَّ. فذكرتُ ذلك لعمّي أو لعُمرَ، فذكرَهُ للنبيِّ ﷺ، فدعاني فحدّثتُه، فأرسلَ رسولُ اللهِ ﷺ إلى عبدِ اللهِ بنِ أبيٍّ وأصحابهِ، فحلفوا ما قالوا، فكذّبني رسولُ اللهِ ﷺ وصدّقه، فأصابني همٌّ لم يُصبني مثلُهُ قطُّ، فجلستُ في البيت، فقال لي عمّي: ما أردتَ إلى أن كذّبكَ رسولُ اللهِ ﷺ ومقتكَ؟ فأنزلَ اللهُ تعالى: ﴿إذا جاءكَ المُنافقون﴾ فبعثَ إليَّ النبيُّ ﷺ فقرأ فقال: «إنَّ اللهَ قد صدّقكَ يا زيد». [الحديث ٤٩٠٠ ـ أطرافه في: ٤٩٠١، ٤٩٠٢، ٤٩٠٣، ٤٩٠٤].

٢ ـ باب ﴿اتَّخَذُوا أَيمَانَهُمْ جُنَّةً﴾ [٢] يَجتنُّونَ بها

٤٩٠١ ـ حدثنا آدمُ بنُ أبي إياسٍ: حدّثنا إسرائيلُ، عن أبي إسحاقَ، عن زيدِ بنِ أرقمَ رضيَ اللهُ عنهُ قال: كُنتُ مع عمّي، فسمعتُ عبدَ اللهِ بنَ أُبيٍّ ابنَ سَلولَ يقولُ: لا تُنفقوا على من عندَ رسولِ اللهِ حتّى ينفضّوا. وقال أيضاً: لئن رجعنا إلى المدينةِ ليُخرجنَّ الأعزُّ منها الأذلَّ، فذكرتُ ذلكَ لعمّي، فذكرَ عمّي لرسولِ اللهِ ﷺ فأرسلَ رسولُ اللهِ ﷺ إلى عبدِ اللهِ بنِ أُبيٍّ وأصحابهِ، فحلفوا ما قالوا، فصدّقهم رسولُ اللهِ ﷺ وكذّبني، فأصابني همٌّ لم يُصبني مثلُهُ، فجلستُ في بيتي، فأنزلَ اللهُ عزَّ وجلَّ: ﴿إذا جاءكَ المُنافقونَ ـ إلى قولهِ ـ: هُمُ الَّذينَ يقولونَ لا تُنفقوا على من عندِ رسولِ اللهِ ـ إلى قولهِ ـ ليُخرجنَّ الأعزُّ منها الأذلَّ﴾ [١ ـ ٨]. فأرسلَ إليَّ رسولُ اللهِ ﷺ فقرأها عليَّ، ثمَّ قال: «إنَّ اللهَ قد صدّقكَ». [طرفه في: ٤٩٠٠]

٣ ـ باب ﴿ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لا يَفْقَهُونَ﴾ [٣]

٤٩٠٢ ـ حدثنا آدمُ: حدّثنا شُعبةُ، عن الحكمِ قال: سمعتُ محمّدَ بنَ كعبٍ القُرظيَّ قال: سمعتُ زيدَ بنَ أرقمَ رضيَ اللهُ عنهُ قال: لمّا قال عبدُ اللهِ بنُ أُبيٍّ: لا تُنفقوا على من عندَ رسولِ اللهِ وقال أيضاً: لئن رجعنا إلى المدينةِ، أخبرتُ بهِ النبيَّ ﷺ فلامني الأنصارُ، وحلفَ عبدُ اللهِ ابنُ أُبيٍّ ما قال ذلكَ، فرجعتُ إلى المنزلِ فنمتُ، فدعاني رسولُ اللهِ ﷺ فأتيتُهُ، فقال: «إنَّ اللهَ قد صدّقكَ». ونزلَ: ﴿هُمُ الَّذينَ يقولونَ لا تُنفقوا﴾ [٧] الآيةَ. وقال ابنُ أبي زائدةَ: عن الأعمشِ، عن عمرٍو، عن ابنِ أبي ليلى، عن زيدٍ، عن النبيِّ ﷺ. [طرفه في: ٤٩٠٠].

٤ ـ باب ﴿وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُسَنَّدَةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ﴾ [٤]

٤٩٠٣ ـ حدثنا عمرُو بنُ خالدٍ: حدّثنا زُهيرُ بنُ معاويةَ: حدّثنا أبو إسحاقَ قال: سمعتُ زيدَ بنَ أرقمَ قال: خرجنا مع النبيِّ ﷺ في سفرٍ أصابَ النّاسَ فيهِ شدّةٌ، فقال عبدُ اللهِ بنُ أُبيٍّ لأصحابهِ: لا تُنفقوا على من عندَ رسولِ اللهِ حتّى ينفضّوا من حولهِ. وقال: لئن رجعنا إلى

باب ٢ ـ الاجتنان: الاستتار.

4903- Zaid Ibn Arqam "Allah be pleased with him" narrated: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" on a journey during which people were stricken with a severe hunger. Abdullah Ibn Obai said: "Don't spend on those who are with Allah's Apostle, so that they may disperse and go away from him." He further said: "If we return (to Medina), surely, the more honourable will expel the meaner amongst them." I went and told The Prophet "Allah's blessing and peace be upon him" of that. He sent to Abdullah Ibn Obai and asked him of it. He took an oath that he did not do. He (The Prophet) said: "Zaid told The Messenger of Allah a lie." I felt it so much, till Allah confirmed my statement in The Sura of The Hypocrites. When The Messenger of Allah "Allah's blessing and peace be upon him" invited them (Ibn Obai and his companions) to ask Allah's forgiveness for them, they turned aside their heads.

[5] Allah's saying: "And when it is said to them, "Come, the Messenger of Allah will pray for your forgiveness", they turn aside their heads, and thou wouldst see them turning away their faces in arrogance." (5)

4904- Zaid Ibn Arqam "Allah be pleased with him" reported: I was with my uncle when I heard Abdullah Ibn Obai Ibn Salool saying: "Don't spend on those who are with Allah's Apostle, so that they may disperse and go away from him." He further said: "If we return (to Medina), surely, the more honourable will expel the meaner amongst them." I reported that to my uncle who, in his turn, informed The Prophet "Allah's blessing and peace be upon him" of it. Then Allah's Apostle "Allah's blessing and peace be upon him" sent for Abdullah Ibn Obai and his companions, and they took an oath that they did not say that. So Allah's Apostle "Allah's blessing and peace be upon him" disbelieved my saying and believed his. I was distressed as I never was before. I stayed at home, and my uncle said to me: "You just wanted Allah's Apostle "Allah's blessing and peace be upon him" to disbelieve your statement and hate you." So Allah revealed: " When the Hypocrites come to thee, they say, "We bear witness that thou art indeed the Messenger of Allah." Yea, Allah knoweth that thou art indeed His Messenger, and Allah beareth witness that the Hypocrites are indeed liars." (1) The Prophet "Allah's blessing and peace be upon him" then sent for me and recited it and said: "O Zaid! Allah confirmed your statement."

[6] Allah's saying: "It is equal to them whether thou pray for their forgiveness or not. Allah will not forgive them. Truly Allah guides not rebellious transgressors." (6)

4905- Jaber "Allah be pleased with him" reported: We were in the company of The Prophet "Allah's blessing and peace be upon him" in a certain holy battle. An Emigrant stroked an Ansari man on the hip. The Ansari got so angry that he said: "Help, O Ansar!" And the emigrant said: "Help, O emigrants!" The Prophet "Allah's blessing and peace be upon him" came out and said: "What is wrong with the people who are claiming this call of the period of Ignorance?" Then he said: "What is the matter with them?" He was told about the stroke of the Emigrant to the Ansari. The Prophet "Allah's blessing and peace be upon him" said: "Stop this (Appeal for help) for it is an evil call." When Abdullah Ibn Obai Ibn Salool was told of that, he said: "They (The Emigrants) have done it (gathered against us); so when we return to Medina, surely, the more honourable people will expel therefrom the meaner." Upon that Omar said: "O Allah's Prophet! Let me chop off the head of this hypocrite!" The Prophet said: "(No), lest the people should say that Mohammad used to kill his companions." The Ansar were more in number than the emigrants when the latter came to Medina. But later on the emigrant increased.

المَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ، فَأَتَيتُ النَّبِيَّ ﷺ فَأَخْبَرْتُه، فَأَرْسَلَ إِلَى عَبْدِ اللَّهِ بْنِ أُبَيّ فَسَأَلَه، فاجْتَهد يَمِينَهُ ما فعل، قالُوا: كَذَبَ زَيدٌ رَسُولَ اللَّهِ ﷺ، فَوَقَعَ في نَفسي مِمَّا قالُوا شِدَّةٌ، حَتَّى أَنزَلَ اللَّه عز وجل تَصْدِيقِي في: ﴿إِذَا جاءَكَ المُنافِقُونَ﴾. فدعاهُمُ النَّبي ﷺ لِيَستغفِرَ لَهُم فلَوَّوا رُؤُسَهُم. وَقَوْلُهُ: ﴿خُشُبٌ مُسَنَّدَةٌ﴾. قال: كانُوا رِجالاً أَجْمَلَ شَيْءٍ.

[طرفه في: ٤٩٠٠].

٥ ـ باب قَوْلُهُ: ﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُؤُسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ﴾ [٥]

حَرَّكُوا، اسْتَهْزَؤُا بالنَّبِيِّ ﷺ، وَيَقْرَأُ بالتَّخفِيفِ مِن: لَوَيتُ.

٤٩٠٤ ـ حدّثنا عُبَيدُ اللَّهِ بْنُ مُوسى، عَنْ إِسْرائِيلَ، عَنْ أَبِي إِسْحاقَ، عَنْ زَيدِ بْنِ أَرْقَمَ قال: كُنْتُ مَعَ عَمِّي، فَسَمِعْتُ عَبدَ اللَّهِ بْنَ أُبَيِّ ابْنَ سَلُولَ يَقُولُ: لا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنفَضُّوا، وَلَئِنْ رَجَعْنَا إِلَى المَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ، فَذَكَرْتُ ذلِكَ لِعَمِّي، فَذَكَرَ عَمِّي لِلنَّبِيِّ ﷺ وَصَدَّقَهُمْ، فَأَصَابَنِي غَمٌّ لَمْ يُصِبْنِي مِثْلُهُ قَطُّ، فَجَلَسْتُ في بَيتِي، وَقالَ عَمِّي: مَا أَرَدْتَ إِلَى أَنْ كَذَّبَكَ النَّبِيُّ ﷺ وَمَقَتَكَ؟، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِذَا جاءَكَ المُنَافِقُونَ قالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ﴾ [١]. وَأَرسلَ إِليَّ النَّبيُّ ﷺ فقرأَها وقالَ: «إِنَّ اللَّه قَد صَدَّقَكَ».

[طرفه في: ٤٩٠٠].

٦ ـ باب قَوْلُهُ: ﴿سَوَاءٌ عَلَيهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾ [٦]

٤٩٠٥ ـ حدّثنا عَليٌّ: حَدَّثَنَا سُفْيانُ: قالَ عَمْرٌو: سَمِعْتُ جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّه عَنْهُمَا قال: كُنَّا في غَزاةٍ ـ قالَ سُفيانُ مَرَّةً: في جَيشٍ ـ فَكَسَعَ رَجُلٌ مِنَ المُهاجِرِينَ، فَسَمِعَ رَجُلاً مِنَ الأَنْصارِ، فَقالَ الأَنْصارِيُّ: يَا لَلأَنْصَارِ، وَقَالَ المُهَاجِرِيُّ: يَا لَلمهاجِرِينَ، ذاكَ رَسُولُ اللَّهِ ﷺ فَقالَ: «ما بالُ دَعْوى جاهِلِيَّةٍ» قالُوا: يا رَسُولَ اللَّهِ، كَسَعَ رجُلٌ مِنَ المُهاجِرِينَ، رَجُلاً مِنَ الأَنْصارِ، فَقالَ: «دَعُوها فَإِنَّها مُنْتِنَةٌ». فَسَمِعَ بِذلِكَ عَبْدُ اللَّهِ بْنُ أُبَيّ فَقالَ: فَعَلُوها، أَما وَاللَّهِ لَئِنْ رَجَعْنَا إِلَى المَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنها الأَذَلَّ، فَبَلَغَ النَّبِيَّ ﷺ، فَقامَ عُمَرُ فَقالَ: يا رَسُولَ اللَّهِ، دَعْنِي أَضْرِبْ عُنُقَ هذا المُنافِقِ، فَقالَ النَّبِيُّ ﷺ: «دَعْهُ، لا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّداً يَقْتُلُ أَصْحابَهُ». وَكانَتِ الأَنْصارُ أَكْثَرَ مِنَ المُهَاجِرِينَ حِينَ قَدِمُوا المَدِينَةَ ثُمَّ إِنَّ المُهاجِرِينَ كَثُرُوا بَعْدُ.

٤٩٠٤ ـ قوله: وصدّقهم أي صدّق عليه السلام ابن أبي وأصحابه لما حلفوا على عدم صدور المقالة المذكورة (شارح).

٤٩٠٥ ـ قوله: فكسع من الكسع، وهو ضرب الدبر باليد أو بالرجل (عيني).

ـ قوله: لا يتحدث فيه الرفع والجزم كما في الشارح.

[7] Allah's saying: "They are the ones who say, "Spend nothing on those who are with Allah's Messenger, to the end that they may disperse (and quit Medina). But to Allah belong the treasures of the heavens and the earth; but the Hypocrites understand not." (7)

4906- Abdullah Ibn Al'fadl narrated that he heard Anas "Allah be pleased with him" saying: I got sad because of those killed on The Battle of Al'harra. When Zaid Ibn Arqam was informed of my great sadness, he wrote to me that he had heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Allah! Would that you forgive The Ansar and their children." (Abdullah Ibn Al'fadl, the narrator had some doubt whether The Prophet "Allah's blessing and peace be upon him" added: "and the children of their children"). Some of those who were present with Anas asked him (about Zaid). He said: "It is he, about whom The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is he, whose hearing was proved by Allah to be true.""

4907- Jaber "Allah be pleased with him" reported: We were in the company of The Prophet "Allah's blessing and peace be upon him" in a certain holy battle. An Emigrant stroked an Ansari man on the hip. The Ansari got so angry that he said: "Help, O Ansar!" And the emigrant said: "Help, O emigrants!" The Prophet "Allah's blessing and peace be upon him" was caused by Allah to hear it. He said: "What is wrong with the people?" He was told: "An Emigrant stroked an Ansari man on the hip. The Ansari got so angry that he said: "Help, O Ansar!" And the emigrant said: "Help, O emigrants!"" The Prophet "Allah's blessing and peace be upon him" said: "Stop this (Appeal for help) for it is an evil call." The Ansar were more in number than the emigrants when the latter came to Medina. But later on the emigrants increased. When Abdullah Ibn Obai Ibn Salool was told of that, he said: "They (The Emigrants) have done it (gathered against us)! So when we return to Medina, surely, the more honourable people will expel therefrom the meaner." Upon that Omar said: "O Allah's Prophet! Let me chop off the head of this hypocrite!" The Prophet said: "(No), lest the people should say that Mohammad used to kill his companions."

(64) The Sura of At'taghabun (The Mutual loss and gain

Allah Almighty said: "No kind of calamity can occur, except by the leave of Allah: and if any one believes in Allah, (Allah) guides his heart (aright): for Allah knows all things." (11)

قالَ سُفيانُ: فَحفظْتُهُ مِنْ عَمْرٍو: قالَ عَمْرٌو: سَمِعْتُ جابِراً: كُنَّا مَعَ النَّبِيِّ ﷺ.

[طرفه في: ٣٥١٨].

٧ ـ باب قَوْلُهُ: ﴿هُمُ الَّذِينَ يَقُولُونَ لا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا ـ وَيَتفرَّقوا ـ وَلِلَّهِ خَزَائِنُ السَّماوَاتِ وَالأَرْضِ وَلكِنَّ المُنَافِقِينَ لا يَفقهُونَ﴾ [٧]

٤٩٠٦ ـ حدَّثنا إِسْماعيلُ بْنُ عَبْدِ اللَّهِ قال: حَدَّثَني إِسْماعيلُ بْنُ إِبْرَاهيمَ بْنِ عُقْبَةَ، عَنْ مُوسى بْنِ عُقْبَةَ قال: حَدَّثَني عَبْدُ اللَّهِ بْنُ الفَضْلِ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مالِكٍ يَقُولُ: حَزِنْتُ عَلَى مَنْ أُصِيبَ بِالحَرَّةِ، فَكَتَبَ إِلَيَّ زَيدُ بْنُ أَرْقَمَ، وَبَلَغَهُ شِدَّةُ حُزْنِي، يَذْكُرُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ اغْفِرْ لِلأَنْصارِ، وَلأَبْناءِ الأَنْصار». وَشَكَّ ابْنُ الفَضْلِ في: «أَبْناءِ أَبْناءِ الأَنْصار». فَسأَلَ أَنَساً بَعْضُ مَنْ كانَ عِنْدَهُ، فَقالَ: هُوَ الَّذِي يَقُولُ رَسُولُ اللَّهِ ﷺ: «هذا الَّذِي أَوْفَى اللَّهُ لَهُ بِأُذُنِهِ».

٨ ـ باب قَوْلُهُ: ﴿يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى المَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ وَلِلَّهِ العِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلكِنَّ المُنَافِقِينَ لا يَعْلَمُونَ﴾ [٨]

٤٩٠٧ ـ حدَّثنا الحُمَيدِيُّ: حَدَّثَنا سُفيَانُ قال: حَفِظْنَاهُ مِنْ عَمْرِو بْنِ دِينَارٍ قال: سَمِعْتُ جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما يَقُولُ: كُنَّا في غَزَاةٍ، فَكَسَعَ رَجُلٌ مِنَ المُهاجِرِينَ رَجُلاً مِنَ الأَنْصَارِ، فَقالَ الأَنْصارِيُّ: يَا لَلأَنْصار، وَقالَ المُهاجِرِيُّ: يَا لَلْمُهاجِرِينَ، فَسَمَّعَهَا اللَّهُ رَسُولَهُ ﷺ، قال: «ما هذا؟»، فَقالُوا: كَسَعَ رَجُلٌ مِنَ المُهَاجِرِينَ رَجُلاً مِنَ الأَنْصارِ، فَقالَ الأَنْصارِيُّ: يَا لَلأَنْصارِ، وَقالَ المُهاجِرِيُّ: يَا لَلْمُهاجِرِين، فَقالَ النَّبِيُّ ﷺ: «دَعُوها فَإِنَّهَا مُنْتِنَةٌ». قالَ جابِرٌ: وَكانَتِ الأَنْصارُ حِينَ قَدِمَ النَّبِيُّ ﷺ أَكْثَرَ، ثُمَّ كَثُرَ المُهاجِرُونَ بَعْدُ. فَقالَ عَبْدُ اللَّهِ بْنُ أُبَيّ: أَوَ قَدْ فَعَلُوا، وَاللَّهِ لَئِنْ رَجَعْنا إِلى المَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْها الأَذَلَّ، فَقالَ عُمَرُ بْنُ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، دَعْنِي يا رَسُولَ اللَّهِ أَضْرِبْ عُنُقَ هذا المُنافِقِ، قالَ النَّبِيُّ ﷺ: «دَعْهُ، لا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّداً يَقْتُلُ أَصْحَابَهُ». [طرفه في: ٣٥١٨].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ التَّغابُنِ ـ ٦٤

وَقالَ عَلْقَمَةُ، عَنْ عَبْدِ اللَّهِ: ﴿وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ﴾ [١١]. هُوَ الَّذِي إِذَا أَصابَتْهُ مُصِيبَةٌ رَضِيَ وَعَرَفَ أَنَّها مِنَ اللَّهِ.

(65) The Sura of The Divorce (At'talaq)

[1] -

3908- Salim narrated that Abdullah Ibn Omar "Allah be pleased with both" told him that he had divorced his wife while she was in her menses. Omar told The Messenger of Allah "Allah's blessing and peace be upon him" who became very angry at that and said: "He must return her to his house and keep her as his wife till she becomes clean and then menstruates and becomes clean again. Then, if he wishes to divorce her, he may do so while she is still clean and before having any sexual relations with her. Indeed, that is the legal period prescribed by Allah for divorce."

[2] Allah's saying: "for those who carry (life within their wombs), their period is until they deliver their burdens: and for those who fear Allah, He will make their path easy." (4)

4909- Abu'salama narrated: A man came to Ibn Abbas while Abu'huraira was with him and said: "Give me your opinion regarding a woman who delivered a baby forty days after the death of her husband." Ibn Abbas said: "This indicates the end of one of the two prescribed periods." I said: "for those who carry (life within their wombs), their period is until they deliver their burdens." Abu'huraira said: "I agree with my cousin (Abu'salama)." Then Ibn Abbas sent his slave Kuraib to Ommu'salama to ask her (regarding this case). She replied: "The husband of Subai'a Al'aslamiyya was killed while she was pregnant. She delivered a baby forty days after his death. Then her hand was demanded; and The Messenger of Allah "Allah's blessing and peace be upon him" gave her in marriage. Abus'sanabil was one of those who demanded it."

4910- Mohammad Ibn Sirin narrated: I sat in a gathering of people containing Abdur'rahman Ibn Abu'laila, who mentioned (the case of) the end of the two periods. I mentioned the narration of Abdullah Ibn Utba regarding the case of Subai'a Bint Al'harith. Some of his companions bit their lips (pointing to

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سُورَةُ الطَّلَاقِ ـ ٦٥

وَقَالَ مُجَاهِدٌ: ﴿وَبَالَ أَمْرِهَا﴾ [٩] جَزَاءَ أَمْرِهَا.

١ ـ باب

٤٩٠٨ ـ حدّثنا يَحيى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ قالَ: حَدَّثَنِي عُقَيلٌ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي سَالِمٌ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حائِضٌ، فَذَكَرَ عُمَرُ لِرَسُولِ اللَّهِ ﷺ فَتَغَيَّظَ فِيهِ رَسُولُ اللَّهِ ﷺ ثُمَّ قالَ: «لِيُرَاجِعْهَا، ثُمَّ يُمْسِكْهَا حَتَّى تَطْهُرَ، ثُمَّ تَحِيضَ فَتَطْهُرَ، فَإِنْ بَدَا لَهُ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا طَاهِراً قَبْلَ أَنْ يَمَسَّهَا، فَتِلْكَ العِدَّةُ كَمَا أَمَرَهُ اللَّهُ»

[الحديث أطرافه في: ٥٢٥١، ٥٢٥٢، ٥٢٥٣، ٥٢٦٤، ٥٣٣٢، ٥٣٣٣، ٧١٦٠].

٢ ـ باب ﴿وَأُولاتُ الأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْراً﴾ [٤]

وَأُولَاتُ الأَحْمَالِ: وَاحِدُهَا: ذَاتُ حَمْلٍ.

٤٩٠٩ ـ حدّثنا سَعْدُ بْنُ حَفْصٍ: حَدَّثَنَا شَيبَانُ، عَنْ يَحْيَى قالَ: أَخْبَرَنِي أَبُو سَلَمَةَ قالَ: جاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ، وَأَبُو هُرَيرَةَ جالِسٌ عِنْدَهُ، فَقَالَ: أَفْتِنِي فِي امْرَأَةٍ وَلَدَتْ بَعْدَ زَوْجِهَا بِأَرْبَعِينَ لَيلَةً؟ فَقَالَ ابْنُ عَبَّاسٍ: آخِرُ الأَجَلَينِ، قُلْتُ أَنَا: ﴿وَأُولَاتُ الأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾. قالَ أَبُو هُرَيرَةَ: أَنَا مَعَ ابْنِ أَخِي، يَعْنِي أَبَا سَلَمَةَ، فَأَرْسَلَ ابْنُ عَبَّاسٍ غُلَامَهُ كُرَيباً إِلَى أُمِّ سَلَمَةَ يَسْأَلُهَا، فَقَالَتْ: قُتِلَ زَوْجُ سُبَيعَةَ الأَسْلَمِيَّةِ وَهِيَ حُبْلَى، فَوَضَعَتْ بَعْدَ مَوْتِهِ بِأَرْبَعِينَ لَيلَةً، فَخُطِبَتْ، فَأَنْكَحَهَا رَسُولُ اللَّهِ ﷺ، وَكانَ أَبُو السَّنَابِلِ فِيمَنْ خَطَبَهَا.

[الحديث ٤٩٠٩ ـ طرفه في: ٥٣١٨].

٤٩١٠ ـ وَقالَ سُلَيمانُ بْنُ حَرْبٍ وَأَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ قالَ: كُنْتُ فِي حَلْقَةٍ فِيهَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي لَيلَى، وَكانَ أَصْحَابُهُ يُعَظِّمُونَهُ، فَذَكَرَ آخِرَ الأَجَلَينِ، فَحَدَّثْتُ بِحَدِيثِ سُبَيعَةَ بِنْتِ الحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، قالَ فَضَمَّزَ لِي بَعْضُ

٤٩٠٩ ـ قوله: آخر الأجلين أي عدتها ولأبي ذرّ: آخر بالنصب أي تتربص آخر الآجلين (شارح).

٤٩١٠ ـ قوله: فضمز لي بتشديد الميم ولأبي ذرّ بتخفيفها أي عضّ شفته غمزاً كما في الشارح، وروي: فضمزني بالتشديد وزيادة النون بدل اللام أي أسكتني وهو أشبه الروايات على ما ذكره العيني. قوله: فاستحيا الخ المستحيي ابن أبي ليلى كما أنّ المستدرك هو أيضاً وأما قوله: فلقيت فمن مقول محمد بن سيرين على ما أفاده الشارح القسطلاني.

me to stop talking). But when I became attentive to them, I said: "I am too brave if I tell a lie concerning a person who is now in Kufa." He (Abdur'rahman) felt shy and said: "But Abdullah's uncle used not to say so." Then I went out and met Abu'atiyya: Malik Ibn Amer, and asked him (about it). He mentioned to me the story of Subai'a. I asked him: "Did you hear something from Abdullah concerning this matter (the pregnant widow whose husband had died)?" He replied: "We were with Abdullah who said: "Why do you impose on her the hard order and don't let her make use of the leave? The shorter Sura of women (of Divorce "At'talaq") was revealed after the longer Sura (of Heifer "Al'baqara")."'

(66) The Sura of The Prohibition (At'tahrim)

[1] Allah's saying: "O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful." (1)

4911- Sa'eed Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both": If somebody said to his wife: "You are unlawful to me", he should make an expiation (for his oath). Ibn Abbas further said: "Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah." (The Confederates "Al'ahzab" 21)

4912- A'isha "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" used to drink honey in the house of Zainab, the daughter of Jahsh, and would stay there with her. So Hafsa and I agreed secretly that, if he comes to either of us, she will say to him: "It seems you have eaten Maghafir (a kind of bad-smelling resin), for I smell in you the smell of Maghafir." (We did so). He replied: "No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I shall never take it again. I have taken an oath as to that, and you should tell none about it."

[2] Allah's saying: "Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful." (1)

أَصْحَابِهِ، قالَ مُحَمَّدٌ: فَفَطِنْتُ لَهُ، فَقُلْتُ: إِنِّي إِذاً لَجَرِيءٌ إِنْ كَذَبْتُ عَلَى عَبْدِ اللَّهِ بْنِ عُتْبَةَ وَهُوَ في نَاحِيَةِ الكُوفَةِ، فَاسْتَحْيَا وَقالَ: لكِنْ عَمُّهُ لَمْ يَقُلْ ذَاكَ. فَلَقِيتُ أَبَا عَطِيَّةَ مالِكَ بْنَ عامِرٍ فَسَأَلْتُهُ، فَذَهَبَ يُحَدِّثُنِي حَدِيثَ سُبَيْعَةَ، فَقُلْتُ: هَلْ سَمِعْتَ عَنْ عَبْدِ اللَّهِ فِيهَا شَيْئاً؟ فَقالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ، فَقالَ: أَتَجْعَلُونَ عَلَيْهَا التَّغْلِيظَ، وَلا تَجْعَلُونَ عَلَيْهَا الرُّخْصَةَ؟ لَنَزَلَتْ سُورَةُ النِّسَاءِ القُصْرَى بَعْدَ الطُّولَى: ﴿وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾.

[طرفه في: ٤٥٣٢].

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سُورَةُ التحريم

١ ـ باب ﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاةَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ [١]

٤٩١١ ـ حدّثنا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنِ ابْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قالَ في الحَرَامِ: يُكَفِّرُ. وَقالَ ابْنُ عَبَّاسٍ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١]. [الحديث ٤٩١١ ـ طرفه في: ٥٢٦٦].

٤٩١٢ ـ حدّثنا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: كانَ رَسُولُ اللَّهِ ﷺ يَشْرَبُ عَسَلاً عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ، وَيَمْكُثُ عِنْدَهَا، فَوَاطَيْتُ أَنَا وَحَفْصَةُ عَنْ: أَيَّتُنَا دَخَلَ عَلَيْهَا فَلْتَقُلْ لَهُ: أَكَلْتَ مَغَافِيرَ، إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ، قالَ: «لا، وَلكِنِّي كُنْتُ أَشْرَبُ عَسَلاً عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ، فَلَنْ أَعُودَ لَهُ، وَقَدْ حَلَفْتُ لا تُخْبِرِي بِذلِكَ أَحَداً». [الحديث ٤٩١٢ ـ أطرافه في: ٥٢١٦، ٥٢٦٧، ٥٢٦٨، ٥٤٣١، ٥٥٩٩، ٥٦١٤، ٥٦٨٢، ٦٦٩١، ٦٩٧٢].

٢ ـ باب ﴿تَبْتَغِي مَرْضَاةَ أَزْوَاجِكَ﴾ ﴿قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ﴾

٤٩١٣ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُلَيْمانُ بْنُ بِلَالٍ، عَنْ يَحْيَى، عَنْ عُبَيْدِ بْنِ

٤٩١٢ ـ قوله: فواطأت أي اتفقت وفي العيني فواطيت، قال هكذا في جميع النسخ، وأصله فواطأت وفي الأصل المطبوع فتواطأت، وهو رواية أبي ذر على ما ذكره الشارح.

ـ قوله: عن أيتنا ولابن عساكر والأصيلي على أيتنا و(مغافير) جمع مغفور بضم الميم وهو صمغ حلو له رائحة كريهة كما في الشارح.

٤٩١٣ ـ قوله: مكثت هنا بفتح الكاف وفي الحديث ٤٩١٥ بضمها.

4913- Ibn Abbas “Allah be pleased with both” narrated: For a year I had the desire to ask Omar Ibn Al’khattab regarding the explanation of a Verse (in The Sura of The Prohibition) but I could not do out of respect for him. When he went to perform the Hajj, I accompanied him. On our return, while we were still on the way home, Omar went aside to answer the call of nature by the Arak trees. I waited till he finished. Then I proceeded with him and asked: "O Commander of The Believers! Who were the two wives of The Prophet “Allah’s blessing and peace be upon him” who backed up each other against him?" He said: "They were Hafsa and A’isha." I said to him: "By Allah, I wanted to ask you about this a year ago, but I could not do out of respect for you.” Omar said: "Do not refrain from asking me. If you think that I have knowledge (about something), you would ask me; and if I know, I will tell you." Then Omar further said: "By Allah, in the Pre-Islamic Period of Ignorance we did not pay attention to women until Allah revealed in connection with them what He had revealed, and assigned for them what He had assigned. Once while I was thinking over a certain matter, my wife said: "I recommend that you do so-and-so." I said to her: "What do you have to do with this matter? Why do you poke your nose in a matter which I want to see fulfilled?” She said: “How strange you are, O son of Al’khattab! You don't want to be argued with, though your daughter Hafsa argues with The Messenger of Allah “Allah’s blessing and peace be upon him” so much that he remains angry for the whole day!" Very soon, Omar put on his outer garment and went to Hafsa to whom he said: "O my daughter! Do you argue with The Messenger of Allah “Allah’s blessing and peace be upon him” so that he remains angry for the whole day?" Hafsa said: "By Allah, we argue with him." Omar said: "Know that I warn you of Allah's punishment and the anger of The Messenger of Allah “Allah’s blessing and peace be upon him”. O my daughter! Don't be betrayed by she (A’isha), who is proud of her beauty because of the love of The Messenger of Allah “Allah’s blessing and peace be upon him” for her."

Omar further said: "Then I went out to the house of Ommu’salama, who was one of my relatives, to whom I talked. She said: “O son of Al’khattab! You seem to interfere in everything to the extent that you even want to interfere between The Messenger of Allah “Allah’s blessing and peace be upon him” and his wives!” By Allah, I was influenced by her talk so much that I lost some of my anger. I left her. At that time I had a friend from the Ansar who used to bring me the news (from The Prophet “Allah’s blessing and peace be upon him”) in case of my absence, and I used to bring him the news if he was absent. In those days we were afraid of one of Ghassan’s kings. We heard that he intended to proceed and attack us. Indeed, our hearts were full of fear because of that. (Once) my Ansari friend unexpectedly knocked at my door, and said: "Open! Open!” I said: “Has the king of Ghassan come?” He said: “No, but something worse! The Messenger of Allah “Allah’s blessing and peace be upon him” has isolated himself from his wives.” I said: “Let the nose of A’isha and Hafsa be stuck to dust (humiliated)!” Then I put on my clothes and went to Allah's Apostle's dwelling. He was staying in an upper room belonging to him, to which he ascended by a ladder. There was a black slave of The Messenger of Allah “Allah’s blessing and peace be upon him” (sitting) on the first step. I said to him: “Tell The Prophet “Allah’s blessing and peace be upon him” that Omar Ibn Al’khattab is here.” Then The Prophet “Allah’s blessing and peace be upon him” admitted me. I related the story in full to him. When I came to the item of Ommu’salama, The Messenger of Allah “Allah’s blessing and peace be upon him” smiled while he was lying on a mat made of palm tree leaves with nothing between him and the mat. Under his head there was a leather pillow stuffed

حُنَيْنٍ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يُحَدِّثُ أَنَّهُ قَالَ: مَكَثْتُ سَنَةً أُرِيدُ أَنْ أَسْأَلَ عُمَرَ بْنَ الْخَطَّابِ عَنْ آيَةٍ، فَمَا أَسْتَطِيعُ أَنْ أَسْأَلَهُ هَيْبَةً لَهُ، حَتَّى خَرَجَ حَاجّاً فَخَرَجْتُ مَعَهُ، فَلَمَّا رَجَعْتُ وَكُنَّا بِبَعْضِ الطَّرِيقِ، عَدَلَ إِلَى الأَرَاكِ لِحَاجَةٍ لَهُ، قَالَ: فَوَقَفْتُ لَهُ حَتَّى فَرَغَ، ثُمَّ سِرْتُ مَعَهُ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَنِ اللَّتَانِ تَظَاهَرَتَا عَلَى النَّبِيِّ ﷺ مِنْ أَزْوَاجِهِ، فَقَالَ: تِلْكَ حَفْصَةُ وَعَائِشَةُ، قَالَ: فَقُلْتُ: وَاللَّهِ إِنْ كُنْتُ لأُرِيدُ أَنْ أَسْأَلَكَ عَنْ هَذَا مُنْذُ سَنَةٍ، فَمَا أَسْتَطِيعُ هَيْبَةً لَكَ، قَالَ: فَلاَ تَفْعَلْ، مَا ظَنَنْتَ أَنَّ عِنْدِي مِنْ عِلْمٍ فَاسْأَلْنِي، فَإِنْ كَانَ لِي عِلْمٌ خَبَّرْتُكَ بِهِ، قَالَ: ثُمَّ قَالَ عُمَرُ: وَاللَّهِ إِنْ كُنَّا فِي الْجَاهِلِيَّةِ مَا نَعُدُّ لِلنِّسَاءِ أَمْراً، حَتَّى أَنْزَلَ اللَّهُ فِيهِنَّ مَا أَنْزَلَ وَقَسَمَ لَهُنَّ مَا قَسَمَ، قَالَ: فَبَيْنَا أَنَا فِي أَمْرٍ أَتَأَمَّرُهُ إِذْ قَالَتِ امْرَأَتِي: لَوْ صَنَعْتَ كَذَا وَكَذَا، قَالَ: فَقُلْتُ لَهَا: مَالَكِ وَلِمَا هَا هُنَا، فِيمَا تَكَلُّفُكِ فِي أَمْرٍ أُرِيدُهُ؟ فَقَالَتْ لِي: عَجَباً لَكَ يَا ابْنَ الْخَطَّابِ مَا تُرِيدُ أَنْ تُرَاجَعَ أَنْتَ، وَإِنَّ ابْنَتَكَ لَتُرَاجِعُ رَسُولَ اللَّهِ ﷺ حَتَّى يَظَلَّ يَوْمَهُ غَضْبَانَ، فَقَامَ عُمَرُ، فَأَخَذَ رِدَاءَهُ مَكَانَهُ حَتَّى دَخَلَ عَلَى حَفْصَةَ فَقَالَ لَهَا: يَا بُنَيَّةُ إِنَّكِ لَتُرَاجِعِينَ رَسُولَ اللَّهِ ﷺ حَتَّى يَظَلَّ يَوْمَهُ غَضْبَانَ؟ فَقَالَتْ حَفْصَةُ: وَاللَّهِ إِنَّا لَنُرَاجِعُهُ، فَقُلْتُ: تَعْلَمِينَ أَنِّي أُحَذِّرُكِ عُقُوبَةَ اللَّهِ، وَغَضَبَ رَسُولِهِ ﷺ، يَا بُنَيَّةُ لاَ تَغُرَّنَّكِ هَذِهِ الَّتِي أَعْجَبَهَا حُسْنُهَا حُبُّ رَسُولِ اللَّهِ ﷺ إِيَّاهَا، يُرِيدُ عَائِشَةَ، قَالَ: ثُمَّ خَرَجْتُ حَتَّى دَخَلْتُ عَلَى أُمِّ سَلَمَةَ لِقَرَابَتِي مِنْهَا فَكَلَّمْتُهَا، فَقَالَتْ أُمُّ سَلَمَةَ: عَجَباً لَكَ يَا ابْنَ الْخَطَّابِ، دَخَلْتَ فِي كُلِّ شَيْءٍ، حَتَّى تَبْتَغِي أَنْ تَدْخُلَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَأَزْوَاجِهِ، فَأَخَذَتْنِي وَاللَّهِ أَخْذاً كَسَرَتْنِي عَنْ بَعْضِ مَا كُنْتُ أَجِدُ، فَخَرَجْتُ مِنْ عِنْدِهَا. وَكَانَ لِي صَاحِبٌ مِنَ الأَنْصَارِ إِذَا غِبْتُ أَتَانِي بِالْخَبَرِ، وَإِذَا غَابَ كُنْتُ أَنَا آتِيهِ بِالْخَبَرِ، وَنَحْنُ نَتَخَوَّفُ مَلِكاً مِنْ مُلُوكِ غَسَّانَ، ذُكِرَ لَنَا أَنَّهُ يُرِيدُ أَنْ يَسِيرَ إِلَيْنَا، فَقَدِ امْتَلأَتْ صُدُورُنَا مِنْهُ، فَإِذَا صَاحِبِي الأَنْصَارِيُّ يَدُقُّ الْبَابَ، فَقَالَ: افْتَحِ افْتَحْ فَقُلْتُ: جَاءَ الْغَسَّانِيُّ؟ فَقَالَ: بَلْ أَشَدُّ مِنْ ذَلِكَ، اعْتَزَلَ رَسُولُ اللَّهِ ﷺ أَزْوَاجَهُ، فَقُلْتُ: رَغِمَ أَنْفُ حَفْصَةَ وَعَائِشَةَ، فَأَخَذْتُ ثَوْبِيَ فَأَخْرُجُ حَتَّى جِئْتُ، فَإِذَا رَسُولُ اللَّهِ ﷺ فِي مَشْرُبَةٍ لَهُ، يَرْقَى عَلَيْهَا بِعَجَلَةٍ، وَغُلاَمٌ لِرَسُولِ اللَّهِ ﷺ أَسْوَدُ عَلَى رَأْسِ الدَّرَجَةِ، فَقُلْتُ لَهُ: قُلْ: هَذَا عُمَرُ بْنُ الْخَطَّابِ، فَأَذِنَ لِي، قَالَ عُمَرُ: فَقَصَصْتُ عَلَى رَسُولِ اللَّهِ ﷺ هَذَا الْحَدِيثَ، فَلَمَّا بَلَغْتُ حَدِيثَ أُمِّ سَلَمَةَ تَبَسَّمَ رَسُولُ اللَّهِ ﷺ، وَإِنَّهُ لَعَلَى حَصِيرٍ مَا بَيْنَهُ وَبَيْنَهُ شَيْءٌ، وَتَحْتَ رَأْسِهِ وِسَادَةٌ مِنْ أَدَمٍ

= ـ تظاهرتا: تعاونتا.

ـ قوله: أتأمره أي أتفكر فيه

ـ قوله: فيما تكلفك، ويروى: وفيما تكلفك أي وفي أي شيء تكلفك ا هـ، عيني وذكر الشارح روايتي وفيم وما.

ـ (رغم أنف) رغم الله أنف نخ.

ـ قوله: في مشربة أي غرفة يرقى عليها بعجلة أي بدرجة وروي: يرقى بالبناء للمفعول أيضاً أي يصعد.

ـ قوله: قرظاً مصبوباً أي مسكوباً ولأبي ذرّ مصبوراً أي مجموعاً والقرظ بفتحتين ورق السلم ا هـ من الشارح. =

with palm fibers, and leaves of a Salm tree were piled at his feet, and above his head a few water skins were hung. On seeing the marks of the mat imprinted on his side, I wept. He said: "Why are you weeping?" I replied: "O Allah's Apostle! Caesar and Khosrau are leading a (Luxurious) life, while you, in spite of your being The Messenger of Allah "Allah's blessing and peace be upon him", are living in destitute." The Prophet "Allah's blessing and peace be upon him" said: "Won't you be satisfied that they enjoy this world and we enjoy the Hereafter?"

[3] Allah's saying: "When the Prophet disclosed a matter in confidence to one of his consorts, and she then divulged it (to another) and Allah made it known to him, he confirmed part thereof and repudiated a part. Then when he told her thereof, she said, Who told thee this? He said, He told me who knows and is well acquainted (with all things)." (3)

4914- Ibn Abbas "Allah be pleased with both" narrated: I wanted to ask Omar (about a verse in The Sura of Prohibition). I said: "O Commander of The Believers! Who were the two women (from amongst The Prophet's wives) who backed up each other against The Messenger of Allah "Allah's blessing and peace be upon him"?" before I could finish my sentence, he replied: "A'isha and Hafsa."

[4] Allah's saying: "If ye two turn is repentance to Him, your hearts are indeed so inclined; but if ye back up each other against him, truly Allah is his Protector, and Gabriel, and (every) righteous one among those who believe, and furthermore, the angels will back (him) up." (4)

4915- Ibn Abbas "Allah be pleased with both" narrated: I wanted to ask Omar about those two women (from amongst The Prophet's wives) who backed up each other against The Messenger of Allah "Allah's blessing and peace be upon him". For one year I was seeking , though in vain, the opportunity to ask this question, until I accompanied him in Hajj. While we were in Zahran, Omar went to answer the call of nature. He said to me:" Bring me some water for ablution." So I followed him with a container of water and started pouring for him. I found it a good opportunity to ask him, so I said: "O Commander of The Believers! Who were those two women (from amongst The Prophet's wives) who had backed up each other (against The Prophet "Allah's blessing and peace be upon him")?" Before I could finish my question, he replied: "They were A'isha and Hafsa."

حَشْوُهَا لِيفٌ، وَإِنَّ عِنْدَ رِجْلَيهِ قَرَظاً مَصْبُوباً، وَعِنْدَ رَأْسِهِ أَهَبٌ مُعَلَّقَةٌ، فَرَأَيتُ أَثَرَ الحَصِيرِ فِي جَنْبِهِ فَبَكَيتُ، فَقَالَ: «ما يُبْكِيكَ»؟ فَقُلتُ: يَا رَسُولَ اللَّهِ، إِنَّ كِسْرَى وَقَيْصَرَ فِيما هُما فِيهِ، وَأَنْتَ رَسُولُ اللَّهِ! فَقالَ: «أَما تَرْضَى أَنْ تَكُونَ لَهُمُ الدُّنْيا وَلَنَا الآخِرَةُ»

[طرفه في: ٨٩].

٣ ـ باب ﴿وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثاً فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ﴾ [٣]

فِيهِ عائِشَةُ، عَنِ النَّبِيِّ ﷺ.

٤٩١٤ ـ حدثنا عَلِيٌّ: حَدَّثَنا سُفيَانُ: حَدَّثَنَا يَحيى بْنُ سَعِيدٍ قالَ: سَمِعْتُ عُبَيدَ بْنَ حُنَينٍ قالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: أَرَدْتُ أَنْ أَسْأَلَ عُمَرَ، فَقُلْتُ: يَا أَمِيرَ المُؤْمِنِينَ، مَنِ المَرْأَتَانِ اللَّتَانِ تَظَاهَرَتَا عَلَى رَسُولِ اللَّهِ ﷺ؟ فَمَا أَتْمَمْتُ كَلَامِي حَتَّى قالَ: عائِشَةُ وَحَفْصَةُ.

[طرفه في: ٨٩].

٤ ـ باب قَوْلُهُ: ﴿إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ [٤]

صَغَوْتُ وَأَصْغَيْتُ: مِلْتُ. ﴿وَلِتَصْغَى﴾ [الأنعام: ١١٣] لِتَمِيلَ.

﴿وَإِنْ تَظَاهَرَا عَلَيهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ﴾ [٤] عَوْنٌ، تَظَاهَرُونَ: تَعَاوَنُونَ.

وَقالَ مُجاهِدٌ: ﴿قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ﴾ [٦] أَوْصُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ بِتَقْوَى اللَّهِ وَأَدِّبُوهُمْ.

٤٩١٥ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنَا سُفيَانُ: حَدَّثَنَا يَحْيى بْنُ سَعِيدٍ قالَ: سَمِعْتُ عُبَيدَ بْنَ حُنَينٍ يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَرَدْتُ أَنْ أَسْأَلَ عُمَرَ عَنِ المَرْأَتَينِ اللَّتَينِ تَظَاهَرَتَا عَلَى رَسُولِ اللَّهِ ﷺ، فَمَكَثْتُ سَنَةً فَلَمْ أَجِدْ لَهُ مَوْضِعاً، حَتَّى خَرَجْتُ مَعَهُ حاجّاً، فَلَمَّا كُنَّا بِظَهْرَانَ، ذَهَبَ عُمَرُ لِحَاجَتِهِ فَقَالَ: أَدْرِكْنِي بِالوَضُوءِ، فَأَدْرَكْتُهُ بِالإِدَاوَةِ، فَجَعَلْتُ أَسْكُبُ عَلَيهِ، وَرَأَيتُ مَوْضِعاً، فَقُلْتُ يَا أَمِيرَ المُؤْمِنِينَ: مَنِ المَرْأَتَانِ اللَّتَانِ تَظَاهَرَتَا؟ قالَ ابْنُ عَبَّاسٍ: فَمَا أَتْمَمْتُ كَلَامِي حَتَّى قالَ: عائِشَةُ وَحَفْصَةُ.

[طرفه في: ٨٩].

= ـ قوله: أهب بفتح الهمزة والهاء وبضمهما جمع إهاب (شارح).

باب ٤ ـ قوله: وفي بعض النسخ وإن تظاهرا بتشديد الظاء.

٤٩١٥ ـ قوله: في العيني «يا مير» المؤمنين بحذف الألف من أمير للتخفيف ا هـ.

ـ قوله: أن يبدله القراءة عندنا من الإبدال.

[5] Allah's saying: "It may be, if he divorced you (all), that Allah will give him in exchange Consorts better than you, who submit (their wills), who believe, who are devout, who turn to Allah in repentance, who worship (in humility), who travel (for Faith) and fast, previously married or virgins." (5)

4916- Omar Ibn Al'khattab "Allah be pleased with him" narrated: "Once the wives of The Prophet "Allah's blessing and peace be upon him" made a united front against him. I said to them: "It may be if he (The Prophet "Allah's blessing and peace be upon him") divorced you, his Lord (Allah) would give him instead of you wives better than you. So this verse (the same as I had said) was revealed."

(67) The Sura of The Dominion (Al'mulk)

Allah Almighty said: "Blessed be He in Whose hands is Dominion; and He over all things hath Power; He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving; He Who created the seven heavens one above another: no want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw?" (1:3)

(There are no narrations in this item).

(68) The Sura of The Pen (Al'qalam)

[1] Allah's saying: "Violent (and cruel), with all that, base born." (13)

4917- Ibn Abbas "Allah be pleased with both" narrated, concerning Allah's saying: "Violent (and cruel), with all that, base born": "It was sent down regarding a man from Quraish, having a notable sign similar to that hung on (the neck of) the sheep."

قَوْلُهُ: ﴿عَسى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجاً خَيراً مِنكُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ قانِتَاتٍ تَائِبَاتٍ عابِدَاتٍ سائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَاراً﴾ [٥]

٤٩١٦ ـ حدَّثنا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا هُشَيمٌ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ قالَ: قالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: اجْتَمَعَ نِسَاءُ النَّبِيِّ ﷺ في الغَيرَةِ عَلَيهِ، فَقُلتُ لَهُنَّ: عَسى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجاً خَيراً مِنكُنَّ، فَنَزَلَتْ هذهِ الآيَةُ. [طرفه في: ٤٠٢]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ المُلكِ ـ ٦٧

التَّفاوُتُ: الاخْتِلاف، وَالتَّفَاوُتُ وَالتَّفَوُّتُ وَاحِدٌ. ﴿تَمَيَّزُ﴾ [٨] تَقَطَّع. ﴿مَنَاكِبِهَا﴾ [١٥] جَوَانِبِهَا. ﴿تَدَّعُونَ﴾ [٢٧] وَتَدْعُونَ، مِثْلُ تَذَّكَّرُونَ وَتَذْكُرُونَ. ﴿وَيَقْبِضْنَ﴾ [١٩] يَضْرِبْنَ بِأَجْنِحَتِهِنَّ. وَقالَ مُجاهِدٌ: ﴿صَافَّاتٍ﴾ [١٩] بَسْطُ أَجْنِحَتِهِنَّ. ﴿وَنُفُورٍ﴾ [٢١] الكُفُور.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ ن وَالقَلَمِ ـ ٦٨

وَقالَ قَتَادَةُ: ﴿حَرْدٍ﴾ [٢٥] جِدٌّ في أَنْفُسِهِمْ. وَقالَ ابْنُ عَبَّاسٍ: ﴿لَضَالُّونَ﴾ [٢٦] أَضْلَلنَا مَكانَ جَنَّتِنَا.

وَقالَ غَيرُهُ: ﴿كالصَّرِيمِ﴾ [٢٠] كالصُّبْحِ انْصَرَمَ مِنَ اللَّيلِ، وَاللَّيلِ انْصَرَمَ مِنَ النَّهَارِ، وَهُوَ أَيضاً: كُلُّ رَمْلَةٍ انْصَرَمَتْ مِنْ مُعْظَمِ الرَّمْلِ، وَالصَّرِيمُ أَيضاً المَصْرُومُ، مِثْلُ: قَتِيلٍ وَمَقْتُولٍ.

١ ـ باب ﴿عُتُلٍّ بَعْدَ ذلِكَ زَنِيمٍ﴾ [١٣]

٤٩١٧ ـ حدَّثنا مَحْمُودٌ: حَدَّثَنَا عُبَيدُ اللهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي حَصِينٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿عُتُلٍّ بَعْدَ ذلِكَ زَنِيمٍ﴾ قالَ: رَجُلٌ مِنْ قُرَيشٍ، لَهُ زَنَمَةٌ مِثْلُ زَنَمَةِ الشَّاةِ.

سورة تبارك الذي بيده الملك ـ وفي العينيّ سورة تبارك قال وفي بعض النسخ سورة الملك، ولم تثبت البسملة ههنا اهـ.

سورة ن والقلم ـ قوله: يتخافتون الخ، وفي نسخة العينيّ والانتجاء: التسارّ كالتناجي.

ـ قوله: أضللنا كذا بزيادة الهمزة وتأوله العينيّ فقال أضللنا أنفسنا عن مكان جنتنا يعني هذه ليست بجنتنا بل تهنا في طريقها اهـ.

٤٩١٧ ـ قوله: الزنمة للمعز في حلقها كالقرط.

4918- Haritha Ibn Wahb Al'khuza'i "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "May I tell you of the people of Paradise? Every weak and poor humble person whom the people look down upon but his oath is fulfilled by Allah when he takes an oath to do something. May I inform you of the people of the Hell-Fire? They are all those violent, arrogant and stubborn people."

[2] Allah's saying: "The Day that the Shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able." (42)

4919- Abu'sa'eed "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Allah will bring forth the severest Hour (or a great light, according to some Muslim commentators), and then all the Believers, men and women, will prostrate themselves before Him, but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such people will try to prostrate (on the Day of Judgment) but their backs swill and be as stiff as if it is one bone (a single vertebra)."

(69) The Sura of The Sure Reality (Al'haqqa)

Allah Almighty said: "Then he that will be given his Record in his right hand will say: Ah here! Read ye my Record! I did really understand that my Account would (One Day) reach me! And he will be in a life of Bliss, In a Garden on high, The Fruits whereof (will hang in bunches) low and near. Eat ye and drink ye, with full satisfaction; because of the (good) that ye sent before you, in the days that are gone! And he that will be given his Record in his left hand, will say: Ah! would that my record had not been given to me! And that I had never realized how my account (stood)! Ah! would that (Death) had made an end of me! Of no profit to me has been my wealth! My power has perished from me! (The stern command will say): Seize ye him, and bind ye him, And burn ye him in the Blazing Fire. Further, make him march in a chain, whereof the length is seventy cubits! This was he that would not believe in Allah Most High, And would not encourage the feeding of the indigent! So no friend hath he here this Day. Nor hath he any food except the corruption from the washing of wounds, Which none do eat but those in sin." (19:37)

(70) The Sura of Al'ma'arij (The Ways of Ascent)

(There are no traditions in this Sura).

٤٩١٨ ـ حدّثنا أَبو نُعيم: حَدَّثَنا سُفيانُ، عَنْ مَعْبَدِ بْنِ خالِدٍ قالَ: سَمِعْتُ حارِثَةَ بْنَ وَهْبٍ الخُزاعِيَّ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقولُ: «أَلا أُخْبِرُكُمْ بِأَهْلِ الجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ، لَوْ أَقْسَمَ عَلى اللَّهِ لأَبَرَّهُ. أَلا أُخْبِرُكُمْ بِأَهْلِ النَّارِ: كُلُّ عُتُلٍّ، جَوَّاظٍ، مُسْتَكْبِرٍ».

[الحديث ٤٩١٨ ـ طرفاه في: ٦٠٧١، ٦٦٥٧].

٢ ـ باب ﴿يَوْمَ يُكْشَفُ عَنْ سَاقٍ﴾ [٤٢]

٤٩١٩ ـ حدّثنا آدَمُ: حَدَّثَنا اللَّيثُ، عَنْ خالِدِ بْنِ يَزيدَ، عَنْ سَعيدِ ابْنِ أَبِي هِلالٍ، عَنْ زَيدِ ابنِ أَسْلَمَ، عَنْ عَطاءِ بنِ يسارٍ، عَنْ أَبِي سَعيدٍ رَضِيَ اللَّهُ عَنهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يكشفُ رَبُّنا عَنْ ساقِهِ، فيسجدُ له كلُّ مؤمنٍ ومؤمنةٍ، ويَبقى من كانَ يسجدُ في الدُّنيا رِئَاءً وَسُمْعَةً، فَيَذْهَبُ لِيَسْجُدَ، فَيَعُودُ ظَهْرُهُ طَبَقاً وَاحِداً». [طرفه في: ٢٢].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ الحَاقَّةِ ـ ٦٩

﴿عِيشَةٍ رَاضِيَةٍ﴾ [٢١] يُرِيدُ: فِيهَا الرِّضَا. ﴿القَاضِيَةَ﴾ [٢٧] المَوْتَةَ الأُولَى الَّتِي مُتُّهَا ثُمَّ أُحْيَا بَعْدَهَا. ﴿مِنْ أَحَدٍ عَنْهُ حاجِزِينَ﴾ [٤٧] أَحَدٌ يَكُونُ لِلجَمْعِ وَلِلوَاحِدِ.

وَقَالَ ابْنُ عَبَّاسٍ: ﴿الوَتِينَ﴾ [٤٦] نِيَاطُ القَلبِ. قَالَ ابْنُ عَبَّاسٍ: ﴿طَغى﴾ [١١] كَثُرَ، وَيُقَالُ: ﴿بِالطَّاغِيَةِ﴾ [٥] بِطُغْيَانِهِم، وَيُقَالُ: طَغَتْ عَلى الخُزَّانِ. كَمَا طَغَى المَاءُ عَلَى قَوْمِ نُوحٍ.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ سَأَلَ سَائِلٌ: ـ المَعَارِجِ ـ ٧٠

الفَصِيلَةُ: أَصْغَرُ آبَائِهِ القُرْبى، إِلَيهِ يَنْتَمِي مَنِ انْتَمى. ﴿لِلشَّوَى﴾ [١٦] اليَدَانِ وَالرِّجْلَانِ وَالأَطْرَافُ، وَجِلدَةُ الرَّأْسِ يُقَالُ لَهَا شَوَاةٌ، وما كانَ غيرَ مَقْتَلٍ فَهُوَ شَوًى. وَالعِزُونَ: الجَمَاعَاتُ،

٤٩١٨ ـ قوله: متضعف بكسر العين أي متواضع خامل وبفتحها أي الذي يستضعه الناس ويحتقرونه.

ـ (الجوّاظ) الشديد الصوت في الشر.

سورة الحاقة ـ وثبت في نسخة العيني زيادات بعد قوله نوح ونصها وغسلين ما يسيل من صديد أهل النار، وقال غير من غسلين كل شيء غسلته فخرج منه شيء فهو غسلين فعلين من الغسل من الجرح والدبر.

ـ أعجاز نخل أصولها.

سورة سأل سائل ـ وفيها أيضاً بعد قوله: عزة هذه الزيادة يوفضون الإيفاض الإسراع.

(71) The Sura of Noah

Allah Almighty said: "We sent Noah to his People (with the Command): Do thou warn thy People before there comes to them a grievous Penalty. He said: O my People! I am to you a Warner, clear and open: That ye should worship Allah, fear Him, and obey me: So He may forgive you your sins and give you respite for a stated Term: for when the Term given by Allah is accomplished, it cannot be put forward: if ye only knew. He said: O my Lord! I have called to my People Night and Day: But my call only increases (their) flight (from the Right). And every time I have called to them, that Thou mightest forgive them, they have (only) thrust their fingers into their ears, covered themselves up with their garments, grown obstinate, and given themselves up to arrogance. So I have called to them aloud; Further I have spoken to them in public and secretly in private." (1:9)

[1] Allah's saying: "And they have said (to each other), abandon not your gods: abandon neither Wadd nor Suwa, neither Yaghuth nor Ya'uq, nor Nasr ." (23)

4920- Ibn Abbas "Allah be pleased with both" narrated: All the idols which were worshipped by the people of Noah were worshipped by the Arabs later on. As for the idol Wadd, it was worshipped by the tribe of Kalb at Dawmat Al'jandal; Suwa was the idol of Muzain; Yaghuth was the idle of Murad and then (it was worshipped) by Banu'ghutaif (tribes) at Al'jurf near Saba; Ya'uq was the idol of Hamdan; and Nasr was the idol of Himyar, the branch of Dhu'kala. The names (of the idols) formerly belonged to some pious men of the people of Noah. When they died Satan inspired their people to set up idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshipped till those people (who set up them) had died and the origin of the idols had become obscure, whereupon people began worshipping them.

وَوَاحِدُهَا عِزَةٌ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ ﴿إنَّا أَرْسَلْنَا﴾ ـ نُوحٍ ـ ٧١

﴿أَطْوَاراً﴾ [١٤] طوراً كذا وطوراً كذا، يقال: عدا طوره أي قدره. والكُبَّارُ أشدُّ من الكِبَارِ، وَكَذلك جُمَّالٌ وَجَميلٌ لأنَّهَا أشدُّ مُبَالَغَة، وَكُبَّارٌ الكَبِيرُ، وَكُبَاراً أيضاً بالتَّخفيف، وَالعَرَبُ تَقُولُ: رَجُلٌ حُسَّانٌ وَجُمَّالٌ، وَحُسَانٌ، مُخففٌ، وَجُمَالٌ، مُخَفَّفٌ. ﴿دَيَّاراً﴾ [٢٦] مِنْ دَوْرٍ، ولكِنَّهُ فيعال مِنَ الدَّوَرانِ، كما قرأ عمر: الحي القيَّام. وهي مِنْ قُمتُ، وقال غيره: ﴿دَيَّاراً﴾ أحداً. ﴿تَبَاراً﴾ [٢٨] هلاكاً. وقال ابن عبَّاسٍ: ﴿مِدْرَاراً﴾ [١١] يَتْبَعُ بَعْضُهَا بَعْضاً. ﴿وَقَاراً﴾ [١٣] عَظَمَةً.

١ ـ باب ﴿وَدّاً وَلا سُوَاعاً وَلا يَغُوثَ وَيَعُوقَ﴾ [٢٣]

٤٩٢٠ ـ حدثنا إبراهيمُ بنُ مُوسى: أخبرنا هِشَامٌ، عن ابن جُرَيجٍ، وقال عطاءٌ: عن ابن عبَّاسٍ رَضِيَ اللَّهُ عنهُمَا: صَارَت الأوثانُ الَّتي كانت في قوم نوح في العرب بَعْدُ، أمَّا وَدٌّ: كانت لِكَلْبٍ بدَوْمَةِ الجَنْدَلِ، وَأَمَّا سُوَاعٌ: كانَتْ لِهُذَيْلٍ، وَأَمَّا يَغُوثُ: فَكانَتْ لِمُرَادٍ، ثُمَّ لِبَنِي غُطَيْفٍ بالجَوْفِ عِنْدَ سَبأ، وَأَمَّا يَعُوقُ: فَكانتْ لِهَمْدَانَ، وَأمَّا نَسْرٌ: فَكانَتْ لِحِمْيَرَ، لآلِ ذِي الكَلاعِ، أسماءُ رجالٍ صالحين من قوم نوحٍ، فلمَّا هلكوا أوحى الشيطان إلى قومهم: أن انصبوا إلى مَجَالِسِهِم الَّتي كانُوا يَجْلِسُونَ أنصاباً وَسَمُّوهَا بِأَسْمائِهِمْ، فَفَعَلُوا، فَلَمْ تُعْبَدْ، حَتَّى إذَا هَلَكَ أُولائِكَ، وَتَنَسَّخَ العِلمُ عُبِدَتْ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ ﴿قُلْ أُوحِيَ إِلَيَّ﴾ [الجنِّ ـ ٧٢]

قال ابنُ عبَّاسٍ: ﴿لِبَدَاً﴾ [١٩] أعواناً.

سورة إنا أرسلنا ـ سورة نوح نخه.

ـ قوله: وكباراً أيضاً بالتخفيف ساقط لأبي ذرّ، قاله الشارح.

٤٩٢٠ ـ قوله: دومة يقرأ بالضم أيضاً.

ـ قوله: بالجوف وهو المطمئن من الأرض أو وادٍ باليمن ولأبي ذرّ عن الكشميهنيّ بالجرف بضم الجيم والراء أفاده العينيّ.

سورة قل أوحي إليّ ـ قوله: ساقط من نسخة العيني وهو رواية أبي ذر على ما ذكره الشارح.

(72) The Sura of The Spirits (Al'jinn)

[1]

4921- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" left for Okaz market along with some of his companions. At the same time, a barrier was put between the devils and the news of heaven. Fire started to be thrown at them. The Devils went to their people, who asked them: "What is wrong with you?" They said: "A barrier has been placed between us and the news of heaven. Fire has been thrown at us." They said: "The thing which has put a barrier between you and the news of heaven must have happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven." Those who went towards Tihama came across The Prophet "Allah's blessing and peace be upon him" at a place called Nakhla and it was on the way to Okaz where The Prophet "Allah's blessing and peace be upon him" was offering the Fajr prayer with his companions. When they heard the Qur'an they listened to it and said: "By Allah, this is the thing which has put a barrier between us and the news of heaven." They went to their people and said: " We have really heard a wonderful Recital! It gives guidance to the Right, and we have believed therein: We shall not join (in worship) any (gods) with our Lord." (Al'jinn 1:2) Allah revealed the following verse to his Prophet "Allah's blessing and peace be upon him": "Say: It has been revealed to me that a company of Jinns listened (to the Qur'an). They said: We have really heard a wonderful Recital!" (The Spirits "Al'jinn" 1)

(73) The Sura of The Enfolded one (Al'muzzamil)

Allah Almighty said: "Thy Lord doth know that thou standest forth (to prayer) nigh two thirds of the night, or half the night, or a third of the night, and so doth a party of those with thee. But Allah doth appoint Night and Day in due measure. He knoweth that ye are unable to keep count thereof. So He hath turned to you (in mercy): read ye, therefore, of the Qur'an as much as may be easy for you. He knoweth that there may be (some) among you in ill health; others travelling through the land, seeking of Allah's Bounty; yet others fighting in Allah's Cause. Read ye, therefore, as much of the Qur'an as may be easy (for you); and establish regular Prayer and give regular Charity; and loan to Allah a Beautiful Loan. And whatever good ye send forth for your souls, ye shall find it in Allah's Presence, yea, better and greater, in Reward. And seek ye the Grace of Allah: for Allah is Oft-Forgiving, Most Merciful." (20)

ـ باب

٤٩٢١ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنا أَبُو عَوانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ فِي طائِفَةٍ مِنْ أَصْحابِهِ، عامِدِينَ إِلَى سُوقِ عُكاظٍ، وَقَدْ حِيلَ بَيْنَ الشَّياطِينِ وَبَيْنَ خَبَرِ السَّماءِ، وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ، فَرَجَعَتِ الشَّياطِينُ، فَقالُوا: ما لَكُمْ؟ فَقالُوا: حِيلَ بَيْنَنا وَبَيْنَ خَبَرِ السَّماءِ، وَأُرْسِلَتْ عَلَيْنا الشُّهُبُ، قالَ: ما حالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّماءِ إِلَّا ما حَدَثَ، فاضْرِبُوا مَشارِقَ الأَرْضِ وَمَغارِبَها، فانْظُرُوا ما هذا الأَمْرُ الَّذِي حَدَثَ. فانْطَلَقُوا، فَضَرَبُوا مَشارِقَ الأَرْضِ وَمَغارِبَها، يَنْظُرُونَ ما هذا الأَمْرُ الَّذِي حالَ بَيْنَهُمْ وَبَيْنَ خَبَرِ السَّماءِ، قالَ: فانْطَلَقَ الَّذِينَ تَوَجَّهُوا نَحْوَ تِهامَةَ إِلَى رَسُولِ اللَّهِ ﷺ بِنَخْلَةَ، وَهُوَ عامِدٌ إِلَى سُوقِ عُكاظٍ، وَهُوَ يُصَلِّي بِأَصْحابِهِ صَلاةَ الفَجْرِ، فَلَمَّا سَمِعُوا القُرْآنَ تَسَمَّعُوا لَهُ، فَقالُوا: هذا الَّذِي حالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّماءِ، فَهُنالِكَ رَجَعُوا إِلَى قَوْمِهِمْ، فَقالُوا: يا قَوْمَنا ﴿إِنَّا سَمِعْنا قُرْآناً عَجَباً * يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنا أَحَداً﴾ [١ ـ ٢]. وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى نَبِيِّهِ ﷺ: ﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الجِنِّ﴾ [١]. وَإِنَّما أُوحِيَ إِلَيْهِ قَوْلُ الجِنِّ.

[طرفه في: ٧٧٣].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ المُزَّمِّلِ ـ ٧٣

وَقالَ مُجاهِدٌ: ﴿وَتَبَتَّلْ﴾ [٨] أَخْلِصْ. وَقالَ الحَسَنُ: ﴿أَنْكالاً﴾ [١٢] قُيُوداً. ﴿مُنْفَطِرٌ بِهِ﴾ [١٨] مُثْقَلَةٌ بِهِ. وَقالَ ابْنُ عَبَّاسٍ: ﴿كَثِيباً مَهِيلاً﴾ [١٤]. الرَّمْلُ السَّائِلُ. ﴿وَبِيلاً﴾ [١٦] شَدِيداً.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ المُدَّثِّرِ ـ ٧٤

قالَ ابْنُ عَبَّاسٍ: ﴿عَسِيرٌ﴾ [٩] شَدِيدٌ. ﴿قَسْوَرَةٍ﴾ [٥١] رِكْزُ النَّاسِ وَأَصْواتُهُمْ، وَقالَ أَبُو هُرَيْرَةَ: الأَسَدُ، وَكُلُّ شَدِيدٍ قَسْوَرَةٌ. ﴿مُسْتَنْفِرَةٌ﴾ [٥٠] نافِرَةٌ مَذْعُورَةٌ.

١ ـ باب

٤٩٢٢ ـ حدّثنا يَحْيَى: حَدَّثَنا وَكِيعٌ، عَنْ عَلِيِّ بْنِ المُبارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: سَأَلْتُ

٤٩٢١ ـ قوله: عكاظ بالصرف وعدمه (شارح).

سورة المزمل ـ قوله: منقلة وفي اليونينية مثقلة بالتخفيف اهـ. شارح. وهذا يقتضي أنّ ما في المتن بالتشديد.

سورة المدثر ـ قوله: (قسورة ركز الخ) ولأبي ذر بالرفع ا هـ شارح أفاد أنه بالجر كما في الآية الشريفة.

٤٩٢٢ ـ قوله: جواري أي مجاورتي، واعتكافي.

(74) The Sura of Al'muddaththir (One Wrapped up)

[1]

4922- Yahya Ibn Abu'kathir narrated: I asked Abu'salama Ibn Abdur'rahman about the first Sura sent down of The Holy Qur'an. He replied: "O thou wrapped up (in a mantle)!" (Al'muddaththir). I said: "They say it was: "Read, in the Name of your Lord Who created" (The Leech-like Clot)." On that, Abu'salama said: "I asked Jaber Ibn Abdullah about that, saying the same as you had said. He said: "I will not tell you except what The Messenger of Allah "Allah's blessing and peace be upon him" had told us. The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was in seclusion in the cave of Hira. After I had completed the limited period of my seclusion, I came down and heard a voice calling me. I looked to my right, but saw nothing. I looked to my left, but saw nothing. I looked in front of me, but saw nothing. I looked to my back, but saw nothing. Then I looked up and saw something. So I went to Khadija and told her to wrap me up and pour cold water on me. So they wrapped me up and poured cold water on me." Then, it was revealed: "O thou wrapped up (in a mantle)! Arise and deliver thy warning! And thy Lord do thou magnify!" (Al'muddaththir 1:3)

[2] Allah's saying: "Arise and deliver thy warning!" (2)

4923- Yahya Ibn Abu'kathir narrated from Abu'salama from Jaber Ibn Abdullah from The Messenger of Allah "Allah's blessing and peace be upon him": "I was in seclusion in Hira Cave…" (Then he narrated the tradition of Othman Ibn Omar from Ali Ibn Al'mubarak).

4924- Yahya Ibn Abu'kathir narrated: I asked Abu'salama about the first Sura of The Holy Qur'an which was sent down. He replied: "O thou wrapped up (in a mantle)!" (Al'muddaththir). I said: "I was told that "Read, in the Name of your Lord Who created" (The Leech-like Clot) was sent down first." On that, Abu'salama said: "I asked Jaber Ibn Abdullah about the first Sura of The Holy Qur'an which was revealed. Jaber said: "O thou wrapped up (in a mantle)!" (Al'muddaththir). I said: "I was told that "Read, in the Name of your Lord Who created" (The Leech-like Clot) was sent down first." On that, He said: "I will not tell you except what The Messenger of Allah "Allah's blessing and peace be upon him" had told us. The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was in seclusion in the cave of Hira. After I had completed the limited period of my seclusion, I came down. Reached the valley, I heard a voice calling me. I looked to my right, to my left, in front of me, to my back, but saw nothing. Then I looked up and saw him (Gabriel) sitting on a chair between the sky and the earth. I went to Khadija and told her to wrap me up and pour cold water on me. Then, it was revealed: "O thou wrapped up (in a mantle)! Arise and deliver thy warning!" (Al'muddaththir 1:2)

[4] Allah's saying: "And thy garments keep free from stain!" (4)

أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ، عَنْ أَوَّلِ ما نَزَلَ مِنَ القُرْآنِ، قالَ: ﴿يَا أَيُّهَا المُدَّثِّرُ﴾ [١] قُلتُ: يَقُولُونَ ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ [العلق ١]. فَقالَ أَبُو سَلَمَةَ: سَأَلتُ جابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما عَنْ ذٰلِكَ، وَقُلتُ لَهُ مِثْلَ الَّذِي قُلتَ، فَقالَ جابِرٌ: لا أُحَدِّثُكَ إِلَّا ما حَدَّثَنا رَسُولُ اللَّهِ ﷺ، قالَ: «جاوَرْتُ بِحِراءٍ، فَلَمَّا قَضَيْتُ جِوارِي هَبَطْتُ، فَنُودِيتُ، فَنَظَرْتُ عَنْ يَمِينِي فَلَمْ أَرَ شَيْئاً، وَنَظَرْتُ عَنْ شِمالِي فَلَمْ أَرَ شَيْئاً، وَنَظَرْتُ أَمامِي فَلَمْ أَرَ شَيْئاً، وَنَظَرْتُ خَلْفِي فَلَم أَرَ شَيْئاً، فَرَفَعْتُ رَأْسِي فَرَأَيْتُ شَيْئاً، فَأَتَيْتُ خَدِيجَةَ فَقُلتُ: دَثِّرُونِي، وَصُبُّوا عَلَيَّ ماءً بارِداً، قالَ: فَدَثَّرُونِي وَصَبُّوا عَلَيَّ ماءً بارِداً، قالَ: فَنَزَلَتْ: ﴿يَا أَيُّهَا المُدَّثِّرُ قُمْ فَأَنْذِرْ وَرَبَّكَ فَكَبِّرْ﴾ [١ ـ ٣].

[طرفه في: ٤].

٢ ـ باب قَوْلِهِ: ﴿قُمْ فَأَنْذِرْ﴾ [٢]

٤٩٢٣ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ وَغَيْرُهُ قالاَ: حَدَّثَنا حَرْبُ ابنُ شَدَّادٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ قالَ: «جاوَرْتُ بِحِراءٍ». مِثْلَ حَدِيثِ عُثْمانَ بْنِ عُمَرَ، عَنْ عَلِيِّ بْنِ المُبارَكِ.

[طرفه في: ٤].

٣ ـ باب ﴿وَرَبَّكَ فَكَبِّرْ﴾ [٣]

٤٩٢٤ ـ حدّثنا إِسْحاقُ بْنُ مَنْصُورٍ: حَدَّثَنا عَبْدُ الصَّمَدِ: حَدَّثَنا حَرْبٌ: حَدَّثَنا يَحْيَى قالَ: سَأَلتُ أَبا سَلَمَةَ: أَيُّ القُرْآنِ أُنْزِلَ أَوَّلُ؟ فَقالَ: ﴿يَا أَيُّهَا المُدَّثِّرُ﴾ فَقُلتُ: أُنْبِئْتُ أَنَّهُ: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ [العلق ١]. فَقالَ أَبُو سَلَمَةَ: سَأَلتُ جابِرَ بْنَ عَبْدِ اللَّهِ: أَيُّ القُرْآنِ أُنْزِلَ أَوَّلُ؟ فَقالَ: ﴿يا أَيُّها المُدَّثِّرُ﴾. فَقُلتُ: أُنْبِئْتُ: أَنَّهُ ﴿اقرأ باسم ربك﴾ فَقالَ: لا أُخْبِرُكَ إِلَّا بِما قالَ رَسُولُ اللَّهِ ﷺ، قالَ رَسُولُ اللَّهِ ﷺ: «جاوَرْتُ في حِراءٍ، فَلَمَّا قَضَيْتُ جِوارِي هَبَطْتُ، فَاسْتَبْطَنْتُ الوادِيَ، فَنُودِيتُ، فَنَظَرْتُ أَمامِي وَخَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمالِي، فَإِذا هُوَ جالِسٌ عَلَى عَرْشٍ بَيْنَ السَّماءِ وَالأَرْضِ، فَأَتَيْتُ خَدِيجَةَ فَقُلتُ: دَثِّرُونِي وَصُبُّوا عَلَيَّ ماءً بارِداً، وَأُنْزِلَ عَلَيَّ: ﴿يَا أَيُّهَا المُدَّثِّرُ * قُمْ فَأَنْذِرْ * وَرَبَّكَ فَكَبِّرْ﴾».

[طرفه في: ٤].

٤ ـ باب ﴿وَثِيَابَكَ فَطَهِّرْ﴾ [٤]

٤٩٢٥ ـ حدّثنا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ. وَحَدَّثَنِي عَبْدُ

٤٩٢٤ ـ قوله: أول وفي بعض النسخ أول بفتحة.

ـ قوله: فاستبطنت أي وصلت إلى بطن الوادي (شارح).

٤٩٢٥ ـ قوله: فجئثت على صيغة المجهول من الجأث وهو الفزع وفي بعضها فجثثت بالمثلثين من الجث وهو القلع اهـ من العيني.

4925- Jaber Ibn Abdullah Al'ansari "Allah be pleased with both" narrated, while talking about the period of pause in revelation, reporting the speech of The Prophet "Allah's blessing and peace be upon him": "While I was walking, suddenly I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira sitting on a chair between the sky and the earth. I got so frightened that I fell down on the ground. Then I came back home and said: "Wrap me up (in a mantle). So, they wrapped me up. Then Allah revealed the following Holy Verses (of Qur'an): "O thou wrapped up (in a mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And thy garments keep free from stain! And all abomination shun!" (1:5) this was before the obligation of the prayers; and the abomination refers to the idles.

[5] Allah's saying: "And all abomination shun!" (5)

4926- Abu'salama narrated from Jaber Ibn Abdullah: I heard The Messenger of Allah "Allah's blessing and peace be upon him" talking about the period of pause in revelation: "While I was walking, suddenly I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira sitting on a chair between the sky and the earth. I got afraid of him and came back home and said: wrap me up (in a mantle). So, they wrapped me up. Then Allah revealed the following Holy Verses (of Qur'an): "O thou wrapped up (in a mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And thy garments keep free from stain! And all abomination shun!" (1:5) Abu'salama said that the abomination refers to the idles. Then the revelation started coming down strongly and regularly.

(75) The Sura of The Resurrection (Al'qiyama)

[1] Allah's saying: "Move not thy tongue concerning the (Qur'an) to make haste therewith." (16)

4927- Ibn Abbas "Allah be pleased with both" narrated: Whenever the revelation came down, The Prophet "Allah's blessing and peace be upon him" used to move his tongue with it (Sufyan, the sub-narrator, described how The Prophet used to move his tongue) so as to keep it. So Allah revealed: "Move not thy tongue concerning the (Qur'an) to make haste therewith." (16)

اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: فَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الوَحْيِ، فَقَالَ فِي حَدِيثِهِ: «فَبَيْنَا أَنَا أَمْشِي، إِذْ سَمِعْتُ صَوْتاً مِنَ السَّمَاءِ، فَرَفَعْتُ رَأْسِي، فَإِذَا المَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ، جَالِسٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالأَرْضِ، فَجُئِثْتُ مِنْهُ رُعْباً، فَرَجَعْتُ فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي، فَدَثَّرُونِي، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا المُدَّثِّرُ ـ إِلَى ـ وَالرُّجْزَ فَاهْجُرْ﴾» [١ ـ ٥] قَبْلَ أَنْ تُفْرَضَ الصَّلَاةُ، وَهِيَ الأَوْثَانُ.

[طرفه في: ٤].

٥ ـ باب قوله: ﴿وَالرُّجْزَ فَاهْجُرْ﴾ [٥]

يُقَالُ: الرِّجْزُ وَالرِّجْسُ: العَذَابُ

٤٩٢٦ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ: قَالَ ابْنُ شِهَابٍ: سَمِعْتُ أَبَا سَلَمَةَ قَالَ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ، يُحَدِّثُ عَنْ فَتْرَةِ الوَحْيِ: «فَبَيْنَا أَنَا أَمْشِي، سَمِعْتُ صَوْتاً مِنَ السَّمَاءِ، فَرَفَعْتُ بَصَرِي قِبَلَ السَّمَاءِ، فَإِذَا المَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ، قَاعِدٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالأَرْضِ، فَجُئِثْتُ مِنْهُ، حَتَّى هَوَيْتُ إِلَى الأَرْضِ، فَجِئْتُ أَهْلِي فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي، فَزَمَّلُونِي، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا المُدَّثِّرُ ـ إِلَى قَوْلِهِ ـ فَاهْجُرْ﴾ [١ ـ ٥] قَالَ أَبُو سَلَمَةَ: وَالرِّجْزَ: الأَوْثَانَ ـ ثُمَّ حَمِيَ الوَحْيُ وَتَتَابَعَ». [طرفه في: ٤].

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سورة القيامة ـ ٧٥

١ ـ باب ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾ [١٦]

وَقَالَ ابْنُ عَبَّاسٍ: ﴿سُدًى﴾ [٣٦] هَمَلاً. ﴿لِيَفْجُرَ أَمَامَهُ﴾ [٥] سَوْفَ أَتُوبُ، سَوْفَ أَعْمَلُ. ﴿لَا وَزَرَ﴾ [١١] لَا حِصْنَ.

٤٩٢٧ ـ حدثنا الحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ، وَكَانَ ثِقَةً، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا نَزَلَ عَلَيْهِ الوَحْيُ حَرَّكَ بِهِ لِسَانَهُ ـ وَوَصَفَ سُفْيَانُ ـ يُرِيدُ أَنْ يَحْفَظَهُ، فَأَنْزَلَ اللَّهُ: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾ [١٦].

[طرفه في: ٥].

٤٩٢٧ ـ قوله: ووصف سفيان أي كيفية التحريك، وقوله: يريد الخ بيان لإرادته عليه السلام بهذا التحريك حفظ القرآن.

[2] Allah's saying: "It is for Us to collect it and to promulgate it." (17)

4928- Sa'eed Ibn Jubair was asked about the explanation of the Statement of Allah: "Move not thy tongue concerning the (Qur'an) to make haste therewith." (16) He replied: Ibn Abbas "Allah be pleased with both" said: "Allah's Apostle used to move his lips (quickly) during its revealing. So Allah revealed: "Move not thy tongue concerning the (Qur'an) to make haste therewith." He (The Prophet) was afraid that some of it (The Holy Qur'an) might flee away from his memory. "It is for us to collect it and to promulgate it" i.e. to collect it in your chest. "To promulgate it" means to make you recite it. "But when we have promulgated it" i.e. revealed it to you. "follow thou its recital (as promulgated). Then it is for us (Allah) to make it clear to you" (18:19) means then it is (for Allah) to make its meaning clear by itself through your recitation.

[3] Allah's saying: "But when We have promulgated it, follow thou its recital (as promulgated)." (18)

4929- Ibn Abbas "Allah be pleased with both" narrated: (concerning) Allah's saying: "Move not thy tongue concerning (the Qur'an) to make haste therewith.": When Gabriel revealed the Divine Inspiration to The Messenger of Allah "Allah's blessing and peace be upon him", he (The Prophet) moved his tongue and lips, and that state used to be very hard for him. That movement indicated that revelation was taking place. So Allah revealed in The Sura of Resurrection, which begins: "I do swear by the Day of Resurrection..." (1) the Verses: "Move not thy tongue concerning the (Qur'an) to make haste therewith. It is for us to collect it and to promulgate it." (16:17)

Ibn Abbas added: "It is for us to collect it and to promulgate it" means: When We reveal it, listen. "Then it is for us to explain it" means: It is for us to explain it through your tongue. So whenever Gabriel came to The Messenger of Allah "Allah's blessing and peace be upon him", he would keep quiet (listening), and whenever the Angel left, The Prophet "Allah's blessing and peace be upon him" would recite that revelation as Allah promised him.

(76) The Sura of The Man (Al'insan)

Allah Almighty said: "Has there not been over Man a long period of Time, when he was nothing (not even) mentioned? Verily We created man from a drop of mingled sperm, in order to try him: so We gave him (the gifts) of Hearing and Sight. We showed him the Way: whether he be grateful or ungrateful (rests on his will). For the Rejecters We have prepared chains, Yokes, and a Blazing Fire." (1:4)

٢ ـ باب ﴿إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾ [١٧]

٤٩٢٨ ـ حدثنا عُبيد الله بن موسى، عن إسرائيل، عن موسى ابن أبي عائشة: أنَّهُ سأل سَعيدَ بنَ جُبَيرٍ عَنْ قَوْلِه تَعالَى: ﴿لا تُحَرِّكْ بِهِ لِسَانَكَ﴾ قال: وقال ابنُ عَبَّاسٍ: كانَ يُحَرِّكُ شَفَتَيه إذَا أُنزِلَ عَلَيهِ، فَقِيلَ لَهُ: ﴿لا تحرك بِهِ لِسانك﴾ يَخشى أَنْ يَنفَلِتَ مِنهُ، ﴿إِنَّ عَلَينا جَمعَهُ وقُرآنَهُ﴾ أَنْ نَجمَعَهُ في صدرك، ﴿وقرآنه﴾ أن تقرأه، ﴿فإذا قرأناه﴾ يقول: أنزل عليه ﴿فاتبع قرآنه * ثم إنَّ علينا بيانه﴾ [١٨ ـ ١٩] أنْ نُبَيِّنَهُ عَلى لسانك.

[طرفه في: ٥].

٣ ـ باب قَوْلُهُ: ﴿فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ﴾ [١٨]

قالَ ابنُ عَبَّاس: قَرَأْنَاهُ: بَيَّنَّاهُ، فَاتَّبِعْ: اعْمَل بِهِ.

٤٩٢٩ ـ حدثنا قُتَيبَةُ بنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مُوسى ابنِ أَبِي عائِشَةَ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رضي الله عنهما في قَوْلِهِ: ﴿لا تُحَرِّكْ بِهِ لِسانَكَ لِتَعْجَلَ بِهِ﴾. قالَ: كانَ رَسُولُ اللَّهِ ﷺ إذا نَزَلَ جِبرِيلُ بِالوَحْيِ، وَكانَ مِمَّا يُحَرِّكُ بِهِ لِسانَهُ وَشَفَتَيهِ فَيَشْتَدُّ عَلَيهِ، وَكانَ يُعْرَفُ مِنْهُ، فَأَنْزَلَ اللَّهُ الآيَةَ الَّتِي في ﴿لا أُقْسِمُ بِيَوْمِ القِيامَةِ﴾ [١] ﴿لا تُحَرِّكْ بِهِ لِسانَكَ لِتَعْجَلَ بِهِ * إنَّ عَلَينا جَمْعَهُ وقُرآنَه﴾ قالَ: علينا أنْ نَجمعهُ في صَدرِكَ، ﴿وقُرآنَهُ * فإذا قرأناه فاتَّبِع قُرآنَهُ﴾ فإذا أنزلناه فاستمع، ﴿ثُمَّ إنَّ علينا بيانه﴾ [١٩] علينا أنْ نُبَيِّنَهُ بلسانك. قال: فكانَ إذا أتاهُ جبريل أطرَق، فإذا ذَهَبَ قرأهُ كما وَعَدَهُ اللَّهُ.

﴿أَوْلَى لَكَ فَأَوْلَى﴾ [٣٤] تَوَعُّدٌ.

[طرفه في: ٥].

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سُورَةُ ﴿هَلْ أَتَى عَلَى الإنْسَانِ﴾ [الدَّهْرِ ـ ٧٦]

يُقالُ مَعناهُ: أَتَى عَلَى الإِنْسانِ، وَهَلْ: تَكُونُ جَحْداً، وَتَكُونُ خَبَراً، وَهذا مِنَ الخَبَرِ، يَقُولُ: كانَ شَيئاً، فَلَمْ يَكُنْ مَذْكُوراً، وَذلِكَ مِنْ حِينِ خَلَقَهُ مِنْ طِينٍ إِلَى أَنْ يُنْفَخَ فِيهِ الرُّوحُ. ﴿أَمْشَاجٍ﴾ [٢] الأَخْلاطُ، ماءُ المَرْأَةِ وَماءُ الرَّجُلِ، الدَّمُ وَالعَلَقَةُ، وَيُقالُ إِذا خُلِطَ: مَشِيجٌ، كَقَوْلِكَ: خَلِيطٌ، وَمَمْشُوجٌ مِثْلُ: مَخْلُوطٍ. وَيُقالُ: ﴿سَلاسِلاً وَأَغْلالاً﴾ [٤] وَلَمْ يُجْرِ بَعْضُهُمْ.

٤٩٢٨ ـ قوله: أن تفلت وفي اليونينية أن ينفلت أفاده الشارح.

٤٩٢٩ ـ قوله: يقال: أطرق إذا سكت وأطرق أي أرخى عينيه ينظر إلى الأرض (عيني).

سورة هل أتى على الإنسان ـ قوله: (من حين) وضبط في بعض النسخ من حين بالجرّ.

ـ قوله: كقولك له وسقط لفظ له لغير أبي ذر هـ (شارح)، وفي نسخة كقوله هـ.

He further said: “As to the Righteous, they shall drink of a Cup (of Wine) mixed with Kafur, A Fountain where the devotees of Allah do drink, making it flow in unstinted abundance. They perform (their) vows, and they fear a Day whose evil flies far and wide. And they feed, for the love of Allah, the indigent, the orphan, and the captive, (Saying), We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks. We only fear a Day of distressful Wrath from the side of our Lord. But Allah will deliver them from the evil of that Day, and will shed over them a Light of Beauty and a (blissful) Joy.” (5:11)

(77) The Sura of Al’mursalat (Those Sent Forth)

Allah Almighty said: “Have We not created you from a fluid (held) despicable? The which We placed in a place of rest, firmly fixed, For a period (of gestation), determined (according to need)? For We do determine (according to need); for We are the Best to determine (things). Ah woe, that Day, to the Rejecters of Truth!” (20:24)

He further said: “(It will be said:) Depart ye to that which ye used to reject as false! Depart ye to a Shadow (of smoke ascending) in three columns, (Which yields) no shade of coolness, and is of no use against the fierce Blaze. Indeed it throws about sparks (huge) as Forts, As if there were (a string of) yellow camels (marching swiftly). Ah woe, that Day, to the Rejecters of Truth!” (29:34)

4930- Abdullah "Allah be pleased with him" narrated: While we were in the company of The Prophet "Allah's blessing and peace be upon him", with The Sura of Al'mursalat being revealed, which he was reciting and we were hearing from his mouth, suddenly a snake sprang at us. We ran to kill it but it escaped quickly to its hole. The Prophet "Allah's blessing and peace be upon him" said: "It has escaped from your evil and you too have escaped from its evil."

﴿مُسْتَطِيراً﴾ [٧] مُمْتَدَّاً البَلاَءُ.

وَالقَمْطَرِيرُ: الشَّدِيدُ، يُقَالُ: يَوْمٌ قَمْطَرِيرٌ وَيَوْمٌ قُماطِرٌ، وَالعَبُوسُ وَالقَمْطَرِيرُ وَالقُماطِرُ، وَالعَصِيبُ: أَشَدُّ ما يَكُونُ مِنَ الأَيَّامِ في البَلاَءِ. وَقالَ مَعْمَرٌ: ﴿أَسْرَهُمْ﴾ [٢٨] شِدَّةُ الخَلقِ، وَكُل شَيءٍ شَدَدتَهُ مِنْ قَتَبٍ فَهُوَ مأْسُورٌ.

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سُورَةُ وَالمُرْسَلاتِ ـ ٧٧

وقالَ مُجاهِدٌ: ﴿جِمالاتٌ﴾ [٣٣] حِبالٌ. ﴿ارْكَعُوا﴾ [٤٨] صَلُّوا لا يُصَلُّونَ. وَسُئِلَ ابْنُ عَبَّاسٍ: ﴿لا يَنْطِقُونَ﴾ [٣٥]. ﴿وَاللَّهِ رَبِّنَا ما كُنَّا مُشْرِكِينَ﴾ [الأنعام: ٢٣]، ﴿اليَوْمَ نَخْتِمُ﴾ [يس: ٦٥]، فَقالَ: إِنَّهُ ذُو أَلْوانٍ، مَرَّةً يَنْطِقُونَ، وَمَرَّةً يُخْتَمُ عَلَيهِمْ.

٤٩٣٠ ـ حَدَّثَنِي مَحْمُودٌ: حَدَّثَنا عُبَيدُ اللَّهِ: عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلقَمَةَ، عَنْ عَبدِ اللَّهِ رَضِيَ اللَّهُ عَنهُ قالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، وَأُنْزِلَتْ عَلَيهِ: ﴿وَالمُرْسَلاتِ﴾. وَإِنَّا لَنَتَلَقَّاهَا مِنْ فِيهِ، فَخَرَجَتْ حَيَّةٌ، فَابْتَدَرْنَاهَا، فَسَبَقَتْنَا فَدَخَلَتْ جُحْرَهَا. فَقالَ رَسُولُ اللَّهِ ﷺ: «وُقِيَتْ شَرَّكُمْ، كَمَا وُقِيتُمْ شَرَّهَا».

[طرفه في: ١٨٣٠].

٤٩٣١ ـ حدثنا عَبدَةُ بْنُ عَبدِ اللَّهِ: أَخْبَرَنا يَحيى بْنُ آدَمَ، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ: بِهذا، وَعَنْ إِسْرَائِيلَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلقَمَةَ، عَنْ عَبْدِ اللَّهِ: مِثْلَهُ.

وَتابَعَهُ أَسْوَدُ بْنُ عامِرٍ، عَنْ إِسْرَائِيلَ. وَقالَ حَفصٌ وَأَبُو مُعاوِيَةَ وَسُلَيمانُ بْنُ قَرْمٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ. قالَ يَحيى بْنُ حَمَّادٍ: أَخْبَرَنا أَبُو عَوانَةَ، عَنْ مُغِيرَةَ عَنْ إِبْرَاهِيمَ، عَنْ عَلقَمَةَ، عَنْ عَبْدِ اللَّهِ.

وَقالَ ابْنُ إِسْحاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ

= ـ قوله: ولم يجزه أي لم يجز التنوين بعضهم، كذا في الشارح. وفي العينيّ ولم يجره بعضهم بالراء بدل الزاي من الإجراء أراد به لم يصرف بعضهم سلاسل، قال: وهذا الاصطلاح القديم يقولون: اسم مجرى واسم غير مجرى يعنون اسم مصروف واسم لا ينصرف اهـ.

ـ قوله: وقال معمر: ثبت في نسخة العينيّ قبله هذه الزيادة (وقال الحسن النضرة في الوجه والسرور في القلب، وقال ابن عباس الأرائك السرر، وقال البراء وذلك قطوفها يقطفون كيف شاؤوا)

ـ قوله: من قتب وفيها زيادة (أو غبيط) قال: وهو رحل النساء يشدّ عليه الهودج.

والمرسلات ـ سورة المرسلات نخ.

4931- Abdullah "Allah be pleased with him" narrated: While we were in the company of The Prophet "Allah's blessing and peace be upon him" in a certain cave, with The Sura of Al'mursalat being revealed, which he was reciting and we were hearing from his mouth , suddenly a snake sprang at us. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Kill it." We ran to kill it but it escaped quickly. The Prophet "Allah's blessing and peace be upon him" said: "It has escaped from your evil as well as you have escaped from its evil."

[1] Allah's saying: "Indeed it throws about sparks (huge) as Forts." (32)

4932- Ibn Abbas "Allah be pleased with both" narrated, concerning Allah's saying: "Indeed it throws about sparks (huge) as Forts": "We used to collect wood in the form of logs, three cubits long or shorter which we used to call Qasar (as huge as forts), for heating in winter.

[2] Allah's saying: "As if there were (a string of) yellow camels (marching swiftly)." (33)

4933- Ibn Abbas "Allah be pleased with both" narrated, concerning Allah's saying: "Indeed it throws about sparks (huge) as Forts": "We used to collect wood in the form of logs, three cubits long or shorter which we used to call Qasar (as huge as forts), for heating in winter.

Concerning Allah's saying: "As if there were (a string of) yellow camels (marching swiftly)": The strings of the ships were used to be collected (in one package, as huge) as the waist of men.

[3] Allah's saying: "That will be a Day when they shall not be able to speak." (35)

4934- Abdullah "Allah be pleased with him" narrated: While we were in the company of The Prophet "Allah's blessing and peace be upon him" in a cave (at Mina), with The Sura of Al'mursalat being revealed, which he was reciting and I was hearing from his mouth, suddenly a snake sprang at us. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Kill it." We ran to kill it but it escaped quickly. The Prophet "Allah's blessing and peace be upon him" said: "It has escaped from your evil as well as you have escaped from its evil."

حدّثنا قُتَيبَةُ: حَدَّثَنا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ إبراهِيمَ، عَنِ الأَسْوَدِ قال: قالَ عَبْدُ اللَّهِ: بَيْنَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ في غارٍ، إِذْ نَزَلَتْ عَلَيْهِ: ﴿وَالْمُرْسَلاَتِ﴾. فَتَلَقَّيْنَاهَا مِنْ فِيهِ، وَإِنَّ فاهُ لَرَطْبٌ بِهَا، إِذْ خَرَجَتْ حَيَّةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكُمُ اقْتُلُوهَا». قالَ: فَابْتَدَرْنَاهَا فَسَبَقَتْنَا، قال: فَقَالَ: «وُقِيَتْ شَرَّكُمْ، كَمَا وُقِيتُمْ شَرَّهَا». [طرفه في: ١٨٣٠].

١ ـ باب قَوْلُهُ: ﴿إِنَّهَا تَرْمِي بِشَرَرٍ كالقَصْرِ﴾ [٣٢]

٤٩٣٢ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنا سُفيَانُ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عابِسٍ قالَ: سَمِعْتُ ابْنَ عَبَّاسٍ: ﴿إِنَّهَا تَرْمِي بِشَرَرٍ كالقَصَرِ﴾. قالَ: كُنَّا نَرْفَعُ الخَشَبَ بِقَصَرٍ ثَلاثَةَ أَذْرُعٍ أَوْ أَقَلَّ، فَنرفعُهُ لِلشِّتاءِ، فَنسمِّيهِ القَصرَ. [الحديث ٤٩٣٢ ـ طرفه في: ٤٩٣٣].

٢ ـ باب قَوْلُهُ: ﴿كَأَنَّهُ جِمالاتٌ صُفرٌ﴾ [٣٣]

٤٩٣٣ ـ حدّثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنا يَحيى: حَدَّثَنَا سُفيَانُ: حَدَّثَني عَبْدُ الرَّحْمٰنِ بْنُ عابِسٍ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿تَرْمِي بِشَرَرٍ﴾ كُنَّا نَعْمِدُ إِلَى الخَشَبَةِ ثَلاثَةَ أَذْرُعٍ وَفَوْقَ ذٰلِكَ، فَنَرْفَعُهُ لِلشِّتَاءِ، فَنُسَمِّيهِ القَصَرَ. ﴿كَأَنَّهُ جِمَالاَتٌ صُفرٌ﴾ حِبالُ السُّفُنِ تُجمَعُ حَتَّى تَكُونَ كَأَوْسَاطِ الرِّجالِ. [طرفه في: ٤٩٣٢].

٣ ـ باب قَوْلُهُ: ﴿هذا يَوْمُ لا يَنْطِقونَ﴾ [٣٥]

٤٩٣٤ ـ حدّثنا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَني إِبْراهِيمُ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قال: بينما نحنُ مَعَ النَّبِيِّ ﷺ في غارٍ، إِذْ نزلتْ عليهِ: ﴿وَالْمُرسلاتِ﴾ فَإِنَّهُ لَيَتْلُوهَا، وَإِنِّي لأَتَلَقَّاهَا مِنْ فيهِ، وَإِنَّ فاهُ لَرَطْبٌ بِهَا، إِذْ وَثَبَتْ علينا حَيَّةٌ، فَقَالَ النَّبِيُّ ﷺ: «اقْتُلُوهَا» فَابْتَدَرْنَاها فَذَهَبَتْ، فَقَالَ النَّبِيُّ ﷺ: «وُقِيَتْ شَرَّكُمْ، كَمَا وُقِيتُمْ شَرَّهَا». قالَ عُمَرُ: حَفِظْتُهُ مِنْ أَبِي، في غارٍ بِمِنًى. [طرفه في: ١٨٣٠].

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سُورَةُ ﴿عَمَّ يَتَسَاءَلُونَ﴾ ـ ٧٨

قالَ مُجَاهِدٌ: ﴿لاَ يَرْجُونَ حِسَاباً﴾ [٢٧] لا يَخَافُونَهُ. ﴿لاَ يَمْلِكُونَ مِنْهُ خِطَاباً﴾ [٣٧]، لا

٤٩٣٢ ـ قوله: كالقصر بفتح القاف والصاد وهي قراءة ابن عباس والحسن جمع قصرة بالفتح أعناق الإبل والنخل وأصول الشجر ا هـ. من الشارح.

ـ قوله. بقصر بكسر الموحدة والقاف وفتح الصاد وبالإضافة إلى ثلاثة أذرع أي بقدر ثلاثة أذرع كذا في العيني وهو أحسن الضبوط التي ذكرها الشارح ثم الغالب في الذرع التأنيث.

ـ قوله: للشتاء أي لأجل الشتاء والاستسخان به ا هـ عيني.

سورة عما يتساءلون ـ قوله: (لا يخافونه) وفي نسخة العيني لا يخافون.

(78) The Sura of The Great News (An'naba)

[1] Allah's saying: "The Day that the Trumpet shall be sounded, and ye shall come forth in crowds." (18)

4935- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Between the two soundings of the trumpet there will be forty." The people said: "O Abu'huraira! (Are there) forty days?" I (Abu'huraira) refused to reply. They said: "Forty months?" I refused to reply. They asked: "Forty years?" I refused to reply and added: "Allah will send water from the sky and then the dead bodies will grow like vegetation grows. Everything of the human body will decay except the coccyx bone (of the tail) from which Allah will reconstruct the whole body."

(79) The Sura of An'nazi'at (Those who tear out)

Allah Almighty said: "Therefore, when there comes the great, overwhelming (Event), The Day when Man shall remember (all) that he strove for, And Hell Fire shall be placed in full view for (all) to see." (34:37)

He further said: "They ask thee about the Hour, When will be its appointed time? Wherein art thou (concerned) with the declaration thereof? With thy Lord is the Limit fixed therefore. Thou art but a Warner for such as fear it. The Day they see it, (it will be) as if they had tarried but a single evening, or (at most till) the following morn!" (42:46)

[1]

4936- Sahl Ibn Sa'd "Allah be pleased with him" reported: I saw Allah's Apostle "Allah's blessing and peace be upon him" pointing with his index and middle fingers, saying: "The time of my Advent and the Hour are like these two fingers."

يُكَلِّمُونَهُ إِلاَّ أَنْ يَأْذَنَ لَهُمْ. وَقالَ ابْنُ عَبَّاسٍ: ﴿وَهَاجاً﴾ [١٣] مُضِيئاً. ﴿عَطَاءً حِسَاباً﴾ [٣٦]، جَزَاءً كافِياً، أَعْطَانِي ما أَحْسَبَنِي، أَيْ كَفَانِي.

١ ـ باب ﴿يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجاً﴾ [١٨] زُمَراً

٤٩٣٥ ـ حدّثني مُحَمَّدٌ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «ما بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ». قالَ: أَرْبَعُونَ يَوْماً؟ قالَ: أَبَيْتُ، قالَ: أَرْبَعُونَ شَهْراً؟ قالَ: أَبَيْتُ، قالَ: أَرْبَعُونَ سَنَةً؟ قالَ: أَبَيْتُ. قالَ: «ثُمَّ يُنْزِلُ اللَّهُ مِنَ السَّمَاءِ ماءً، فَيَنْبُتُونَ كما يَنْبُتُ البَقْلُ، لَيْسَ مِنَ الإِنْسَانِ شَيْءٌ إِلاَّ يَبْلَى، إِلاَّ عَظْماً وَاحِداً وَهُوَ عَجْبُ الذَّنَبِ، وَمِنْهُ يُرَكَّبُ الخَلْقُ يَوْمَ القِيَامَةِ».

[طرفه في: ٤٨١٤].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ ﴿وَالنَّازِعَاتِ﴾ ـ ٧٩

وَقالَ مُجَاهِدٌ: ﴿الآيَةَ الكُبْرَى﴾ [٢٠] عَصَاهُ وَيَدُهُ.

يُقَالُ النَّاخِرَةُ وَالنَّخِرَةُ سَوَاءٌ، مِثْلُ الطَّامِعِ وَالطَّمِعِ، وَالبَاخِلِ وَالبَخِيلِ. وَقالَ بَعْضُهُمْ: النَّخِرَةُ البَالِيَةُ، وَالنَّاخِرَةُ: العَظْمُ المُجَوَّفُ الَّذِي تَمُرُّ فِيهِ الرِّيحُ فَيَنْخَرُ. وَقالَ ابْنُ عَبَّاسٍ: ﴿الحَافِرَةِ﴾ [١٠] الَّتِي أَمْرُنَا الأَوَّلُ، إِلَى الحَيَاةِ.

وَقالَ غَيْرُهُ: ﴿أَيَّانَ مُرْسَاهَا﴾ [٤٢] مَتَى مُنْتَهَاهَا، وَمُرْسَى السَّفِينَةِ حَيْثُ تَنْتَهِي.

١ ـ باب

٤٩٣٦ ـ حدثنا أَحْمَدُ بْنُ المِقْدَامِ: حَدَّثَنَا الفُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا أَبُو حَازِمٍ: حَدَّثَنَا سَهْلُ بْنُ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ قالَ بِإِصْبَعَيْهِ هكَذَا، بِالوُسْطَى وَالَّتِي تَلِي

= ـ قوله: (وقال ابن عباس وهاجا مضيئا) وفي متن العيني زيادة قبله وهي: وقال ابن عباس ثجاجا منصبا، ألفافا ملتفة ا هـ.

ـ الغساق البارد المنتن يخفف ويشدد كما في العيني عن الجوهري، وقراءتنا بالتشديد.

سورة والنازعات ـ قوله: (وقال مجاهد الخ) زاد في العينيّ قبله «زجرة صيحة، وقال مجاهد ترجف الراجفة هي الزلزلة» وبعده: «سمكها بناها بغير عمد، طغى عصى».

ـ **قوله**: (الحافرة التي الخ) كذا عند الشارح، وفي نسخة العيني إلى الجارة بدل الموصول، قال: يعني أن ابن عباس فسر الحافرة بقوله: إلى أمرنا الأول أي إلى الحالة الأولى يعني الحياة هـ. ويلتئم على هذا أول الكلام مع آخره ا هـ.

باب ١ ـ **قوله**. (حدثنا أحمد الخ) وقبله في العيني: «الراجفة النفخة الأولى، الرادفة النفخة الثانية» وقبل قوله: تطم الخ: «قال ابن عباس أظلم» وفيه: «تطم كل شيء» بدون على وهو الأصوب.

(80) The Sura of Abasa (He Frowned)

Allah Almighty said: "(The Prophet) frowned and turned away, Because there came to him the blind man (interrupting). But what could tell thee but that perchance he might grow (in spiritual understanding)? Or that he might receive admonition, and the teaching might profit him? As to one who regards himself as Self-Sufficient, To him dost thou attend; Though it is no blame to thee if he grow not (in spiritual understanding). But as to him who came to thee striving earnestly, And with fear (in his heart), Of him wast thou unmindful. By no means (should it be so)! For it is indeed a Message of instruction: Therefore let who so will, keep it in remembrance. (It is) in Books held (greatly) in honour, Exalted (in dignity), kept pure and holy, (Written) by the hands of scribes Honourable and Pious and Just." (1:16)

He further said: "At length, when there comes the Deafening Noise, That Day shall a man flee from his own brother, And from his mother and his father, And from his wife and his children. Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others. Some Faces that Day will be beaming, Laughing, rejoicing. And other faces that Day will be dust stained; Blackness will cover them: Such will be the Rejecters of Allah, the Doers of Iniquity." (33:42)

4937- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Such a person as he, who recites the Qur'an and masters it by heart, will be with the noble righteous scribes (in Heaven). Such a person as he, who exerts himself to learn the Qur'an by heart, and recites it with great difficulty, will have a double reward."

الإِبْهَام: «بُعِثْتُ وَالسَّاعَةَ كَهَاتَيْنِ»، ﴿الطَّامَّةُ﴾ [٣٤] تَطُمُّ عَلى كُلِّ شَيْءٍ. [الحديث ٤٩٣٦ - طرفاه في: ٥٣٠١، ٦٥٠٣].

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سُورَةُ ﴿عَبَسَ﴾ - ٨٠

﴿عبس﴾ [١] كلَحَ وَأَعْرَضَ. وَقالَ غيرُهُ: ﴿مُطَهَّرَةٍ﴾ [١٤]، لا يَمَسُّها إلاَّ المُطَهَّرُونَ، وَهُمُ المَلائِكَةُ، وَهذا مِثْلُ قَوْلِهِ: ﴿فَالْمُدَبِّرَاتِ أَمْراً﴾ [النازعات: ٥] جَعَلَ المَلائِكَةَ وَالصُّحُفَ مُطَهَّرَةً، لأَنَّ الصُّحُفَ يَقَعُ عَلَيها التَّطْهِيرُ، فَجُعِلَ التَّطْهِيرُ لِمَنْ حَمَلَهَا أَيضاً.

﴿سَفَرَةٍ﴾ المَلائِكَةُ، وَاحِدُهُمْ سافِرٌ، سَفَرْتُ: أَصْلَحْتُ بَيْنَهُمْ، وَجُعِلَتِ المَلائِكَةُ - إِذَا نَزَلَتْ بِوَحْيِ اللَّهِ وَتَأْدِيَتِهِ - كالسَّفِيرِ الَّذِي يُصْلِحُ بَيْنَ القَوْمِ. وَقالَ غيرُهُ: ﴿تَصَدَّى﴾ تَغافَلَ عَنْهُ. وَقالَ مُجاهِدٌ: ﴿لَمَّا يَقْضِ﴾ لا يَقْضِي أَحَدٌ ما أُمِرَ بِهِ. وَقالَ ابْنُ عَبَّاسٍ: ﴿تَرْهَقُهَا﴾ تَغْشاها شِدَّةٌ. ﴿مُسْفِرَةٌ﴾ مُشْرِقَةٌ. ﴿بِأَيْدِي سَفَرَةٍ﴾. وَقالَ ابنُ عبَّاسٍ: كَتَبَةٍ. أَسْفاراً: كُتُباً. ﴿تَلَهَّى﴾ تَشاغَلَ. يُقالُ: وَاحِدُ الأَسْفارِ سِفْرٌ.

٤٩٣٧ - حَدَّثَنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا قَتادَةُ قالَ: سَمِعْتُ زُرارَةَ بْنَ أَوْفَى يُحَدِّثُ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عائِشَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «مَثَلُ الَّذِي يَقْرَأُ القُرْآنَ، وَهُوَ حافِظٌ لَهُ، مَعَ السَّفَرَةِ الكِرَامِ، وَمَثَلُ الذِي يَقْرَأُ، وَهُوَ يَتَعاهَدُهُ، وَهُوَ عَلَيهِ شَدِيدٌ، فَلَهُ أَجْرَانِ».

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سُورَةُ ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ - ٨١

﴿انكدرت﴾ [٢] انْتَثَرَتْ. وَقالَ الحَسَنُ: ﴿سُجِّرَتْ﴾ [٦] ذَهَبَ ماؤُها فَلا يَبْقَى قَطْرَةٌ،

- قوله: (والساعة) نصب مفعول معه ويجوز الرفع، و«كهاتين» حال أي مقترنين، فعلى النصب يقع التشبيه بضم إحدى الإصبعين للأخرى، وعلى الرفع يحتمل هذا ويحتمل أن يقع بالتفاوت الذي بين السبابة والوسطى في الطول، أفاده العينيّ.

سورة عبس - قوله: سفرة بالخفض ولأبي ذر بالرفع، والأول موافق للتنزيل. ا هـ من الشارح. وقبل هذا القول في العينيّ هذه الزيادة: «وقال مجاهد الغلب الملتفة والأبّ ما يأكل الأنعام».

- قوله: لا يقض، كذا في المتنين اللذين عند الشارحين، وفي الأصل المطبوع لا يقضي بالياء، ولعله الصواب.

٤٩٣٧ - قوله: (حدثنا آدم الخ) زاد في متن العينيّ قبله: «فأقبره يقال: أقبرت الرجل جعلت له قبراً، وقبرته ودفنته».

- قوله: (سجرت) التلاوة سجّرت بالتشديد.

- قوله: (والظنين) التلاوة بالضاد وضنّ: بخل به، وبابه تعب.

(81) The Sura of The Folding Up (At'takwir)

Allah Almighty said: "When the sun (with its spacious light) is folded up; When the stars fall, losing their luster; When the mountains vanish (like a mirage); When the she camels, ten months with young, are left untended; When the wild beasts are herded together (in human habitations); When the oceans boil over with a swell; When the souls are sorted out, (being joined, like with like); When the female (infant), buried alive, is questioned For what crime she was killed; When the Scrolls are laid open; When the World on High is unveiled; When the Blazing Fire is kindled to fierce heat; And when the Garden is brought near; (Then) shall each soul know what it has put forward." (1:14)

He further said: "And the Night as it dissipates; And the Dawn as it breathes away the darkness; Verily this is the word of a most honourable Messenger, Endued with Power, with rank before the Lord of the Throne, With authority there, (and) faithful to his trust." (17:21)

(82) The Sura of Cleaving Asunder (Al'infitar)

Allah Almighty said: "When the Sky is cleft asunder; When the Stars are scattered; When the Oceans are suffered to burst forth; And when the Graves are turned upside down; (Then) shall each soul know what it hath sent forward and (what it hath) kept back. O man! what has seduced thee from thy Lord The Most Beneficent? Him Who created thee, fashioned thee in due proportion, and gave thee a just bias; In whatever Form He wills, does He put thee together." (1:8)

(83) The Sura of Al'mutaffifin (Dealers in Fraud)

[1] Allah's saying: "A Day when (all) mankind will stand before the Lord of the Worlds?" (Al'mutaffifin 6)

4938- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "On the Day when all mankind will stand before the Lord of the Worlds, some of them will be sunk in their sweat up to the middle of their ears."

وَقالَ مُجاهِدٌ: ﴿المَسْجُورِ﴾ [الطور: ٦] المَمْلُوءُ، وَقالَ غَيرُهُ: ﴿سُجِرَتْ﴾ أَفضى بَعْضُهَا إِلَى بَعْضٍ، فَصَارَتْ بَحْراً وَاحِداً.

وَالخُنَّسُ: تَخْنِسُ في مُجْرَاهَا: تَرْجِعُ، وَتَكْنِسُ: تَسْتَتِرُ كما تَكْنِسُ الظِّبَاءُ. ﴿تَنَفَّسَ﴾ [١٨] ارْتفعَ النَّهارُ، وَالظَّنِينُ: المُتَّهَمُ، وَالضَّنِينُ يَضَنُّ بِهِ.

وقالَ عُمَرُ: ﴿النُّفُوسُ زُوِّجَتْ﴾ [٧] يُزَوَّجُ نَظِيرَهُ مِنْ أَهْلِ الجَنَّةِ وَالنَّارِ، ثُمَّ قَرَأَ: ﴿احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ﴾ [الصافات: ٢٢]، ﴿عَسْعَسَ﴾ [١٧] أَدْبَرَ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ ﴿إِذا السَّماءُ انْفَطَرَتْ﴾ ـ ٨٢

وَقالَ الرَّبِيعُ بْنُ خُثَيمٍ ﴿فُجِّرَتْ﴾ [٣] فاضَتْ. وَقَرَأَ الأَعْمَشُ وَعاصِمٌ: ﴿فَعَدَلَكَ﴾ [٧] بِالتَّخْفِيفِ، وَقَرَأَهُ أَهْلُ الحِجَازِ بِالتَّشْدِيدِ، وَأَرَادَ: مُعْتَدِلَ الخَلقِ، وَمَنْ خَفَّفَ يَعْنِي: ﴿في أَيِّ صُورَةٍ﴾ [٨] شاءَ: إِمَّا حَسَنٌ، وَإِمَّا قَبِيحٌ، وَطَوِيلٌ وَقَصِيرٌ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ ﴿وَيلٌ لِلمُطَفِّفِينَ﴾ ـ ٨٣

وقالَ مُجاهِدٌ: ﴿رَانَ﴾ [١٤] ثَبْتُ الخَطَايَا. ﴿ثُوِّبَ﴾ [٣٦] جُوزِيَ. وقالَ غَيرُهُ: المُطَفِّفُ لا يُوَفِّي غَيرَهُ.

١ ـ باب ﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ العَالَمِينَ﴾ [٦]

٤٩٣٨ ـ حدَّثنا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنا مَعْنٌ قالَ: حَدَّثَنِي مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قالَ: «﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ العَالَمِينَ﴾ [٦]. حَتَّى يَغِيبَ أَحَدُهُمْ في رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيهِ».

[الحديث ٤٩٣٨ ـ طرفه في: ٦٥٣١].

سورة إذا السماء انفطرت ـ وبعد البسملة في العينيّ هذه الزيادة: «انفطارها انشقاقها، ويذكر عن ابن عباس بعثرت يخرج من فيها من الأموات، وقال غيره: بعثرت أثيرت، بعثرت حوضي أي جعلت أسفله أعلاه».

سورة ويل للمطففين ـ قوله: (ثبت) هكذا ضبطه الشارح، وفي العيني أثبتت على قلوبهم الخطايا حتى غمرتها.

٤٩٣٨ ـ قوله: في رشحه أي في عرقه وضبط بفتحتين أيضاً كما في الشارح.

(84) The Sura of Rending Asunder (Al'inshiqaq)

Allah Almighty said: “When the Sky is rent asunder, And hearkens to (the Command of) its Lord, and it must needs (do so); And when the Earth is flattened out, And casts forth what is within it and becomes (clean) empty, And hearkens to (the Command of) its Lord, and it must needs (do so); (then will come home the full Reality). O thou man! Verily thou art ever toiling on towards thy Lord painfully toiling, but thou shalt meet Him. Then he who is given His Record in his right hand, Soon will his account be taken by an easy reckoning, And he will turn to his people, rejoicing! But he who is given His Record behind his back, Soon will he cry for Perdition, And he will enter a Blazing Fire.” (1:12)

[1] Allah's saying: "Soon will his account be taken by an easy reckoning." (8)

4939- A’isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said:" (On the Day of Judgement) any one whose account will be taken will be ruined (by Going to Hell)." I said: "O Allah's Apostle! May Allah make me be sacrificed for you. Doesn't Allah say: "Then as for he, who will be given his record in his right hand, Soon will his account be taken by an easy reckoning." (7:8) He replied: "That is only the presentation of the accounts; but he whose record is questioned, will be ruined."

[2] Allah's saying: "Ye shall surely travel from stage to stage." (19)

4940- Ibn Abbas "Allah be pleased with both" reported, regarding Allah’s saying: "Ye shall surely travel from stage to stage": “It means from state to state. It is concerned with your Prophet "Allah's blessing and peace be upon him”.”

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾ ـ ٨٤

قالَ مُجاهِدٌ: ﴿كِتابَهُ بِشِمالِهِ﴾ [الحاقة: ٢٥] يَأْخُذُ كِتابَهُ مِنْ وَرَاءِ ظَهْرِهِ. ﴿وَسَقَ﴾ [١٧] جمع مِن دابَّةٍ. ﴿ظَنَّ أَنْ لَنْ يَحُورَ﴾ [١٤] لا يَرجع إِلَينا.

١ ـ باب ﴿فَسَوْفَ يُحَاسَبُ حِسَاباً يَسِيراً﴾ [٨]

٤٩٣٩ ـ حدّثنا عَمرُو بنُ عليّ: حَدَّثنا يَحيى، عَنْ عُثمانَ بنِ الأَسْوَدِ قالَ: سَمِعْتُ ابنَ أَبي مُلَيكَةَ: سَمِعْتُ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: سَمِعْتُ النَّبِيَّ ﷺ (ح).

حدّثنا سُليمانُ بنُ حَرْبٍ: حَدَّثنا حَمَّادُ بْنُ زيدٍ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبي مُلَيكَةَ، عَنْ عائِشَةَ، عَنِ النَّبِيِّ ﷺ (ح).

حدّثنا مُسَدَّدٌ: عَنْ يَحْيى، عَنْ أَبِي يُونُسَ حاتِمِ بنِ أَبِي صَغِيرَةَ، عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنِ القَاسِمِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: قالَ رَسُولُ اللَّهِ ﷺ: «لَيسَ أَحَدٌ يُحَاسَبُ إِلاَّ هَلَكَ»، قالَتْ: قُلتُ: يَا رَسُولَ اللهِ، جَعَلَنِي اللَّهُ فِداءَكَ، أَلَيسَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: ﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ * فَسَوْفَ يُحَاسَبُ حِسَاباً يَسِيراً﴾ [٧ ـ ٨]. قالَ: «ذَاكَ العَرْضُ يُعْرَضُونَ، وَمَنْ نُوقِشَ الحِسابَ هَلَكَ».

[طرفه في: ١٠٣].

٢ ـ باب ﴿لَتَرْكَبُنَّ طَبَقاً عَنْ طَبَقٍ﴾ [١٩]

٤٩٤٠ ـ حدّثنا سَعِيدُ بْنُ النَّضْرِ: أَخْبَرَنَا هُشَيمٌ: أَخبرنا أَبُو بِشرٍ جَعْفَرُ بنُ إِيَاسٍ، عَنْ مُجاهِدٍ قالَ: قالَ ابْنُ عَبَّاسٍ: ﴿لَتَرْكَبُنَّ طَبَقاً عَنْ طَبَقٍ﴾ [١٩] حالاً بَعْدَ حالٍ، قالَ هذا نَبِيُّكُمْ ﷺ.

سورة إذا السماء انشقت ـ قوله: وسق الخ وقبله في العينيّ هذه الزيادة: وقال مجاهد أذنت سمعت وأطاعت لربها وألقت ما فيها أخرجت ما فيها من الموتى وتخلت عنهم.

ـ قوله: (لا يرجع إلينا) أن لا يرجع إلينا نخ.

باب ١ ـ قوله: باب فسوف يحاسب حساباً يسيراً زاد في العينيّ قبله. وقال ابن عباس: يوعون يسترون.

باب ٢ ـ قوله: قال ابن عباس لتركبن بضمّ الموحدة وفي اليونينية بفتحها اهـ (شارح).

ـ قوله: هذا نبيكم أي الخطاب في لتركبن للنبي صلى الله تعالى عليه وسلم وهو على قراءة فتح الباء الموحدة اهـ عيني.

(85) The Sura of The Constellations (Al'buruj)

Allah Almighty said: "By the Sky, (displaying) the Zodiacal Signs; By the promised Day (of Judgment); By one that witnesses, and the subject of the witness; Woe to the makers of the pit (of fire), Fire supplied (abundantly) with Fuel: Behold! they sat over against the (fire), And they witnessed (all) that they were doing against the Believers. And they ill treated them for no other reason than that they believed in Allah, exalted in Power, Worthy of all Praise!" (1:8)

(86) The Sura of The Night Star (At'tariq)

Allah Almighty said: "By the Firmament which returns (in its round), And by the Earth which opens out (for the gushing of springs or the sprouting of vegetation), Behold this is the Word that distinguishes (Good from Evil): It is not a thing for amusement. As for them, they are but plotting a scheme, And I am planning a scheme. Therefore grant a delay to the Unbelievers: give respite to them gently (for awhile)." (11:17)

(87) The Sura of The Most High (Al'a'la)

Allah Almighty said: "Glorify the name of thy Guardian Lord Most High, Who hath created and further, given order and proportion; Who hath ordained laws. And granted guidance; And who bringeth out the (green and luscious) pasture, And then doth make it (but) swarthy stubble." (1:5)

4941- Al'bara "Allah be pleased with him" narrated: The first (Emigrants) of The Prophet's companions who came to Medina were Mus'ab Ibn Omair and Ibn Ommu'maktum, who started teaching (Muslims) The Holy Qur'an. Then Ammar, Bilal, and Sa'd came. Then Omar, accompanied by twenty (men) reached (Medina). Finally, The Prophet "Allah's blessing and peace be upon him" came to Medina. I have never seen the people of Medina happier than they were because of (the coming of) The Prophet "Allah's blessing and peace be upon him", to the extent that the boys and young men used to say: "This is The Messenger of Allah, who came (to you)." As soon as he (The Prophet) had come, The Sura beginning with "Glorify the name of thy Guardian Lord Most High" (The Most High "Al'a'la" 1) and its like were recited.

(88) The Sura of The Overwhelming Event (Al'ghashiya)

Allah Almighty said: "Has the story reached thee, of the overwhelming (Event)? Some faces, that Day, will be humiliated, Labouring (hard), weary, The while they enter the Blazing Fire, The while they are given, to drink, of a boiling hot spring, No food will there be for them but a bitter Dari Which will neither nourish nor satisfy hunger." (1:7)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

سُورَةُ البُرُوجِ ـ ٨٥

وَقالَ مُجَاهِدٌ: ﴿الأُخْدُودِ﴾ [٤] شَقٌّ في الأَرْضِ. ﴿فَتَنُوا﴾ [١٠] عَذَّبُوا.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

سُورَةُ الطَّارِقِ ـ ٨٦

وَقالَ مُجَاهِدٌ: ﴿ذَاتِ الرَّجْعِ﴾ [١١] سَحَابٌ يَرْجِعُ بِالمَطَرِ. ﴿ذَاتِ الصَّدْعِ﴾ [١٢] تَتَصَدَّعُ بِالنَّبَاتِ.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

سُورَةُ الأَعْلَى ـ ٨٧

وَقالَ مُجَاهِدٌ: ﴿قَدَّرَ فَهَدَى﴾ [٣]: قَدَّرَ لِلإِنْسَانِ الشَّقَاءَ وَالسَّعَادَةَ. وَهَدَى الأَنْعَامَ لِمَرَاتِعِهَا.

٤٩٤١ ـ حدّثنا عَبْدَانُ قالَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحاقَ، عَنِ البَرَاءِ رَضِيَ اللَّهُ عَنْهُ قالَ: أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مِنْ أَصْحَابِ النَّبِيِّ ﷺ مُصْعَبُ بْنُ عُمَيْرٍ وَابْنُ أُمِّ مَكْتُومٍ، فَجَعَلَا يُقْرِئَانِنَا القُرْآنَ، ثُمَّ جاءَ عَمَّارٌ وَبِلَالٌ وَسَعْدٌ، ثُمَّ جاءَ عُمَرُ بْنُ الخَطَّابِ في عِشْرِينَ، ثُمَّ جاءَ النَّبِيُّ ﷺ، فَمَا رَأَيْتُ أَهْلَ المَدِينَةِ فَرِحُوا بِشَيْءٍ، فَرَحَهُمْ بِهِ، حَتَّى رَأَيْتُ الوَلَائِدَ وَالصِّبْيَانَ يَقُولُونَ: هذا رَسُولُ اللَّهِ قَدْ جاءَ، فَمَا جاءَ حَتَّى قَرَأْتُ: ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ [١] في سُوَرٍ مِثْلِهَا.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

سُورَةُ ﴿هَلْ أَتَاكَ حَدِيثُ الغَاشِيَةِ﴾ ـ ٨٨

وَقالَ ابْنُ عَبَّاسٍ: ﴿عَامِلَةٌ نَاصِبَةٌ﴾ [٣] النَّصَارَى. وَقالَ مُجَاهِدٌ: ﴿عَيْنٍ آنِيَةٍ﴾ [٥] بَلَغَ

سورة البروج ـ قوله: وقال مجاهد الخ وثبت قبله في نسخة العينيّ هذه الزيادة: وقال مجاهد الثاقب الذي يتوهج.

ـ **قوله**: الأرض تنصدع وفي عدة نسخ إسقاط لفظ الأرض وتتصدع بتاءين فوقيتين.

ـ **وقوله**: لحق؛ الأولى إسقاط اللام كما لا يخفى.

هل أتاك حديث الغاشية ـ سورة هل أتاك بسم الله الرحمٰن الرحيم نخ.

He further said: "Therefore do thou give admonition, for thou art one to admonish. Thou art not one to manage (men's) affairs. But if any turn away and reject Allah, Allah will punish him with a mighty Punishment, For to Us will be their Return; Then it will be for Us to call them to account." (21:26)

(89) The Sura of The Dawn (Al'fajr)

Allah Almighty said: "By the Break of Day; By the Nights twice five; By the Even and Odd (contrasted); And by the Night when it passeth away; Is there (not) in these an adjuration (or evidence) for those who understand? Seest thou not how thy Lord dealt with the Ad (people), Of the (city of) Iram, with lofty pillars, The like of which were not produced in (all) the land? And with the Thamud (people), who cut out (huge) rocks in the valley? And with Pharaoh, Lord of Stakes? (All) these transgressed beyond bounds in the lands. And heaped therein mischief (on mischief). Therefore did thy Lord Pour on them a scourge of diverse chastisements: For thy Lord is (as a Guardian) on a watch tower." (1:14)

He further said: "(To the righteous soul will be said:) O (thou) soul, in (complete) rest and satisfaction! Come back thou to thy Lord, well pleased (thyself), and well pleasing unto Him! Enter thou, then, among my Devotees! Yea, enter thou My Heaven!" (27:30)

(90) The Sura of The City (Al'balad)

Allah Almighty said: "I do call to witness this City; And thou art a freeman of this City (Mecca); And (the mystic ties of) Parent (Adam) and Child." (1:3)

إِنَاهَا وَحَانَ شُرْبُهَا. ﴿حَمِيمٍ آنٍ﴾ [الرحمان: ٤٤] بَلَغَ إِنَاهُ. ﴿لاَ يُسْمَعُ فِيهَا لاَغِيَةً﴾ [١١] شَتْماً.
الضَّرِيعُ: نَبْتٌ يُقَالُ لَهُ الشِّبْرِقُ، يُسَمِّيهِ أَهْلُ الحِجَازِ الضَّرِيعَ إِذَا يَبِسَ، وَهُوَ سُمٌّ.
﴿بِمُسَيْطِرٍ﴾ [٢٢] بِمُسَلَّطٍ، وَيُقْرَأُ بِالصَّادِ وَالسِّينِ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿إِيَابَهُمْ﴾ [٢٥] مَرْجِعَهُمْ.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ ﴿وَالفَجْرِ﴾ ـ ٨٩

وَقَالَ مُجَاهِدٌ: ﴿الوَتْرِ﴾ [٣] اللَّهُ. ﴿إِرَمَ ذَاتِ العِمَادِ﴾ [٧] القَدِيمَةِ، وَالعِمَادُ أَهْلُ عَمُودٍ لاَ يُقِيمُونَ. ﴿سَوْطَ عَذَابٍ﴾ [١٣] الَّذِي عُذِّبُوا بِهِ. ﴿أَكْلاً لَمّاً﴾ [١٩] السَّفُّ. وَ﴿جَمّاً﴾ [٢٠] الكَثِيرُ.

وَقَالَ مُجَاهِدٌ: كُلُّ شَيْءٍ خَلَقَهُ فَهُوَ شَفْعٌ، السَّمَاءُ شَفْعٌ، وَالوَتْرُ: اللَّهُ تَبَارَكَ وَتَعَالَى.

وَقَالَ غَيْرُهُ: ﴿سَوْطَ عَذَابٍ﴾ [١٣] كَلِمَةٌ تَقُولُهَا العَرَبُ لِكُلِّ نَوْعٍ مِنَ العَذَابِ يَدْخُلُ فِيهِ السَّوْطُ. ﴿لَبِالمِرْصَادِ﴾ [١٤] إِلَيْهِ المَصِيرُ. ﴿تَحَاضُّونَ﴾ [١٨] تُحَافِظُونَ، وَ ﴿تَحُضُّونَ﴾ يَأْمُرُونَ بِإِطْعَامِهِ. ﴿المُطْمَئِنَّةُ﴾ [٢٧] المُصَدِّقَةُ بِالثَّوَابِ.

وَقَالَ الحَسَنُ: ﴿يَا أَيَّتُهَا النَّفْسُ﴾ [٢٧]: إِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ قَبْضَهَا اطْمَأَنَّتْ إِلَى اللَّهِ وَاطْمَأَنَّ اللَّهُ إِلَيْهَا، وَرَضِيَتْ عَنِ اللَّهِ وَرَضِيَ اللَّهُ عَنْهَا، فَأَمَرَ بِقَبْضِ رُوحِهَا، وَأَدْخَلَهَا اللَّهُ الجَنَّةَ، وَجَعَلَهُ مِنْ عِبَادِهِ الصَّالِحِينَ. وَقَالَ غَيْرُهُ: ﴿جَابُوا﴾ [٩] نَقَبُوا، مِنْ جَيْبِ القَمِيصِ: قُطِعَ لَهُ جَيْبٌ، يَجُوبُ الفَلاَةَ يَقْطَعُهَا. ﴿لَمّاً﴾ [١٩] لَمَمْتُهُ أَجْمَعَ: أَتَيْتُ عَلَى آخِرِهِ.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ ﴿لاَ أُقْسِمُ﴾ ـ البَلَدِ ـ ٩٠

وَقَالَ مُجَاهِدٌ: ﴿بِهَذَا البَلَدِ﴾ [٢] مَكَّةَ، لَيْسَ عَلَيْكَ مَا عَلَى النَّاسِ فِيهِ مِنَ الإِثْمِ.

= ـ (إناها) وقتها.

ـ قوله: (الضريع نبت) ويقال: الضريع نبت نخ.

سورة والفجر ـ قوله: القديمة تفسير لإرم التي هي عبارة عن عاد الأولى اهـ.

ـ قوله: السماء شفع أي للأرض (شارح).

ـ قوله: من جيب القميص بفتح الجيم وجرّ الموحدة بمن والقميص خفض وبكسر الجيم وفتح الموحدة والقميص رفع، كذا في الشارح والوجه هو الثاني ولذا غيرنا الشكل وأخبرُ الشارح سقوط لفظ من لأبي ذر وهو أحسن يقال: جيبت القميص إذا قطعت له جيباً كما في العينيّ

لا أقسم ـ سورة لا أقسم نخ. =

He further said: “But he hath made no haste on the path that is steep. And what will explain to thee the path that is steep? (It is:) freeing the bondman; or the giving of food in a day of privation To the orphan with claims of relationship, Or to the indigent (down) in the dust.” (11:16)

(91) The Sura of The Sun (Ash'shams)

Allah Almighty said: “Truly he succeeds that purifies it, And he fails that corrupts it! The Thamud (people) rejected (their prophet) through their inordinate wrongdoing. Behold, the most wicked man among them was deputed (for impiety). But the Messenger of Allah said to them: "It is a She-camel of Allah! And (bar her not from) having her drink!" Then they rejected him (as a false prophet), and they hamstrung her. So their Lord, on account of their crime, obliterated their traces and made them equal (in destruction, high and low)! And for Him is no fear of its consequences.” (9:15)

4942- Abdullah Ibn Zam'a "Allah be pleased with him" reported that The Prophet "Allah's blessing and peace be upon him" delivered a speech in which he spoke of the she-camel and the one who hamstrung it. Allah's Apostle "Allah's blessing and peace be upon him" recited: “When, the most wicked man among them went forth (to hamstring the she-camel).” (12) Then he said: "A tough man whose equal was rare and who enjoyed the protection of his people, like Abu'zam'a (Az'zubair Ibn Al'awwam's uncle, according to another narration) went forth to (hamstring) it." The Prophet "Allah's blessing and peace be upon him" then mentioned women (in his sermon): "It is not wise for anyone of you to lash his wife like a slave, for he might sleep with her the same evening." Then he advised them not to laugh when somebody passes wind and said: "Why should anybody laugh at what he himself does?"

(92) The Sura of The Night (Al'lail)

Allah said: “Verily We take upon Ourselves to guide, And verily unto Us (belong) the End and the Beginning. Therefore do I warn you of a Fire blazing fiercely; None shall reach it but those most unfortunate ones; Who give the lie to Truth and turn their backs.” (12:16)

﴿ووَالِدٍ﴾ [٣] آدم ﴿وما ولَدَ﴾ [٣]، ﴿لِبَداً﴾ [٦] كَثِيراً. وَ﴿النَّجدَينِ﴾ [١٠] الخَيرُ وَالشَّرُّ، ﴿مَسْغَبةٍ﴾ [١٤] مجاعَةٍ ﴿مَترَبَةٍ﴾ [١٦] السَّاقِطُ في التُّرابِ، يُقَالُ: ﴿فَلا اقْتَحَمَ العَقَبَةَ﴾ [١١]، فلَمْ يَقتَحِمِ العَقَبةَ في الدُّنيا، ثُمَّ فسرَ العَقَبةَ فقالَ: ﴿وما أدْراكَ ما العَقَبَةُ * فَكُّ رَقَبَةٍ * أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ﴾ [١٢ ـ ١٤].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ ﴿وَالشَّمْسِ وَضُحَاهَا﴾ ـ ٩١

وَقالَ مُجاهِدٌ: ﴿بِطَغْواها﴾ [١١] بِمَعاصِيها. ﴿وَلا يَخافُ عُقْباها﴾ [١٥] عُقْبى أحَدٍ.

٤٩٤٢ ـ حدّثنا مُوسى بْنُ إسْماعِيلَ: حَدَّثَنا وُهَيبٌ: حَدَّثَنا هِشامٌ، عَنْ أَبِيهِ: أَنَّهُ أَخْبَرَهُ عَبْدُ اللَّهِ بْنُ زَمْعَةَ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ، وَذَكَرَ النَّاقَةَ وَالَّذِي عَقَرَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «﴿إِذِ انْبَعَثَ أَشْقَاهَا﴾ [١٢] انْبَعَثَ لَهَا رَجُلٌ عَزِيزٌ عارِمٌ، مَنِيعٌ في رَهْطِهِ، مِثْلُ أَبِي زَمْعَةَ». وَذَكَرَ النِّساءَ فَقَالَ: «يَعْمِدُ أحَدُكُمْ يَجْلِدُ امْرَأَتَهُ جَلْدَ العَبْدِ، فَلَعَلَّهُ يُضاجِعُها مِنْ آخِرِ يَوْمِهِ». ثُمَّ وَعَظَهُمْ في ضَحِكِهِمْ مِنَ الضَّرْطَةِ، وَقالَ: «لِمَ يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ».

وَقالَ أَبُو مُعاوِيَةَ: حَدَّثَنا هِشامٌ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ: قالَ النَّبِيُّ ﷺ: «مِثْلُ أَبِي زَمْعَةَ عَمِّ الزُّبَيرِ بْنِ العَوَّامِ». [طرفه في: ٣٣٧٧]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ ﴿وَاللَّيلِ إِذَا يَغْشَى﴾ ـ ٩٢

وَقالَ ابْنُ عَبَّاسٍ: ﴿بِالحُسْنَى﴾ [٩] بِالخَلَفِ. وَقالَ مُجَاهِدٌ: ﴿تَرَدَّى﴾ [١١] ماتَ. وَ﴿تَلَظَّى﴾ [١٤] تَوَهَّجُ، وَقَرَأَ عُبَيدُ بْنُ عُمَيرٍ: تَتَلَظَّى.

= ـ قوله: (آدم) أدم عليه الصلاة والسلام نخ.

ـ قوله. (في كبد شدة) ساقط من نسخة العينيّ.

سورة والشمس وضحاها ـ قوله: (وقال مجاهد بطغواها بمعاصيها) هذا مؤخر عند العينيّ عما بعده.

ـ قوله: عقبى أحد عبر عن النفس بالأحد وفي بعض النسخ عقبى أخد وهو معنى الدمدمة أي الهلاك العامّ أفاده العينيّ.

سورة والليل إذا يغشى ـ قوله: بالحسنى وفي نسخة العينيّ زيادة وكذّب.

ـ قوله: بالخلف أي وكذّب ما وعده الله تعالى للمعطي من الخلف عن إعطائه والعوض عن إنفاقه.

ـ قوله: توهج أي تتوقد.

[1] Allah's saying: "By the Day as it appears in glory." (2)

4943- Alqama narrated: I, along with some companions of Abdullah (Ibn Mas'ood) entered Sham. Abud'darda heard of our arrival. He came to us and asked: "Is there amongst you a person who could recite (The Qur'an)?" we said: "Yes." He asked: "Who of you could recite best?" they pointed out to me. He asked me to recite. I recited: "By the Night as it conceals (the light); By the Day as it appears in glory; By male and female." (1:3) He said: "Did you hear it as such from your companion's (Abdullah's) mouth?" I said: "Yes." He said: "So did I from the mouth of The Prophet "Allah's blessing and peace be upon him" though those people (of Sham) tried hard with me to recite something else."

[2] Allah's saying: "By (the mystery of) the creation of male and female." (3)

4944- Ibrahim narrated: a group of Abdullah's companions came to Sham for whom Abud'darda asked. When he met them he asked: "Who from amongst you could recite (The Qur'an) in the way Abdullah used to recite?" we said: "All of us could do it." He asked: "Then, who from amongst you keeps (The Qur'an) by heart (best)?" they pointed out to Alqama. He asked him: "How did you hear him reciting: "By the Night as it conceals (the light)"?" he replied: "...By male and female." He commented: "I testify that I heard The Prophet "Allah's blessing and peace be upon him" reciting it as such. But those (people of Sham) wanted me to recite: "By (the mystery of) the creation of male and female". By Allah! I am not to follow them."

[3] Allah's saying: "So he who gives (in Charity) and fears (Allah)." (5)

4945- Ali Ibn Abu'talib "Allah be pleased with him" narrated: We were with The Prophet "Allah's blessing and peace be upon him", accompanying a funeral procession in Baqi Gharqad. The Prophet "Allah's blessing and peace be upon him" said: "There is none among you, but has a place either in Paradise or in Hell assigned for him. " We said: "O Allah's Apostle! Should we not depend on what has been written for us?" The Prophet "Allah's blessing and peace be upon him" said: "Do (good deeds); because everyone's path to his destiny is made easy for him." Then he recited the Verses: "So he who gives (in Charity) and fears (Allah), And (in all sincerity) testifies to the Best, We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks himself Self-Sufficient, And gives the lie to the Best, We will indeed make smooth for him the Path to Misery." (5:10)

[4] Allah's saying: "And (in all sincerity) testifies to the Best." (6)

Ali "Allah be pleased with him" narrated: We were sitting with The Prophet "Allah's blessing and peace be upon him" (and he mentioned The same previous tradition).

١ ـ باب ﴿وَالنَّهَارِ إِذَا تَجَلَّى﴾ [٢]

٤٩٤٣ ـ حدّثنا قَبيصَةُ بْنُ عُقْبَةَ: حَدَّثَنا سُفيانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قالَ: دَخَلتُ في نَفَرٍ مِنْ أَصْحَابِ عَبْدِ اللَّهِ الشَّأْمَ، فَسَمِعَ بِنا أَبُو الدَّرْدَاءِ فَأَتَانَا، فَقَالَ: أَفِيكُمْ مَنْ يَقْرَأُ؟ فَقُلْنَا: نَعَمْ، قالَ: فَأَيُّكُمْ أَقْرَأُ؟ فَأَشَارُوا إِلَيَّ، فَقالَ: اقْرَأْ، فَقَرَأْتُ: ﴿وَاللَّيلِ إِذَا يَغْشَى * وَالنَّهَارِ إِذَا تَجَلَّى * وَالذَّكَرِ وَالأُنْثَى﴾ [١ ـ ٣] قالَ: أَنْتَ سَمِعْتَهَا مِنْ فِي صَاحِبِكَ؟ قُلْتُ: نَعَمْ، قالَ: وَأَنَا سَمِعْتُهَا مِنْ فِي النَّبِيِّ ﷺ، وَهٰؤُلاءِ يَأْبَوْنَ عَلَيْنَا.

[طرفه في: ٣٢٨٧].

٢ ـ باب ﴿وَمَا خَلَقَ الذَّكَرَ وَالأُنْثَى﴾ [٣]

٤٩٤٤ ـ حدّثنا عُمَرُ: حَدَّثَنا أَبِي: حَدَّثَنا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ قالَ: قَدِمَ أَصْحَابُ عَبْدِ اللَّهِ عَلَى أَبِي الدَّرْدَاءِ، فَطَلَبَهُمْ فَوَجَدَهُمْ، فَقَالَ: أَيُّكُمْ يَقْرَأُ عَلَى قِرَاءَةِ عَبْدِ اللَّهِ؟ قالَ: كُلُّنَا، قالَ: فَأَيُّكُمْ يَحْفَظُ؟ فَأَشَارُوا إِلَى عَلْقَمَةَ، قالَ: كَيفَ سَمِعْتَهُ يَقْرَأُ: ﴿وَاللَّيلِ إِذَا يَغْشَى﴾. قالَ عَلْقَمَةُ: ﴿وَالذَّكَرِ وَالأُنْثَى﴾. قالَ: أَشْهَدُ أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ هٰكَذَا، وَهٰؤُلاءِ يُرِيدُونِي عَلَى أَنْ أَقْرَأَ: ﴿وَمَا خَلَقَ الذَّكَرَ وَالأُنْثَى﴾. وَاللَّهِ لا أُتَابِعُهُمْ.

[طرفه في: ٣٢٨٧].

٣ ـ باب قَوْلُهُ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى﴾ [٥]

٤٩٤٥ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنا سُفيانُ، عَنِ الأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ في بَقِيعِ الغَرْقَدِ في جِنَازَةٍ، فَقالَ: «ما مِنْكُمْ مِنْ أَحَدٍ، إِلا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الجَنَّةِ، وَمَقْعَدُهُ مِنَ النَّارِ». فَقَالُوا: يَا رَسُولَ اللَّهِ، أَفَلا نَتَّكِلُ؟ فَقالَ: «اعْمَلُوا فَكُلٌّ مُيَسَّرٌ ـ ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالحُسْنَى ـ إِلَى قَوْلِهِ ـ لِلْعُسْرَى﴾» [٥ ـ ١٠].

[طرفه في: ١٣٦٢]

٤ ـ بابُ قَوْلِهِ: ﴿وَصَدَّقَ بِالحُسْنَى﴾ [٦]

حدّثنا مُسَدَّدٌ: حَدَّثَنا عَبْدُ الوَاحِدِ: حَدَّثَنَا الأَعْمَشُ، عَنْ سَعْدِ بْنِ عُبَيدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا قُعُوداً عِنْدَ النَّبِيِّ ﷺ، فَذَكَرَ الحَدِيثَ.

٤٩٤٤ ـ قوله: يريدوني ولأبي ذر: يريدونني كذا في الشارح، وفي متن العيني المطبوع وهؤلاء يردوني قال: ويروى يردونني ولعله تحريف الطابع

ـ قوله: والله لا أتابعهم وفي نسخة العينيّ وأنا لا أتابعهم.

باب ٣ ـ باب فأما من أعطى واتقى نخ.

[5] Allah's saying: "We will indeed make smooth for him the path to Bliss." (7)

4946- Ali Ibn Abu'talib "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" was in a funeral procession. He had a small stick in his hand, with which he started scraping the ground. He then said: "There is none among you, but has a place either in Paradise or in Hell assigned for him." We said: "O Allah's Apostle! Should we not depend on what has been written for us and leave the deeds?" The Prophet "Allah's blessing and peace be upon him" said: "Do (good deeds), for everyone is directed to find it easy (to do) what leads him to his destiny." (Then he recited): "So he who gives (in Charity) and fears (Allah), And (in all sincerity) testifies to the Best, We will indeed make smooth for him the path to Bliss."

[6] Allah's saying: "But he who is a greedy miser and thinks himself Self-Sufficient." (8)

4947- Ali Ibn Abu'talib "Allah be pleased with him" narrated: We were sitting with The Prophet "Allah's blessing and peace be upon him" who said: "There is none among you, but has a place either in Paradise or in Hell assigned for him." We said: "O Allah's Apostle! Should we not depend on what has been written for us and leave the deeds?" The Prophet "Allah's blessing and peace be upon him" said: "Do (good deeds), for everyone is directed to find it easy (to do) what leads him to his destiny." Then he recited the Verses: "So he who gives (in Charity) and fears (Allah), And (in all sincerity) testifies to the Best, We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks himself Self-Sufficient, And gives the lie to the Best, We will indeed make smooth for him the Path to Misery." (5:10)

[7] Allah's saying: "And gives the lie to the Best." (9)

4948- Ali Ibn Abu'talib "Allah be pleased with him" narrated: We were accompanying a funeral procession in Baqi Gharqad. The Prophet "Allah's blessing and peace be upon him" came to us and sat and we sat around him. He had a small stick in his hand. Then he bent his head and started scraping the ground with it. He then said: "There is none among you, and not a created soul, but has a place either in Paradise or in Hell assigned for him. It is also determined for him whether he will be among the blessed or wretched." A man said: "O Allah's Apostle! Should we not depend on what has been written for us and leave the deeds as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us will be wretched, will do the deeds of a wretched person?" The Prophet "Allah's blessing and peace be upon him" said: "The blessed is to be directed to the good deeds, and the wretched is to be guided to the bad deeds." Then he recited the Verses: "So he who gives (in Charity) and fears (Allah), And (in all sincerity) testifies to the Best, We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks himself Self-Sufficient, And gives the lie to the Best, We will indeed make smooth for him the Path to Misery." (5:10)

٥ ـ باب ﴿فَسَنُيَسِّرُهُ لِلْيُسْرَى﴾ [٧]

٤٩٤٦ ـ حدّثنا بِشْرُ بْنُ خالِدٍ: أَخْبَرَنا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنا شُعْبَةُ، عَنْ سُلَيمانَ، عَنْ سَعْدِ بْنِ عُبَيدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كانَ في جَنازَةٍ، فَأَخَذَ عُوداً يَنْكُتُ في الأَرْضِ، فَقالَ: «ما مِنْكُم مِنْ أَحَدٍ إِلاَّ وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ، أَوْ مِنَ الجَنَّةِ». قالوا: يا رَسُولَ اللَّهِ، أَفَلا نَتَّكِلُ؟ قالَ: «اعْمَلُوا فَكُلٌّ مُيَسَّرٌ. ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالحُسْنَى﴾» [٥ ـ ٦] الآيَةَ. قال شُعْبَةُ: وَحَدَّثَنِي بِهِ مَنْصُورٌ، فَلَمْ أُنْكِرْهُ مِنْ حَدِيثِ سُلَيمانَ.

[طرفه في: ١٣٦٢].

٦ ـ باب ﴿وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى﴾ [٨]

٤٩٤٧ ـ حدّثنا يَحْيى: حَدَّثَنا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عَلِيٍّ عَلَيهِ السَّلامُ قالَ: كُنَّا جُلُوساً عِنْدَ النَّبِيِّ ﷺ فَقالَ: «ما مِنْكُمْ مِنْ أَحَدٍ إِلاَّ وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ». فَقُلْنا: يا رَسُولَ اللَّهِ، أَفَلا نَتَّكِلُ؟ قالَ: «لا، اعْمَلُوا فَكُلٌّ مُيَسَّرٌ. ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالحُسْنَى * فَسَنُيَسِّرُهُ لِلْيُسْرَى ـ إِلَى قَوْلِهِ ـ فَسَنُيَسِّرُهُ لِلْعُسْرَى﴾» [٥ ـ ١٠].

[طرفه في: ١٣٦٢].

٧ ـ باب قَوْلُهُ: ﴿وَكَذَّبَ بِالحُسْنَى﴾ [٩]

٤٩٤٨ ـ حدّثنا عُثْمانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا في جَنازَةٍ في بَقِيعِ الغَرْقَدِ، فَأَتانا رَسُولُ اللَّهِ ﷺ، فَقَعَدَ وَقَعَدْنا حَوْلَهُ، وَمَعَهُ مِخْصَرَةٌ، فَنَكَّسَ، فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ، ثُمَّ قالَ: «ما مِنْكُمْ مِنْ أَحَدٍ، وَما مِنْ نَفْسٍ مَنْفُوسَةٍ، إِلاَّ كُتِبَ مَكانُها مِنَ الجَنَّةِ وَالنَّارِ، وَإِلاَّ قَدْ كُتِبَتْ شَقِيَّةً أَوْ سَعِيدَةً». قالَ رَجُلٌ: يا رَسُولَ اللَّهِ، أَفَلا نَتَّكِلُ عَلَى كِتابِنا وَنَدَعُ العَمَلَ، فَمَنْ كانَ مِنَّا مِنْ أَهْلِ السَّعادَةِ، فَسَيَصِيرُ إِلَى أَهْلِ السَّعادَةِ، وَمَنْ كانَ مِنَّا مِنْ أَهْلِ الشَّقاءِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقاوَةِ؟ قالَ: «أَمَّا أَهْلُ السَّعادَةِ فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ السَّعادَةِ، وَأَمَّا أَهْلُ الشَّقاوَةِ فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ الشَّقاءِ. ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالحُسْنَى﴾» الآيَةَ.

[طرفه في: ١٣٦٢].

باب ٦ ـ باب وأمّا نخـ.

باب ٧ ـ باب وكذّب بالحسنى نخـ.

٤٩٤٨ ـ قوله: (مخصرة) ما يمسكه الإنسان بيده من عصاً ونحوه و(منفوسة) مولودة.

[8] Allah's saying: "We will indeed make smooth for him the Path to Misery." (10)

4949- Ali Ibn Abu'talib "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" was in a funeral procession. He had a small stick in his hand with which he started scraping the ground. He then said: "There is none among you, but has a place either in Paradise or in Hell assigned for him." They said: "O Allah's Apostle! Should we not depend on what has been written for us and leave the deeds?" The Prophet "Allah's blessing and peace be upon him" said: "Everyone is directed to find it easy to do what leads to his destiny. The blessed is to be directed to the deeds of the blessed persons, and the wretched is to be guided to the deeds of the wretched persons." Then he recited the Verses: "So he who gives (in Charity) and fears (Allah), And (in all sincerity) testifies to the Best, We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks himself Self-Sufficient, And gives the lie to the Best, We will indeed make smooth for him the Path to Misery." (5:10)

(93) The Sura of Ad'duha (Glorious morning Light)

[1] Allah's saying: "Thy Guardian Lord hath not forsaken thee, nor is He displeased." (3)

4950- Jundub Ibn Sufyan "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" became sick and did not get up (to offer the night prayers) for two or three nights. A woman came and said: "O Mohammad! I do not think but that your Satan has forsaken you, because I have not seen him with you for two or three nights." Upon this, Allah revealed: "By the Glorious Morning Light, And by the Night when it is still, Thy Guardian Lord hath not forsaken thee, nor is He displeased." (1:3)

[2] Allah's saying: "Thy Guardian Lord hath not forsaken thee, nor is He displeased." (3)

4951- Jundub Al'bajali narrated: A woman said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I do not think except that your companion (Gabriel) delayed in coming to you (with the revelation)." So Allah revealed: "By the Glorious Morning Light, And by the Night when it is still, Thy Guardian Lord hath not forsaken thee, nor is He displeased." (1:3)

٨ ـ باب ﴿فَسَنُيَسِّرُهُ لِلعُسْرَى﴾ [١٠]

٤٩٤٩ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ قالَ: سَمِعْتُ سَعْدَ بْنَ عُبَيدَةَ يُحَدِّثُ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ في ج٢نَازَةٍ، فَأَخَذَ شَيئاً فَجَعَلَ يَنْكُتُ بِهِ الأَرْضَ، فَقالَ: «ما مِنْكُمْ مِنْ أَحَدٍ، إِلاَّ وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ، وَمَقْعَدُهُ مِنَ الجَنَّةِ». قالُوا: يَا رَسُولَ اللَّهِ، أَفَلاَ نَتَّكِلُ عَلَى كِتَابِنَا وَنَدَعُ العَمَلَ؟ قالَ: «اعْمَلُوا فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ، أَمَّا مَنْ كانَ مِنْ أَهْلِ السَّعَادَةِ فَيُيَسَّرُ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا مَنْ كانَ مِنْ أَهْلِ الشَّقَاءِ فَيُيَسَّرُ لِعَمَلِ أَهْلِ الشَّقَاوَةِ. ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالحُسْنَى﴾» الآيَةَ.

[طرفه في: ١٣٦٢].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

٩٣ ـ سُورَةُ ﴿وَالضُّحى﴾

وَقالَ مُجاهِدٌ: ﴿إِذا سجى﴾ استوى. وقالَ غيرُهُ: أظلَمَ وسكن. ﴿عائِلاً﴾ ذُو عِيالٍ.

١ ـ باب ﴿ما وَدَّعَكَ رَبُّكَ وَما قَلَى﴾ [٣]

٤٩٥٠ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا الأَسْوَدُ بْنُ قَيسٍ قالَ: سَمِعْتُ جُنْدُبَ ابْنَ سُفيانَ رَضِيَ اللَّهُ عَنْهُ قالَ: اشْتَكَى رَسُولُ اللَّهِ ﷺ، فَلَمْ يَقُمْ لَيلَتَينِ أَوْ ثَلاَثاً، فَجاءَتِ امْرَأَةٌ فَقالَتْ: يَا مُحَمَّدُ، إِنِّي لأَرْجُو أَنْ يَكُونَ شَيطَانُكَ قَدْ تَرَكَكَ، لَمْ أَرَهُ قَرِبَكَ مِنْذُ لَيلَتَينِ أَوْ ثَلاَثاً، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَالضُّحى وَاللَّيلِ إِذَا سَجى ما وَدَّعَكَ رَبُّكَ وَما قَلَى﴾.

[طرفه في: ١١٢٤].

٢ ـ باب قَوْلِهِ: ﴿ما وَدَّعَكَ رَبُّكَ وَما قَلَى﴾

تُقْرَأُ بِالتَّشْدِيدِ وَالتَّخْفِيفِ، بِمَعْنَى وَاحِدٍ، ما تَرَكَكَ رَبُّكَ، وَقالَ ابْنُ عَبَّاسٍ: ما تَرَكَكَ وَما أَبْغَضَكَ.

٤٩٥١ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَسْوَدِ ابن قَيسٍ قالَ: سَمِعْتُ جُنْدُباً البَجَلِيَّ: قالَتْ امْرَأَةٌ: يَا رَسُولَ اللَّهِ، ما أُرَى صَاحِبَكَ إِلاَّ أَبْطَأَكَ، فَنَزَلَتْ: ﴿ما وَدَّعَكَ رَبُّكَ وَما قَلَى﴾.

[طرفه في: ١١٢٤].

٤٩٥١ ـ قوله: وفي بعض الروايات حدثنا غندر بإسقاط محمد بن جعفر.

ـ قوله: ما أرى بضم الهمزة ما أظن ولأبي ذر ما أرى بفتحها (شارح).

(94) The Sura of The Expansion of The Breast (Ash'sharh)

Allah Almighty said: "Have We not expanded thee thy breast? And removed from thee thy burden which did gall thy back? And raised high the esteem (in which) thou (art held)? So, verily, with every difficulty, there is relief: Verily, with every difficulty there is relief. Therefore, when thou art free (from thine immediate task), still labour hard, And to thy Lord turn (all) thy attention."

(95) The Sura of The Fig (At'tin)

Allah Almighty said: "By the Fig and the Olive, And the Mount of Sinai, And this City of security, We have indeed created man in the best of moulds, Then do We abase him (to be) the lowest of the low, Except such as believe and do righteous deeds: for they shall have a reward unfailing. Then what can, after this, contradict thee, as to the Judgment (to come)? Is not Allah the wisest of Judges?"

[1]

4952- Al'bara "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was on one of his journeys when he recited in one of the two Rak'as of Isha prayer The Sura (which begins with): "By The fig and the olive".

(96) The Sura of The Leech-like Clot (Al'alaq)

Allah Almighty said: "Proclaim! (Or Read!) In the name of thy Lord and Cherisher, who created; Created man out of a (mere) leech-like clot of congealed blood: Proclaim! And thy Lord is Most Bountiful, He Who taught (the use of) the Pen, Taught man that which he knew not." (1:5)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

سُورَةُ ﴿أَلَمْ نَشْرَحْ﴾ ـ ٩٤

وَقَالَ مُجَاهِدٌ: ﴿وِزْرَكَ﴾ [٢] في الجَاهِلِيَّةِ. ﴿أَنْقَضَ﴾ [٣] أَثْقَلَ. ﴿مَعَ الْعُسْرِ يُسْراً﴾ [٥ ـ ٦]. قالَ ابْنُ عُيَيْنَةَ: أي مَعَ ذٰلِكَ العُسْرِ يُسراً آخَرَ، كقَوْلِهِ: ﴿هل تَرَبَّصُونَ بِنَا إِلاَّ إِحْدَى الحُسْنَيَيْنِ﴾ [التوبة: ٥٢]، ولَنْ يَغْلِبَ عُسْرٌ يُسْرَيْنِ.

وَقَالَ مُجَاهِدٌ: ﴿فَانْصَبْ﴾ [٧] في حاجَتِكَ إِلَى رَبِّكَ. وَيُذْكَرُ عَنِ ابنِ عَبَّاسٍ: ﴿أَلَمْ نَشْرَحْ﴾ [١] شَرَحَ اللَّهُ صَدْرَهُ للإسْلاَمِ.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

سُورَةُ ﴿وَالتِّينِ﴾ ـ ٩٥

وقالَ مُجَاهِدٌ: هُوَ التِّينُ وَالزَّيْتُونُ الَّذِي يَأْكُلُ النَّاسُ. يُقَالُ: ﴿فَمَا يُكَذِّبُكَ﴾ [٧] فَمَا الَّذي يُكَذِّبُكَ بِأَنَّ النَّاسَ يُدانُونَ بِأَعْمَالِهِمْ؟ كأَنَّهُ قالَ: وَمَنْ يَقْدِرُ عَلَى تَكْذِيبِكَ بِالثَّوَابِ وَالعِقَابِ؟.

١ ـ بابٌ

٤٩٥٢ ـ حدثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قالَ: أَخْبَرَنِي عَدِيٌّ قالَ: سَمِعْتُ البَرَاءَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كانَ في سَفَرٍ، فَقَرَأَ في العِشَاءِ في إِحْدَى الرَّكْعَتَيْنِ بِالتِّينِ وَالزَّيْتُونِ. ﴿تَقْوِيمٍ﴾ [٤] الخَلْقِ.

[طرفه في: ٧٦٧].

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

سُورَةُ ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ ـ ٩٦

وَقالَ قُتَيْبَةُ: حَدَّثَنَا حَمَّادٌ، عَنْ يَحْيَى بنِ عَتِيقٍ، عَنِ الحَسَنِ قالَ: اكْتُبْ في المُصْحَفِ في أَوَّلِ الإمَامِ: بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ، واجْعَلْ بَيْنَ السُّورَتَيْنِ خَطّاً. وَقالَ مُجَاهِدٌ: ﴿نَادِيَهُ﴾

سورة التين ـ (يدانون) يجازون لكن الأوّل أجوف وإفعال والثاني ناقص ومفاعلة.

٤٩٥٢ ـ قوله: تقويم الخلق تفسير لقوله تعالى في أحسن تقويم وهو ساقط عن نسخة العيني.

سورة اقرأ باسم ربك الذي خلق ـ قوله: في أوّل الإمام أي أوّل القرآن الذي هو الفاتحة ا هـ شارح، ويطلق الإمام على المصحف الأوّل أيضاً.

[1]

4953- A'isha, The Mother of Believers, "Allah be pleased with her" narrated: The commencement of the revelation to Allah's Apostle was in the form of good dreams which came true like bright day light. Then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he worshiped (Allah alone) continuously for many days (especially the odd ones) before his desire to see his family. He used to take with him the journey food for the stay and then come back to Khadija to be supplied likewise again until suddenly the Truth came down upon him while he was in the cave of Hira. The angel came and asked him to read. The Prophet replied: "I do not know how to read."

The Prophet added: "The angel caught me (violently) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied: I do not know how to read. Thereupon he caught me again and pressed me a second time until I could not bear it any more. He then released me and again asked me to read but again I replied: I do not know how to read (or what shall I read). Thereupon he caught me for the third time and pressed me, and then released me and said: "Proclaim! (Or Read!) In the name of thy Lord and Cherisher, who created; Created man, out of a (mere) leech-like clot of congealed blood: Proclaim! And thy Lord is Most Bountiful; He Who taught (the use of) the Pen, Taught man that which he knew not." (Al'alaq 1:5) Then Allah's Apostle returned having the Inspiration, with his heart beating severely. He went to Khadija Bint Khuwailid and said: "Cover me! Cover me!" They covered him until his fear was over. He told her everything that had happened and said: "I fear that something may happen to me." Khadija replied: "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, entertain your guests generously and assist the deserving calamity-afflicted ones."

Khadija then accompanied him to her cousin Waraqa Ibn Nawfal Ibn Asad Ibn Abdul'uzza, who, during the pre Islamic Period became a Christian and used to write the scriptures with Hebrew letters. He wrote from the Gospel in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa: "Listen to the story of your nephew, O my cousin!" Waraqa asked: "O my nephew! What have you seen?" Allah's Apostle described what he had seen. Waraqa said: "He is the angel Gabriel, who keeps the secrets, whom Allah had sent to Moses. I wish I were young and could live

[١٧] عَشِيرَتَهُ. وَ﴿الزَّبَانِيَةَ﴾ [١٨] المَلائِكَةَ، وقالَ: ﴿الرُّجْعَى﴾ [٨] المَرْجِعُ. ﴿لَنَسْفَعًا﴾ [١٥] قالَ: لَنَأْخُذَنْ، ولَنَسْفَعَنْ بالنُّونِ، وهيَ الخَفِيفَةُ، سَفَعْتُ بِيَدِهِ: أَخَذْتُ.

١ ـ باب

٤٩٥٣ ـ حدّثنا يَحْيَى: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ.

وحدّثني سَعِيدُ بْنُ مَرْوَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ العَزِيزِ بْنِ أَبِي رِزْمَةَ: أَخْبَرَنَا أَبُو صَالِحٍ سَلْمُويَةُ قالَ: حَدَّثَنِي عَبْدُ اللَّهِ، عَنْ يُونُسَ بْنِ يَزِيدَ قالَ: أَخْبَرَنِي ابْنُ شِهَابٍ: أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ خَبَّرَهُ: أَنَّ عائِشَةَ زَوْجَ النَّبِيِّ ﷺ قالَتْ: كانَ أَوَّلَ ما بُدِيءَ بِهِ رَسُولُ اللَّهِ ﷺ الرُّؤْيَا الصَّادِقَةُ في النَّوْمِ، فَكانَ لا يَرَى رُؤْيَا إِلاَّ جاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِّبَ إِلَيْهِ الخَلاءُ، فَكانَ يَلْحَقُ بِغارِ حِراءٍ، فَيَتَحَنَّثُ فِيهِ ـ قالَ: والتَّحَنُّثُ التَّعَبُّدُ ـ اللَّيالِيَ ذَواتِ العَدَدِ قَبْلَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ، ويَتَزَوَّدُ لِذلكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ، فَيَتَزَوَّدُ بِمِثْلِها، حَتَّى فَجِئَهُ الحَقُّ وهُوَ في غارِ حِراءٍ، فَجاءَهُ المَلَكُ فَقالَ اقْرَأْ، فَقالَ رَسُولُ اللَّهِ ﷺ: «ما أَنا بِقارِىءٍ» قالَ: «فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الجَهْدَ، ثُمَّ أَرْسَلَنِي فَقالَ اقْرَأْ، قُلْتُ: ما أَنا بِقارِىءٍ، فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الجَهْدَ، ثُمَّ أَرْسَلَنِي فَقالَ: اقْرَأْ، قُلْتُ: ما أَنا بِقارِىءٍ، فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ حَتَّى بَلَغَ مِنِّي الجَهْدَ، ثُمَّ أَرْسَلَنِي فَقالَ: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۞ خَلَقَ الإِنْسانَ مِنْ عَلَقٍ ۞ اقْرَأْ وَرَبُّكَ الأَكْرَمُ ۞ الَّذِي عَلَّمَ بِالقَلَمِ﴾ الآياتِ إِلَى قَوْلِهِ: ﴿عَلَّمَ الإِنْسانَ ما لَمْ يَعْلَمْ﴾» [١ ـ ٥]. فَرَجَعَ بِها رَسُولُ اللَّهِ ﷺ يَرْجُفُ بَوادِرُهُ، حَتَّى دَخَلَ عَلَى خَدِيجَةَ، فَقالَ: «زَمِّلُونِي زَمِّلُونِي». فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ. قالَ لِخَدِيجَةَ: «أَيْ خَدِيجَةُ، ما لِي، لَقَدْ خَشِيتُ عَلَى نَفْسِي». فَأَخْبَرَها الخَبَرَ، قالَتْ خَدِيجَةُ: كَلاَّ، أَبْشِرْ، فَوَاللَّهِ لا يُخْزِيكَ اللَّهُ أَبَداً، فَوَاللَّهِ إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَصْدُقُ الحَدِيثَ، وَتَحْمِلُ الكَلَّ، وَتَكْسِبُ المَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوائِبِ الحَقِّ. فانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ، وهُوَ ابْنُ عَمِّ خَدِيجَةَ أَخِي أَبِيها، وكانَ امْرَأً تَنَصَّرَ في الجاهِلِيَّةِ، وكانَ يَكْتُبُ الكِتابَ العَرَبِيَّ، وَيَكْتُبُ مِنَ الإِنْجِيلِ بِالعَرَبِيَّةِ ما شاءَ اللَّهُ أَنْ يَكْتُبَ، وكانَ شَيْخاً كَبِيراً قَدْ عَمِيَ، فَقالَتْ خَدِيجَةُ: يا عَمِّ، اسْمَعْ مِنِ ابْنِ أَخِيكَ، قالَ وَرَقَةُ: يا ابْنَ أَخِي، ماذا تَرَى؟ فَأَخْبَرَهُ النَّبِيُّ ﷺ خَبَرَ ما رَأَى، فَقالَ وَرَقَةُ: هذا النَّامُوسُ الَّذِي أُنْزِلَ عَلَى مُوسَى، لَيْتَنِي

٤٩٥٣ ـ قوله: الليالي ذوات العدد يتعلق بقوله فيتحنث وما بينهما مدرج للتفسير نبه عليه العيني.

ـ قوله: الجهد بفتح الجيم والنصب أي بلغ الغط مني الجهد وبضم الجيم والرفع أي بلغ الجهد مبلغه (شارح).

ـ قوله: فرجع بها أي الآيات الخمس أو بسبب تلك الغطة (شارح).

ـ قوله: بوادره جمع بادرة وهي اللحمة التي بين الكتف والعنق تضطرب عند الفزع ويروى يرجف فؤاده كما في الشارح.

ـ قوله: وتكسب المعدوم بفتح التاء وكسر السين تعطي الناس ما لا يجدونه عند غيرك (شارح)

up to the time when your people drive you out." Allah's Apostle asked: "Will they drive me out?" Waraqa replied: "Yes." He added: "Anyone who came with something similar to what you have brought was treated with hostility; and if I remained Alive till the day when you will be driven out then I would support you strongly." However, a few days later, Waraqa died and the revelation was paused for a while, during which The Messenger of Allah "Allah's blessing and peace be upon him" became sad.

4954- Jaber Ibn Abdullah Al'ansari "Allah be pleased with both" narrated, while talking about the period of pause in revelation, reporting the speech of The Prophet "Allah's blessing and peace be upon him": "While I was walking, suddenly I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira sitting on a chair between the sky and the earth. I got afraid of him and came back home and said: wrap me up (in a mantle). Then Allah revealed the following Holy Verses (of Qur'an): "O thou wrapped up (in a mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And thy garments keep free from stain! And all abomination shun!" (1:5) (The abomination refers to the idles which were worshipped in the Pre-Islamic period of ignorance). After this the revelation started coming strongly, frequently and regularly."

[2] Allah's saying: "Created man, out of a (mere) leech-like clot of congealed blood." (2)

4955- A'isha "Allah be pleased with her" narrated: The commencement of the revelation to Allah's Apostle was in the form of good dreams which came true. Then the angel (Gabriel) came and said to him: "Proclaim! (or Read!) In the name of thy Lord and Cherisher, who created; Created man, out of a (mere) leech-like clot of congealed blood: Proclaim! And thy Lord is Most Bountiful."

[3] Allah's saying: "Proclaim! And thy Lord is Most Bountiful." (3)

4956- A'isha "Allah be pleased with her" narrated: The commencement of the revelation to Allah's Apostle was in the form of good dreams which came true. Then the angel (Gabriel) came and said to him: "Proclaim! (or Read!) In the name of thy Lord and Cherisher, who created; Created man, out of a (mere) leech-like clot of congealed blood: Proclaim! And thy Lord is Most Bountiful, He Who taught (the use of) the Pen." (1:4)

[4] Allah's saying: "He Who taught (the use of) the Pen." (4)

4957- A'isha "Allah be pleased with her" narrated: Then The Messenger of Allah "Allah's blessing and peace be upon him" returned to Khadija and said: "Wrap me up (in a mantle)." (Then the narration was mentioned in full).

فِيهَا جَذَعاً، لَيتَنِي أَكُونُ حَيّاً، ذَكَرَ حَرْفاً، قالَ رَسُولُ اللَّهِ ﷺ: «أَوَ مُخْرِجِيَّ هُمْ»؟ قالَ وَرَقَةُ نَعَمْ، لَمْ يَأْتِ رَجُلٌ بِمَا جِئْتَ بِهِ إِلاَّ أُوذِيَ، وَإِنْ يُدْرِكْنِي يَوْمُكَ حَيّاً أَنْصُرْكَ نَصْراً مُؤَزَّراً. ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوُفِّيَ، وَفَتَرَ الوَحْيُ فَتْرَةً، حَتَّى حَزِنَ رَسُولُ اللَّهِ ﷺ.

[طرفه في: ٣].

٤٩٥٤ ـ قالَ مُحَمَّدُ بْنُ شِهَابٍ: فَأَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ جابِرَ بْنَ عَبْدِ اللَّهِ الأَنْصارِيَّ رَضِيَ اللَّهُ عَنْهُمَا قالَ: قالَ رَسُولُ اللَّهِ ﷺ، وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الوَحْيِ، قالَ في حَدِيثِهِ: «بَينَا أَنَا أَمْشِي، سَمِعْتُ صَوْتاً مِنَ السَّمَاءِ، فَرَفَعْتُ بَصَرِي، فَإِذَا المَلَكُ الَّذِي جاءَنِي بِحِرَاءٍ، جالِسٌ عَلَى كُرْسِيٍّ بَينَ السَّمَاءِ وَالأَرْضِ، فَفَرِقْتُ مِنْهُ، فَرَجَعْتُ، فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي، فَدَثَّرُوهُ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا المُدَّثِّرُ * قُمْ فَأَنْذِرْ * وَرَبَّكَ فَكَبِّرْ * وَثِيَابَكَ فَطَهِّرْ * وَالرِّجْزَ فَاهْجُرْ﴾ [المدثر: ١ ـ ٥] ـ قالَ أَبُو سَلَمَةَ: وَهِيَ الأَوْثانُ الَّتِي كانَ أَهْلُ الجَاهِلِيَّةِ يَعْبُدُونَ ـ قالَ: ثُمَّ تَتَابَعَ الوَحْيُ».

[طرفه في: ٤].

٢ ـ باب قَوْلُهُ: ﴿خَلَقَ الإِنسَانَ مِنْ عَلَقٍ﴾ [٢]

٤٩٥٥ ـ حدّثنا ابْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قالَتْ: أَوَّلُ ما بُدِىءَ بِهِ رَسُولُ اللَّهِ ﷺ الرُّؤْيَا الصَّالِحَةُ، فَجَاءَهُ المَلَكُ، فَقَالَ: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الأَكْرَمُ﴾. [طرفه في: ٣].

٣ ـ باب قَوْلُهُ: ﴿اقْرَأْ وَرَبُّكَ الأَكْرَمُ﴾ [٣]

٤٩٥٦ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ (ح). وَقالَ اللَّيثُ: حَدَّثَنِي عُقَيلٌ: قالَ مُحَمَّدٌ: أَخْبَرَنِي عُرْوَةُ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَوَّلُ ما بُدِىءَ بِهِ رَسُولُ اللَّهِ ﷺ الرُّؤْيَا الصَّادِقَةُ، جاءَهُ المَلَكُ فَقالَ: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الأَكْرَمُ * الَّذِي عَلَّمَ بِالقَلَمِ﴾ [١ ـ ٤]. [طرفه في: ٣].

٤ ـ باب ﴿الَّذِي عَلَّمَ بِالقَلَمِ﴾ [٤]

٤٩٥٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ قالَ: سَمِعْتُ عُرْوَةَ: قالَتْ عائِشَةُ رَضِيَ اللَّهُ عَنْهَا: فَرَجَعَ النَّبِيُّ ﷺ إِلَى خَدِيجَةَ، فَقَالَ: «زَمِّلُونِي زَمِّلُونِي». فَذَكَرَ الحَدِيثَ. [طرفه في: ٣].

= ـ (الجذع) الشابّ القويّ وقوله: ذكر حرفاً وذكر ورقة بعد ذلك كلمة أخرى وهي في الروايات الأخر إذ يخرجك قومك هـ. من العيني.

٤٩٥٤ ـ قوله: ففرق من الفرق بالتحريك وهو الخوف وفي نسخة العينيّ ففزعت من الفزع قال: ويروى فجئثت وفرعبت.

ـ قوله: فدثروه كذا بالهاء.

[5] Allah's saying: "Let him beware! If he desist not, we will drag him by the forelock, a lying, sinful forelock!" (15:16)

4958- Ibn Abbas "Allah be pleased with both" reported: Abu'jahl said: "If I saw Mohammad praying in Ka'ba, I would tread his neck." The Prophet "Allah's blessing and peace be upon him" commented: "If he did so, The Angels would snatch him away."

(97) The Sura of The Night of Power (Al'qadr)

Allah Almighty said: "We have indeed revealed this (Message) in the Night of Power: And what will explain to thee what the Night of Power is? The Night of Power is better than a thousand Months. Therein come down the angels and the Spirit by Allah's permission, on every errand: Peace! This until the rise of Morn!"

(98) The Sura of The Clear Evidence (Al'baiyyina)

[1]

4959- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said to Obai: "Allah almighty ordered me to recite for you his saying: "Those who reject (Truth), among the People of the Book and among the Polytheists, were not going to depart (from their ways) until there should come to them Clear Evidence." (The Clear Evidence "Al'baiyyina" 1) Obai asked: "Did he almighty nominate me?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes." Then Obai went on weeping.

[2]

4960- Quatada narrated from Anas "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said (to Obai): "Allah ordered me to recite (a portion of) Qur'an for you." Obai asked: "Did he Almighty nominate me to you?" The Prophet replied: "Yes, Allah nominated you to me." Then Obai went on weeping.

٥ ـ باب ﴿كَلاَّ لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعنْ بِالنَّاصِيَةِ ناصِيَةٍ كاذبَةٍ خاطِئَةٍ﴾ [١٥ ـ ١٦]

٤٩٥٨ ـ حدّثنا يَحيى : حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ عَبْدِ الكَرِيمِ الجَزَرِيِّ، عَنْ عِكْرِمَةَ : قالَ ابْنُ عَبَّاسٍ : قالَ أَبُو جَهْلٍ : لَئِنْ رَأَيتُ مُحمداً يُصَلِّي عِنْدَ الكَعْبَةِ لأَطَأَنَّ عَلَى عُنُقِه، فَبلَغَ النَّبِيَّ ﷺ فَقَالَ : «لَوْ فَعَلَهُ لأَخَذَتْهُ المَلائِكَةُ». تَابَعهُ عَمْرُو بْنُ خالِدٍ، عَنْ عُبَيدِ اللَّهِ، عَنْ عَبْدِ الكَرِيمِ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ القَدْرِ ـ ٩٧

يُقَالُ : المَطْلَعُ : هُوَ الطُّلُوعُ، وَالمَطْلِعُ : المَوْضِعُ الَّذِي يُطْلَعُ مِنهُ. ﴿أَنْزَلْنَاهُ﴾ [١] الهَاءُ كِنَايَةٌ عَنِ القُرْآنِ. ﴿أَنْزَلْنَاهُ﴾ مَخْرَجَ الجَمِيعِ، وَالمُنْزِلُ هُوَ اللَّهُ، وَالعَرَبُ تُؤَكِّدُ فِعْلَ الوَاحِدِ فَتَجْعَلُهُ بِلَفظِ الجَمِيعِ، لِيَكُونَ أَثْبَتَ وَأَوْكَدَ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ ﴿لَمْ يَكُنْ﴾ ـ البَيِّنَةِ ـ ٩٨

﴿مُنفَكِّينَ﴾ [١] زَائِلِينَ . ﴿قَيِّمَةٌ﴾ القَائِمَةُ . ﴿دِينُ القَيِّمَةِ﴾ [٥] أَضافَ الدِّينَ إِلى المُؤَنَّثِ .

١ ـ باب

٤٩٥٩ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ : سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ . قالَ النَّبِيُّ ﷺ لأُبَيٍّ : «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيكَ : ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾ [١]». قالَ : وَسَمَّانِي؟ قالَ : «نَعَمْ» فَبَكَى.

[طرفه في : ٣٨٠٩].

٢ ـ باب

٤٩٦٠ ـ حدّثنا حَسَّانُ بْنُ حَسَّانَ : حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ : قالَ النَّبِيُّ ﷺ لاُبَيٍّ : «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيكَ القُرْآنَ». قالَ أُبَيٌّ : آللَّهُ سَمَّانِي لَكَ؟ قالَ : «اللَّهُ

سورة إنا أنزلناه ـ قوله : أنزلناه ولأبي ذر وقال : أنزلناه.

ـ قوله : مخرج أي خرج مخرج (شارح).

Quatada commented: I was informed that he recited for him Allah's saying: "Those who reject (Truth), among the People of the Book and among the Polytheists, were not going to depart (from their ways) until there should come to them Clear Evidence." (1)

4961- Anas "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" said to Obai Ibn Ka'b: "Allah Almighty ordered me to recite (to you a portion of) The Qur'an." Obai asked: "Did he mentioned my name to you?" The Prophet "Allah's blessing and peace be upon him" answered: "Yes." Obai asked: "Was I mentioned by The Lord of all beings?" The Prophet "Allah's blessing and peace be upon him" said: "Yes." Then Obai's eyes shed tears.

(99) The Sura of The Earthquake (Az'zalzala)

[1] Allah's saying: "Then shall anyone who has done an atom's weight of good, see it!" (7)

4962- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Keeping horses may be a source of reward to somebody, a shelter to another (as Means of earning one's living), or a burden to a third. He to whom the horse will be a source of reward is the one who keeps it in Allah's Cause (by preparing it for holy war) and ties it by a long rope in a pasture (or a garden). He will get a reward equal to what its long rope allows it to eat in the pasture or the garden, and if that horse breaks its rope and crosses one or two hills, then all its footsteps and its dung will be counted as good deeds for its owner; and if it passes by a river and drinks from it, then that will also be regarded as a good deed for its owner even if he has had no intention of watering it then. Horses are a shelter from poverty to the second person that keeps them for earning his living so as not to ask others, and at the same time he gives Allah's right (from the wealth he earns through using them in trading etc.) and does not overburden them. He who keeps horses just out of pride and for showing off and as a means of harming Muslims, his horses will be a source of sins to him." When Allah's Apostle "Allah's blessing and peace be upon him" was asked about donkeys, he replied: "Nothing particular was revealed to me regarding them except the uniquely comprehensive verses: "Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it." (7:8)

[2] Allah's saying: "And anyone who has done an atom's weight of evil, shall see it." (8)

سَمَّاكَ لِي». فَجَعَلَ أُبَيٌّ يَبْكِي، قالَ قَتَادَةُ: فَأُنْبِئْتُ أَنَّهُ قَرَأَ عَلَيهِ: ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ﴾. طرفه في: ٣٨٠٩].

٤٩٦١ ـ حدثنا أَحْمَدُ بْنُ أَبِي دَاوُدَ أَبُو جَعْفَرٍ المُنَادِي: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مالِكٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ قالَ لأُبَيِّ بْنِ كَعْبٍ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أُقْرِئَكَ القُرْآنَ». قالَ: آللَّهُ سَمَّانِي لَكَ؟ قالَ: «نَعَمْ». قالَ: وَقَدْ ذُكِرْتُ عِنْدَ رَبِّ العَالَمِينَ؟ قالَ: «نَعَمْ» فَذَرَفَتْ عَيناهُ. [طرفه في: ٣٨٠٩].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ ﴿إِذَا زُلْزِلَتِ الأَرْضُ زِلْزَالَهَا﴾ ـ ٩٩

١ ـ باب قَوْلُهُ: ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيراً يَرَهُ﴾ [٧]

يُقَالُ: ﴿أَوْحَى لَهَا﴾ [٥] أَوْحَى إِلَيهَا، وَوَحَى لَهَا وَوَحَى إِلَيهَا وَاحِدٌ.

٤٩٦٢ ـ حدثنا إِسماعِيلُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مالِكٌ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «الخَيلُ لِثَلاثَةٍ: لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وِزْرٌ، فَأَمَّا الَّذِي لَهُ أَجْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ، فَأَطَالَ لَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيَلِهَا ذلِكَ فِي المَرْجِ وَالرَّوْضَةِ، كانَ لَهُ حَسَنَاتٍ، وَلَوْ أَنَّهَا قَطَعَتْ طِيَلَهَا فَاسْتَنَّتْ شَرَفاً أَوْ شَرَفَينِ، كانَتْ آثَارُهَا وَأَرْوَاثُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهَرٍ فَشَرِبَتْ مِنْهُ، وَلَمْ يُرِدْ أَنْ يَسْقِيَ بِهِ، كانَ ذلِكَ حَسَنَاتٍ لَهُ، فَهِيَ لِذلِكَ الرَّجُلِ أَجْرٌ. وَرَجُلٌ رَبَطَهَا تَغَنِّياً وَتَعَفُّفاً، وَلَمْ يَنْسَ حَقَّ اللَّهِ فِي رِقَابِهَا وَلاَ ظُهُورِهَا، فَهِيَ لَهُ سِتْرٌ. وَرَجُلٌ رَبَطَهَا فَخْراً وَرِئَاءً وَنِوَاءً، فَهِيَ عَلَى ذلِكَ وِزْرٌ». فَسُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الحُمُرِ، قالَ: «ما أَنْزَلَ اللَّهُ عَلَيَّ فِيهَا إِلاَّ هذِهِ الآيَةَ الفَاذَّةَ الجَامِعَةَ: ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيراً يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرّاً يَرَهُ﴾» [٧ ـ ٨]. [طرفه في: ٢٣٧١].

٢ ـ باب ﴿وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرّاً يَرَهُ﴾ [٨]

٤٩٦٣ ـ حدثنا يَحْيَى بْنُ سُلَيمانَ قالَ: حَدَّثَنِي ابْنُ وَهْبٍ قالَ: أَخْبَرَنِي مالِكٌ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: سُئِلَ النَّبِيُّ ﷺ عَنِ الحُمُرِ، فَقالَ:

٤٩٦١ ـ قوله: فذرفت أي تساقطت بالدموع (شارح)

إذا زلزلت الأرض زلزالها ـ سورة إذا زلزلت، بسم الله الرحمن الرحيم نخ.

٤٩٦٢ ـ قوله: المرج: أرض ذات نبات ومرعى والجمع مروج مثل فلس وفلوس كما في المصباح.

ـ قوله: طيلها أي حبلها المربوطة فيه، وقوله: استنت أي عدت بمرح ونشاط شرفاً أو شرفين أي شوطاً أو شوطين، وقوله: ونواء أي عداوة لأهل الإسلام، وقوله: الفاذة أي المنفردة في معناها (شارح).

4963- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was asked about donkeys. He replied: "Nothing particular was revealed to me regarding them except the uniquely comprehensive verses: "Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it." (7:8)

(100) The Sura of Al'adiyat (Those That Run)

Allah Almighty said: "By the (Steeds) that run, with panting (breath), And strike sparks of fire, And push home the charge in the morning, And raise the dust in clouds the while, And penetrate forthwith into the midst (of the foe) en masse; Truly Man is, to his Lord, Ungrateful; And to that (fact) He bears witness (by his deeds); And violent is he in his love of wealth." (1:8)

(101) The Sura of The Great Calamity (Al'qari'a)

Allah Almighty said: "The (Day) of Noise and Clamour: What is the (Day) of Noise and Clamour? And what will explain to thee what the (Day) of Noise and Clamour is? (It is) a Day whereon men will be like moths scattered about, and the mountains will be like carded wool." (1:5)

(102) The Sura of At'takathur (The Piling up)

Allah Almighty said: "The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things), until ye visit the graves. But nay, ye soon shall know (the reality)." (1:3)

(103) The Sura of Al'asr (Time Through Ages)

Allah Almighty said: "By (the Token of) time (through the Ages), Verily Man is in loss, Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy." (1:3)

(104) The Sura of The Scandalmonger (Al'humaza)

Allah Almighty said: "Woe to every (kind of) scandalmonger and backbiter, who pileth up wealth and layeth it by, Thinking that his wealth would make him last forever! By no means! He will be sure to be thrown into that which Breaks to Pieces. And what will explain to thee that which Breaks to Pieces? (It is) the Fire of (the Wrath of) Allah kindled (to a blaze), That which doth mount (right) to the Hearts: It shall be made into a vault over them, in columns outstretched."

«لَمْ يُنْزَل عَلَيَّ فِيهَا شَيءٌ إلاَّ هذهِ الآيَةَ الجَامِعَةُ الفَاذَّةُ: ﴿فَمَنْ يَعْمَل مِثْقَالَ ذَرَّةٍ خَيراً يَرَهُ ۞ وَمَنْ يَعْمَل مِثْقَالَ ذَرَّةٍ شَرّاً يَرَهُ﴾». [طرفه في: ٢٣٧١].

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سُورَةُ: ﴿وَالعَادِيَاتِ﴾ ـ ١٠٠

وقالَ مُجَاهِدٌ: الكَنُودُ: الكَفُورُ. يُقَالُ: ﴿فَأَثَرْنَ بِهِ نَقْعاً﴾ [٤]. رَفَعْنَا بِهِ غُبَاراً. ﴿لِحُبِّ الخَيرِ﴾ [٨] مِنْ أَجْلِ حُبِّ الخَيرِ. ﴿لَشَدِيدٌ﴾ [٨] لَبَخِيلٌ، وَيُقَالُ لِلبَخِيلِ: شَدِيدٌ. ﴿حُصِّلَ﴾ [١٠] مُيِّزَ.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سُورَةُ: ﴿القَارِعَةُ﴾ ـ ١٠١

﴿كالفَرَاشِ المَبْثُوثِ﴾ [٤] كَغَوْغَاءِ الجَرَادِ، يَرْكَبُ بَعْضُهُ بَعْضاً، كَذلكَ النَّاسُ يَجُولُ بَعْضُهُمْ في بَعْضٍ. ﴿كالعِهْنِ﴾ [٥] كَأَلْوَانِ العِهْنِ، وَقَرَأَ عَبْدُ اللهِ: كالصُّوفِ.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سُورَةُ ﴿أَلهَاكُمُ﴾: [التَّكَاثُر] ـ ١٠٢

وَقالَ ابْنُ عَبَّاسٍ: ﴿التَّكَاثُرُ﴾ [١] مِنَ الأَمْوَالِ وَالأَوْلَادِ.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سُورَةُ ﴿وَالعَصْرِ﴾ ـ ١٠٣

وَقالَ يَحْيى: الدَّهْرُ، أَقْسَمَ بِهِ.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سُورَةُ ﴿وَيلٌ لِكُلِّ هُمَزَةٍ﴾ ـ الهُمَزَةِ ـ ١٠٤

﴿الحُطَمَةُ﴾ [٤] اسْمُ النَّارِ، مِثْلُ: ﴿سَقَرَ﴾ [القمر: ٤٨ ـ المدثر: ٢٦، ٢٧، ٤٢]. ﴿وَلَظَى﴾ [المعارج: ١٥].

والعاديات ـ سورة والعاديات نخ.

سورة القارعة ـ الغوغاء الجراد حين تخفّ للطيران ا هـ من العينيّ.

سورة العصر ـ سورة العصر نخ.

سورة ويل لكل همزة ـ سورة الهمزة نخ.

(105) The Sura of The Elephant (Al'fil)

Allah Almighty said: "Seest thou not how thy Lord dealt with the Companions of the Elephant? Did He not make their treacherous plan go astray? And He sent against them Flights of Birds, Striking them with stones of baked clay. Then did He make them like an empty field of stalks and straw, (of which the corn) has been eaten up."

(106) The Sura of Quraish

Allah Almighty said: "For the covenants (of security and safeguard enjoyed) by the Quraish, Their covenants (covering) journeys by winter and summer, Let them adore the Lord of this House, Who provides them with food against hunger, and with security against fear (of danger)."

(107) The Sura of The Neighbourly Assistance (Al'ma'un)

Allah Almighty said: "Seest thou one, who denies the Judgment (to come)? Then such is the (man) who repulses the orphan (with harshness), and encourages not the feeding of the indigent. So woe to the worshippers who are neglectful of their Prayers, those who (want but) to be seen (of men), But refuse (to supply) (even) neighbourly needs."

(108) The Sura of The Abundance (Al'kawthar)

Allah Almighty said: "To thee have We granted the Fount (of Abundance). Therefore to thy Lord turn in Prayer and Sacrifice. For he who hateth thee, He will be cut off (from Future Hope)."

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

سُورَةُ ﴿أَلَمْ تَرَ﴾ ـ الفيل ـ ١٠٥

قالَ مُجاهِدٌ: ﴿أَبَابِيلَ﴾ [٣] مُتَتَابِعَةً مُجْتَمِعَةً.

وقالَ ابنُ عَبَّاسٍ: ﴿مِن سِجِّيلٍ﴾ [٤] هِيَ سَنكِ وكِل.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

سُورَةُ ﴿لِإِيلَافِ قُرَيْشٍ﴾ ـ ١٠٦

وَقالَ مُجاهِدٌ: ﴿لِإِيلَافِ﴾ [١] أَلِفُوا ذٰلِك، فَلا يَشُقُّ عَلَيهِمْ في الشِّتاءِ والصَّيفِ. ﴿وَآمَنَهُمْ﴾ [٤] مِنْ كُلِّ عَدُوِّهِمْ في حَرَمِهِمْ. قالَ ابْنُ عُيَيْنَةَ: لِإِيلافِ: لِنِعْمَتِي عَلَى قُرَيشٍ.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

سُورَةُ ﴿أَرَأَيتَ﴾ ـ ١٠٧

وقالَ مُجاهِدٌ: ﴿يَدُعُّ﴾ [٢] يَدْفَعُ عَنْ حَقِّهِ، يقال: هُوَ مِنْ دَعَعْتُ. ﴿يُدَعُّونَ﴾ [الطور: ١٣] يُدْفَعُونَ. ﴿سَاهُونَ﴾ [٥] لاهُونَ. وَ﴿المَاعُونَ﴾ [٧] المَعْرُوفَ كُلَّهُ، وقالَ بَعْضُ العَرَبِ: المَاعُونُ: المَاءُ، وَقالَ عِكْرِمَة: أَعْلاهَا الزَّكَاةُ المَفْرُوضَةُ، وَأَدْناهَا عارِيَّةُ المَتَاعِ.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

سُورَة: ﴿إِنَّا أَعْطَيْنَاكَ الكَوْثَرَ﴾ ـ ١٠٨

وَقالَ ابْنُ عَبَّاسٍ: ﴿شَانِئَكَ﴾ [٣] عَدُوَّكَ.

ألم تر ـ سورة الهمزة نخـ.

ـ سنك وكل كلمتان فارسيتان عربيتهما حجر وطين والقاعدة في المتعاطفين عندهم أن يلفظ الأوّل بضمة في الآخر دلالةً على العطف من غير تلفظ بالعاطف، إلاّ أنّ الشارح وكذا العينيّ ضبط الكاف التي هي آخر الكلمة الأولى بالكسر والكسرة في لغتهم علامة الإضافة تلحق المضاف فيلزم إسقاط الواو من البين حتى يكون المعنى حجر الطين على أن تكون الإضافة بيانية وجاء في التنزيل حجارة من طين مصححه.

لإيلاف قريش ـ سورة لإيلاف نخـ.

أرأيت ـ سورة أرأيت نخـ.

ـ قوله: (وقال ابن عيينة لإيلاف لنعمتي على قريش) وعند العينيّ هذا مقدم على سورة أرأيت وهو الصواب.

[1]

4964- Anas Ibn Malik "Allah be pleased with him" narrated: When The Prophet "Allah's blessing and peace be upon him" was made to ascend to the Heavens, he said (after his return): "I came upon a river the banks of which were made of tents of hollow pearls. I asked Gabriel: "What is this (river)?" He replied: "This is the Fount of Abundance (Al'kawthar).""

4965- Abu'obaida narrated: I asked A'isha "Allah be pleased with her" about Allah's saying: "To thee have we granted the Fount (of Abundance)." (1) she replied: "The Fount of Abundance (Al'kawthar) is a river which has been given to your Prophet "Allah's blessing and peace be upon him" on the banks of which there are (tents of) hollow pearls and its utensils are as numerous as the stars."

4966- Sa'eed Ibn Jubair narrated: Ibn Abbas "Allah be pleased with both" said, concerning The Abundance (Al'kawthar): "It is the good which has been given by Allah to The Prophet "Allah's blessing and peace be upon him"." Abu'bishr (the sub-narrator) said: I said to Sa'eed: "People pretend that it is a river in Paradise given to The Prophet "Allah's blessing and peace be upon him"." Sa'eed replied: "The river which is in Paradise is a part of this good which has been given to him (The Prophet)."

(109) The Sura of Al'kafirun (Those Who Reject Faith)

Allah Almighty said: "Say: O ye that reject Faith! I worship not that which ye worship, Nor will ye worship that which I worship. And I will not worship that which ye have been wont to worship, Nor will ye worship that which I worship. To you be your Way, and to me mine."

(110) The Sura of The Help (An'nasr)

[1]

4967- A'isha "Allah be pleased with her" reported: After Allah Almighty had revealed: "When comes the Help of Allah, and Victory", The Prophet "Allah's blessing and peace be upon him" never offered a prayer but invoked Allah in it as follows: "Exalted be you O Allah, our Lord, and by your praise do I exalt you. O Allah! Forgive me."

١ ـ باب

٤٩٦٤ ـ حدّثنا آدَمُ: حَدَّثَنَا شَيْبَانُ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: لَمَّا عُرِجَ بالنَّبِيِّ ﷺ إِلى السَّماءِ، قال: «أتيتُ على نَهرٍ، حافتاهُ قِبابُ اللؤلؤِ مُجوَّفاً، فقُلتُ: ما هذا يا جِبْرِيلُ؟ قال: هذا الكوْثرُ». [طرفه في: ٣٥٧٠].

٤٩٦٥ ـ حدّثنا خالِدُ بْنُ يَزِيدَ الكاهِلِيُّ: حَدَّثَنَا إِسْرائِيلُ، عَنْ أَبِي إِسْحاقَ، عَنْ أَبِي عُبَيدَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا، قالَ: سَأَلْتُهَا عَنْ قَوْلِهِ تَعالَى: ﴿إِنَّا أَعْطَيناكَ الكَوْثَرَ﴾ قالَتْ: نَهرٌ أُعْطِيَهُ نَبِيُّكُم ﷺ، شاطِئاهُ عَلَيهِ دُرٌّ مُجَوَّفٌ، آنِيَتُهُ كَعَدَدِ النُّجُومِ.

رَوَاهُ زَكَرِيَّاءُ، وَأَبُو الأَحْوَصِ، وَمُطَرِّفٌ، عَنْ أَبِي إِسْحاقَ.

٤٩٦٦ ـ حدّثنا يَعْقُوبُ بْنُ إِبْراهِيمَ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا أَنَّهُ قالَ في الكَوْثَرِ: هُوَ الخيرُ الَّذي أَعْطاهُ اللَّهُ إِيَّاه. قالَ أَبُو بِشْرٍ قُلتُ لِسَعِيدِ بْنِ جُبَيرٍ: فَإِنَّ النَّاسَ يَزْعُمونَ أَنَّهُ نَهرٌ في الجَنَّةِ؟ فَقالَ سَعِيدٌ: النَّهرُ الَّذي في الجَنَّةِ مِنَ الخَيرِ الَّذي أَعْطاهُ اللَّهُ إِيَّاه. [الحديث ٤٩٦٦ ـ طرفه في: ٦٥٧٨].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ: ﴿قُلْ يا أَيُّها الكافِرُونَ﴾ ـ ١٠٩

يُقالُ: ﴿لَكُمْ دِينُكُمْ﴾ الكُفْرُ، ﴿وَلِيَ دِينِ﴾ [٦] الإِسْلامُ، وَلَمْ يَقُلْ دِينِي، لأَنَّ الآياتِ بِالنُّونِ، فَحُذِفَتِ اليَاءُ، كما قالَ: ﴿يَهْدِينِ﴾ [الشعراء: ٧٨]، ﴿وَيَشْفِينِ﴾ [الشعراء: ٨٠].

وَقالَ غَيْرُهُ: ﴿لَا أَعْبُدُ ما تَعْبُدُونَ﴾ [٢] الآنَ، وَلا أُجِيبُكُمْ فِيما بَقِيَ مِنْ عُمْرِي. ﴿وَلَا أَنْتُمْ عابِدُونَ ما أَعْبُدُ﴾ [٣ ـ ٥] وَهُمُ الَّذِينَ قالَ: ﴿وَلَيَزِيدَنَّ كَثِيراً مِنْهُمْ ما أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَاناً وكُفْراً﴾ [المائدة: ٦٤ ـ ٦٨].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ: ﴿إِذا جاءَ نَصْرُ اللَّهِ﴾ ـ ١١٠

١ ـ باب

٤٩٦٧ ـ حدّثنا الحَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنِ الأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: ما صَلَّى النَّبِيُّ ﷺ صَلاةً بَعْدَ أَنْ نَزَلَتْ عَلَيهِ: ﴿إِذا

٤٩٦٤ ـ قوله: حافتاه أي جانباه.

ـ قوله: مجوف ولأبي ذرّ مجوفاً (شارح).

٤٩٦٥ ـ قوله: شاطئاه جانباه، وقوله عليه أي على جنس الشاطىء، وفي بعض الروايات إسقاطه كما في الشارح.

[2]

4968- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" used to say in his bowings and prostrations: "Exalted be you O Allah, our Lord, and by your praise do I exalt you. O Allah! Forgive me", using the meanings of The Holy Qur'an (in invocation).

[3] Allah's saying: "And thou dost see the People enter Allah's Religion in crowds." (2)

4969- Sa'eed Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both" that Omar asked (the companions) about Allah's saying: "When comes the Help of Allah, and Victory." They said: "It refers to the conquest of the towns and palaces." Omar asked: "What do you say O Ibn Abbas?" he said: "It means the death of The Messenger of Allah "Allah's blessing and peace be upon him" of which he was informed by Allah."

[4] Allah's saying: "Celebrate the Praises of thy Lord, and pray for His Forgiveness: for He is Oft-Returning (in Grace and Mercy)." (3)

4970- Sa'eed Ibn Jubair narrated from Ibn Abbas: Omar Ibn Al'khattab used to admit me with the old men (who took part in the battle) of Badr . some of them got angry because of that and said to him: "Why do you admit this (Ibn Abbas) with us though we also have sons that are equal to him." Omar said: "It is because of his position which you know (meaning his religious knowledge)." One day, Omar invited and admitted me with them. I thought that he did so only to show them the value of my knowledge. Omar asked them: "What do you say about the meaning of Allah's statement: "When come the Help of Allah and the victory." (1) some of them answered: "Allah orders us to celebrate (the praises of) him and ask for his forgiveness for his help and the conquest (of Mecca) he bestowed upon us." The others kept silent. Omar said: "Do you say so O Ibn Abbas?" I said: "No." he asked: "Then what do you say?" I said: "It portended the death of Allah's Apostle, which Allah had informed him of. Allah said: "When come the Help of Allah and the victory" and this is the sign of your death, then "Celebrate the Praises of thy Lord, and pray for His Forgiveness: for He is Oft-Returning (in Grace and Mercy)."" Omar said: "I do not know from this Verse but what you say."

جاءَ نَصْرُ اللَّهِ وَالفَتْحُ﴾ إلاَّ يقولُ فِيها: «سُبْحانَكَ رَبَّنا وبِحمدِكَ، اللَّهُمَّ اغفِرْ لِي».

[طرفه في: ٧٩٤].

٢ ـ باب

٤٩٦٨ ـ حدثنا عُثْمانُ بنُ أَبي شَيبَةَ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحى، عَنْ مَسْرُوقٍ، عَنْ عائشة رَضِي اللَّهُ عنها قالت: كانَ رَسُولُ اللَّهِ ﷺ يُكثِرُ أَنْ يقولَ في رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنا وَبِحَمْدِكَ، اللَّهُمَّ اغفِرْ لِي» يَتَأَوَّلُ القُرْآنَ.

[طرفه في: ٧٩٤].

٣ ـ باب قَوْلُهُ: ﴿وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجاً﴾ [٢]

٤٩٦٩ ـ حدثنا عَبْدُ اللَّه بن أبي شيبة: حَدَّثَنا عبدُ الرَّحمٰن، عَنْ سُفيان، عَن حبيب بن أبي ثابِتٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ: أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنهُ سأَلَهُمْ عَنْ قولِهِ تعالَى: ﴿إذَا جاءَ نَصْرُ اللَّهِ وَالفَتْحُ﴾. قالُوا: فَتْحُ المَدَائِنِ وَالقُصُورِ، قالَ: ما تَقُولُ يَا ابْنَ عَبَّاسٍ؟ قالَ: أَجَلٌ، أَوْ مَثَلٌ ضُرِبَ لمُحَمَّدٍ ﷺ، نُعِيَتْ لَهُ نَفسُهُ.

[طرفه في: ٣٦٢٧].

٤ ـ باب قَوْلُهُ: ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كانَ تَوَّاباً﴾ [٣]

تَوَّابٌ على العِبادِ، وَالتَّوَّابُ مِنَ النَّاسِ التَّائِبُ من الذَّنبِ.

٤٩٧٠ ـ حدثنا مُوسى بنُ إسماعيل: حَدَّثَنا أبو عَوانَة، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ قالَ: كانَ عُمَرُ يُدْخِلُني مَعَ أَشْياخِ بَدْرٍ، فَكأَنَّ بَعْضَهُمْ وجَدَ في نَفْسِهِ، فقالَ: لِمَ تُدْخِلُ هذا مَعَنَا وَلَنا أَبْناءٌ مِثْلُهُ؟ فَقالَ عُمَرُ: إِنَّهُ مِنْ حَيثُ عَلِمْتُمْ، فَدعا ذاتَ يَوْمٍ فأدْخَلهُ معهُمْ، فَما رُؤيتُ أَنَّهُ دَعاني يَوْمَئِذٍ إلاَّ لِيُرِيَهُمْ، قالَ: ما تقولُونَ في قولِ اللَّهِ تعالَى: ﴿إذَا جاءَ نَصْرُ اللَّهِ وَالفَتْحُ﴾ فَقالَ بَعْضُهُمْ: أُمِرْنا نَحْمَدُ اللَّهَ وَنَسْتَغْفِرُهُ إذَا نُصِرْنَا وفُتِحَ عَلَيْنا، وسَكَتَ بَعْضُهُمْ فَلَمْ يَقُلْ شيئاً، فَقالَ لِي: أَكَذاكَ تَقُولُ يَا ابْنَ عَبَّاسٍ؟ فَقُلْتُ: لاَ، قالَ: فَمَا تَقُولُ؟ قُلتُ: هُوَ أَجَلُ رَسُولِ اللَّهِ ﷺ أَعْلَمَهُ لَهُ، قالَ: ﴿إذَا جَاءَ نَصْرُ اللَّهِ وَالفَتْحُ﴾. وَذلِكَ عَلامَةُ أَجَلِكَ. ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كانَ تَوَّاباً﴾. فَقالَ عُمَرُ: ما أَعْلَمُ مِنْهَا إلاَّ ما تَقُولُ.

[طرفه في: ٣٦٢٧].

٤٩٧٠ ـ قوله: فدعا بحذف ضمير المفعول أي دعا عمر ابن عباس ولأبي ذرّ عن الكشميهني فدعاه، وقوله: فما رؤيت أي ما ظننت ولأبي ذرّ فما ربت بكسر الراء وسكون الموحدة (شارح).

(111) The Sura of The Plaited Rope (Al'masad)

[1]

4971- Ibn Abbas "Allah be pleased with both" narrated: When Allah revealed: "And admonish thy nearest Kinsmen" (The Poets 214), The Messenger of Allah "Allah's blessing and peace be upon him" went out, came up Safa mountain, and shouted: "O Sabahah!" The people said: "Who is that?" Then they gathered around him, whereupon he said: "Do you see if I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?" They said: "We have never experienced you as a liar." Then he said: "I am a plain warner in face of severe punishment." Abu'lahab said: "May you perish! You gathered us only for this reason?" Then Abu'lahab went away. On this occasion, The Sura of The Plaited Rope (Al'masad) was revealed: "Perish the hands of the Father of Flame! Perish he! No profit to him from all his wealth, and all his gains! Burnt soon will he be in a Fire of blazing Flame!" (1:3)

[2] Allah's saying: "No profit to him from all his wealth, and all his gains!" (2)

4972- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" went out to Al'batha, came up (Safa) mountain, and shouted: "O Sabahah!" The (people of) Quraish gathered around him, whereupon he said: "Do you see if I inform you that cavalrymen are proceeding to attack you in the morning or in the evening, will you believe me?" They said: "We have never experienced you as a liar." Then he said: "I am a plain warner in face of severe punishment." Abu'lahab said: "Did you gather us only for this reason? May you perish!" On this occasion, Allah revealed: "Perish the hands of the Father of Flame! Perish he! No profit to him from all his wealth, and all his gains! Burnt soon will he be in a Fire of blazing Flame! His wife shall carry the (crackling) wood as fuel! A twisted rope of palm leaf fiber round her (own) neck!"

[3] Allah's saying: "Burnt soon will he be in a Fire of blazing Flame!" (3)

4973- Ibn Abbas "Allah be pleased with both" narrated: Abu'lahab said (to The Prophet): " May you perish! Did you gather us only for this reason?" On this occasion, Allah revealed: "Perish the hands of the Father of Flame! Perish he! No profit to him from all his wealth, and all his gains! Burnt soon will he be in a Fire of blazing Flame! His wife shall carry the (crackling) wood as fuel! A twisted rope of palm leaf fiber round her (own) neck!"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾: ﴿المَسَدِ﴾ ـ ١١١

﴿تباب﴾ [غافر: ٣٧] خسران. ﴿تتبيب﴾ [هود: ١٠١] تدمير.

١ ـ باب

٤٩٧١ ـ حدّثنا يُوسُفُ بْنُ مُوسى: حَدَّثَنا أَبو أُسامَةَ: حَدَّثَنا الأَعْمَشُ: حَدَّثَنا عَمْرُو بْنُ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قال: لَمَّا نَزَلَتْ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ﴾ [الشعراء: ٢١٤]. وَرَهْطَكَ مِنْهُمُ المُخْلَصِينَ، خَرَجَ رَسُولُ اللَّهِ ﷺ حَتَّى صَعِدَ الصَّفَا، فَهَتَفَ: «يا صَباحاهْ». فَقالُوا: مَنْ هذا، فاجْتَمَعُوا إِلَيهِ، فَقالَ: «أَرَأَيْتُمْ إِنْ أَخْبَرْتُكُمْ أَنَّ خَيلاً تَخْرُجُ مِنْ سَفحِ هذا الجَبَلِ، أَكُنْتُمْ مُصَدِّقِيَّ». قالُوا: ما جَرَّبْنَا عَلَيكَ كَذِباً، قالَ: «فَإِنِّي نَذِيرٌ لَكُمْ بَينَ يَدَي عَذابٍ شَدِيدٍ». قالَ أَبُو لَهَبٍ: تَبّاً لَكَ، ما جَمَعْتَنا إِلاَّ لِهذا، ثُمَّ قامَ. فَنَزَلَتْ: ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾. وَقَدْ تَبَّ. هٰكَذَا قَرَأَهَا الأَعْمَشُ يَوْمَئِذٍ. [طرفه في: ١٣٩٤].

٢ ـ باب قَوْلُهُ: ﴿وتبّ * ما أغنى عنهُ مالهُ وما كسبَ﴾ [٢ ـ ٣]

٤٩٧٢ ـ حدّثنا مُحَمَّدُ بْنُ سَلامٍ: أَخبَرَنا أَبُو مُعاوِيَةَ: حَدَّثَنا الأَعْمَشُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ إِلَى البَطْحاءِ، فَصَعِدَ إِلَى الجَبَلِ فَنادَى: «يا صَباحاهْ». فاجْتَمَعَتْ إِلَيهِ قُرَيشٌ، فَقالَ: «أَرَأَيْتُمْ إِنْ حَدَّثْتُكُمْ أَنَّ العَدُوَّ مُصَبِّحُكُمْ أَوْ مُمَسِّيكُمْ، أَكُنْتُمْ تُصَدِّقُونِي» قالُوا: نَعَمْ، قالَ: «فَإِنِّي نَذِيرٌ لَكُمْ بَينَ يَدَي عَذابٍ شَدِيدٍ». فَقالَ أَبُو لَهَبٍ: أَلِهذا جَمَعْتَنا تَبّاً لَكَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ﴾ إِلَى آخِرِها.

[طرفه في: ١٣٩٤].

٣ ـ باب قَوْلُهُ: ﴿سَيَصْلَى ناراً ذاتَ لَهَبٍ﴾ [٣]

٤٩٧٣ ـ حدّثنا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنا أَبِي: حَدَّثَنا الأَعْمَشُ: حَدَّثَنِي عَمْرُو بْنُ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: قالَ أَبُو لَهَبٍ: تَبّاً لَكَ، أَلِهذا جَمَعْتَنا، فَنَزَلَتْ: ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ﴾. [طرفه في: ١٣٩٤].

سورة تبت يدا أبي لهب وتب ـ قوله: وتبّ ساقط في العيني.

٤٩٧١ ـ قوله: (ورهطك منهم المخلصين) تفسير لقوله: عشيرتك أو قراءة شاذة قرأها ابن عباس ثم نسخت تلاوتها (شارح).

ـ قوله: (فنزلت تبت الخ) سقط (وتبّ) لأبي ذرّ قاله الشارح.

٤٩٧٢ ـ قوله: تصدقوني ولأبي ذرّ: تصدقونني (شارح).

[4] Allah's saying: "His wife shall carry the (crackling) wood as fuel!" (4)

Allah also said to show in more detail what will be her state in the fire: "A twisted rope of palm leaf fiber round her (own) neck!" (5)

(112) The Sura of Al'ikhlas (The Purity of Faith)

[1]

4974- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah said: The son of Adam tells a lie against Me, though he should not do so. He abuses me though he should not do so. As for his telling a lie against Me, it is his saying that I will not recreate him as I created him for the first time. Indeed, the first creation was not easier for Me than the new creation. As for his abusing Me, it is his saying that Allah has begotten children, while I am the One and Only, the Eternal, Absolute, who begetteth not, nor is begotten, And there is none like unto me.""

[2] Allah's saying: "Allah, the Eternal, Absolute." (2)

4975- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah said: The son of Adam tells a lie against Me, though he should not do so. He abuses me though he should not do so. As for his telling a lie against Me, it is his saying that I will not recreate him as I created him for the first time. As for his abusing Me, it is his saying that Allah has begotten children, while I am the Eternal, Absolute, who begetteth not, nor is begotten, And there is none like unto me.""

[3] Allah's saying: "He begetteth not, nor is He begotten; And there is none like unto Him." (3:4)

٤ ـ باب ﴿وَامْرَأَتُهُ حَمَّالَةُ الحَطَبِ﴾ [٤]

وَقالَ مُجَاهِدٌ: ﴿حَمَّالَةُ الحَطَبِ﴾ [٤] تَمْشِي بِالنَّمِيمَةِ. ﴿في جِيدِهَا حَبْلٌ مِنْ مَسَدٍ﴾ [٥] يُقَالُ: مِنْ مَسَدٍ: لِيفِ المُقْلِ، وَهْيَ السِّلسِلَةُ الَّتِي في النَّارِ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ ـ ١١٢

يُقَالُ: لاَ يُنَوَّنُ ﴿أَحَدٌ﴾ أَي وَاحِدٌ.

١ ـ باب

٤٩٧٤ ـ حدَّثنا أَبُو اليمان: حدَّثنا شُعَيْبٌ: حدَّثنا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبيِّ ﷺ قال: «قالَ اللَّهُ: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي، وَلَيسَ أَوَّلُ الخَلقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعادَتِهِ، وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ: اتَّخَذَ اللَّهُ وَلَداً وَأَنَا الأَحَدُ الصَّمَدُ، لَمْ أَلِدْ وَلَمْ أُولَدْ، وَلَمْ يَكُنْ لِي كُفُؤاً أَحَدٌ».

[طرفه في: ٣١٩٣].

٢ ـ باب قَوْلُهُ: ﴿اللَّهُ الصَّمَدُ﴾ [٢]

وَالعَرَبُ تُسَمِّي أَشْرَافَهَا الصَّمَدَ، قالَ أَبُو وَائِلٍ: هُوَ السَّيِّدُ الَّذِي انْتَهى سُودَدُهُ.

٤٩٧٥ ـ حدَّثنا إِسْحاقُ بْنُ مَنْصُورٍ قال: وَحدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبي هُرَيرَةَ قال: قالَ رَسُولُ اللَّهِ ﷺ: «كَذَّبَنِي ابْنُ آدَمَ، وَلَمْ يَكُنْ لَهُ ذلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذلِكَ، أَمَّا تَكْذِيبُهُ إِيَّايَ أَنْ يَقُولَ: إِنِّي لَنْ أُعِيدَهُ كَمَا بَدَأْتُهُ، وَأَمَّا شَتْمُهُ إِيَّايَ أَنْ يَقُولَ: اتَّخَذَ اللَّهُ وَلَداً، وَأَنَا الصَّمَدُ الَّذِي لَمْ أَلِدْ وَلَمْ أُولَدْ، وَلَمْ يَكُنْ لِي كُفُؤاً أَحَدٌ».

٣ ـ باب

﴿لَمْ يَلِدْ وَلَمْ يُولَدْ * وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ كُفُؤاً وَكَفِيئاً وَكِفَاءٌ: وَاحِدٌ.

[طرفه في: ٣١٩٣].

باب ٤ ـ والمسد حبل من ليف المقل أو من أي شيء كان اهـ. قاموس والمقل حمل الدوم والدوم: شجرة تشبه النخلة اهـ. من لسان العرب.

باب ٢ ـ قوله: السودد هو المجد والشرف ويقال: السؤدد بالهمز كقنفذ.

٤٩٧٥ ـ قوله: أن يقول كذا بغير فاء في الموضعين.

(113) The Sura of The Daybreak (Al'falaq)

Allah Almighty said: “Say: I seek refuge with the Lord of the Dawn, From the mischief of created things; From the mischief of Darkness as it overspreads; From the mischief of those who practise Secret Arts; And from the mischief of the envious one as he practises envy.”

4976- Zirr Ibn Hubaish narrated: I asked Obai Ibn Ka'b "Allah be pleased with him" about the last two Suras of The Holy Qur'an, which are interested in taking refuge with Allah from Satan and evil. He said: "I asked The Prophet "Allah's blessing and peace be upon him" about them. He said: “These two Suras have been recited to me and I have recited them (as they are included in the Qur'an).” So, we say as Allah's Apostle "Allah's blessing and peace be upon him" said (they are part of the Qur'an).”

(114) The Sura of Mankind (An’nas)

Allah Almighty said: “Say: I seek refuge with the Lord and Cherisher of Mankind, The king (or Ruler) of Mankind, The Allah (or Judge) of Mankind, From the mischief of the Whisperer (of Evil), who withdraws (after his whisper), (The same) who whispers into the hearts of Mankind, Among Jinns and among Men.”

4977- Zirr Ibn Hubaish narrated: I said to Obai Ibn Ka’b: “O Abul’mondhir! Your brother (In Islam) Ibn Mas’ood said so-and-so concerning the last two Suras of The Holy Qur'an, which are interested in taking refuge with Allah from Satan and evil. He said: "I asked The Prophet "Allah's blessing and peace be upon him" about them. He said: “These two Suras have been recited to me and I have recited them (as they are included in the Qur'an).” So, we say as Allah's Apostle "Allah's blessing and peace be upon him" said (they are part of the Qur'an).”

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ: ﴿قُلْ أَعُوذُ بِرَبِّ الفَلَقِ﴾ ـ ١١٣

وَقَالَ مُجَاهِدٌ: ﴿غَاسِقٍ﴾ اللَّيْلُ. ﴿إِذَا وَقَبَ﴾ [٣] غُرُوبُ الشَّمْسِ يُقَالُ: أَبْيَنُ مِنْ فَرَقِ وَفَلَقِ الصُّبْحِ ﴿وَقَبَ﴾ إِذَا دَخَلَ فِي كُلِّ شَيْءٍ وَأَظْلَمَ.

٤٩٧٦ ـ حدّثنا قتيبة بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ وعَبْدَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ قَالَ: سَأَلْتُ أُبَيَّ بْنَ كَعْبٍ عَنِ الْمُعَوِّذَتَيْنِ فَقَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: «قِيلَ لِي فَقُلْتُ». فَنَحْنُ نَقُولُ كما قالَ رَسُولُ اللَّهِ ﷺ.

[الحديث ٤٩٧٦ ـ طرفه في: ٤٩٧٧].

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةُ: ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ ـ ١١٤

وَيُذْكَرُ عَنِ ابْنِ عَبَّاسٍ: ﴿الْوَسْوَاسِ﴾ [٤] إِذَا وُلِدَ خَنَسَهُ الشَّيْطَانُ، فَإِذَا ذُكِرَ اللَّهُ عَزَّ وَجَلَّ ذَهَبَ، وَإِذَا لَمْ يُذْكَرِ اللَّهُ ثَبَتَ عَلَى قَلْبِهِ.

٤٩٧٧ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَبْدَةُ بْنُ أَبِي لُبَابَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ (ح). وَحَدَّثَنَا عاصِمٌ، عَنْ زِرٍّ قَالَ: سَأَلْتُ أُبَيَّ بْنَ كَعْبٍ: قُلتُ: يَا أَبَا الْمُنْذِرِ، إِنَّ أَخَاكَ ابْنَ مَسْعُودٍ يَقُولُ كَذَا وَكَذَا؟ فَقَالَ أُبَيٌّ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ لِي: «قِيلَ لِي فَقُلتُ». قَالَ: فَنَحْنُ نَقُولُ كما قالَ رَسُولُ اللَّهِ ﷺ.

سورة قل أعوذ برب الفلق ـ قوله: وغاسق بالرفع وبالجر وهو الموافق للتنزيل (شارح)

سورة قل أعوذ برب الناس ـ قوله: خنسه قيل: هذا محرف وصوابه نخسه، انظر الشارح.

٤٩٧٧ ـ قوله: أبو المنذر كنية أبيّ وابن مسعود أخوه في الدين كما في الشارح.

(66) The Book of The Holy Qur'an's virtues

[1] How was The Revelation sent down

4978- Both of A'isha and Ibn Abbas "Allah be pleased with them" narrated: The Prophet "Allah's blessing and peace be upon him" stayed in Mecca for ten years, during which he was receiving The Qur'an. Then he stayed other ten years in Medina.

4979- The same previous narration.

4980- Abu'othman "Allah be pleased with him" reported: I was told that Gabriel came to The Prophet "Allah's blessing and peace be upon him" while Ommu'salama was present. Gabriel started talking to The Prophet "Allah's blessing and peace be upon him" and then left. The Prophet "Allah's blessing and peace be upon him" said to Ommu'salama: "Do you know who it was?" (Or a similar question). She said: "It was Dihya (a handsome person amongst the companions of The Prophet "Allah's blessing and peace be upon him")." Later Ommu'salama said: "By Allah! I thought he was none but Dihya, till I heard The Prophet "Allah's blessing and peace be upon him" talking about Gabriel in his sermon." (The sub-narrator told: I asked Abu'othman: "From where did you hear this tradition?" he replied: "From Usama Ibn Zaid.")

4981- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration (The Holy Qur'an) which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Judgement."

4982- Anas Ibn Malik "Allah be pleased with him" reported: Allah sent down His revelation to His Apostle "Allah's blessing and peace be upon him" continuously and abundantly during the period preceding his death till He took him unto Him. That was the period of the greatest part of revelation, after which Allah's Apostle "Allah's blessing and peace be upon him" died.

4983- Jundub "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" became sick (and did not get up for the night prayer) for two or three nights. A woman came and said to him: "O Mohammad! I think that your Satan has forsaken you." So Allah revealed: "By the Glorious Morning Light, And by the Night when it is still, Thy Guardian Lord hath not forsaken thee, nor is He displeased." (Ad'duha 1:3)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٦٦ ـ كتاب فَضَائِلِ القُرْآنِ

١ ـ باب كيف نُزُولُ الوَحْيِ، وأَوَّلُ ما نزل

قال ابْنُ عَبَّاسٍ: المُهَيْمِنُ: الأَمِينُ، القُرْآنُ أَمِينٌ عَلَى كُلِّ كِتَابٍ قَبْلَهُ.

٤٩٧٨، ٤٩٧٩ ـ حدّثنا عُبيدُ اللَّه بنُ موسى، عَنْ شَيْبَانَ، عَنْ يَحْيى، عَنْ أَبِي سَلَمَةَ قالَ: أَخْبَرَتْنِي عائِشَةُ وَابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُم قالاَ: لَبِثَ النَّبِيُّ ﷺ بِمَكَّةَ عَشْرَ سِنِينَ يُنْزَلُ عَلَيهِ القُرْآنُ، وبالمدينة عشراً. [طرفه في: ٣٨٥١].

٤٩٨٠ ـ حدّثنا موسى بن إسماعيل: حدّثنا مُعتمِرٌ قال: سمعتُ أبي، عن أبي عُثمانَ قال: أُنْبِئْتُ أَنَّ جِبْرِيلَ أَتَى النَّبِيَّ ﷺ وَعِنْدَهُ أُمُّ سَلَمَةَ، فَجَعَلَ يَتَحَدَّثُ، فَقالَ النَّبِيُّ ﷺ لأمِّ سَلَمَةَ: «مَنْ هذا». أَوْ كما قال، قالَتْ: هذا دحْيَةُ، فلمّا قامَ قالَتْ: واللَّهِ ما حَسِبْتُهُ إلاّ إيَّاه، حتى سَمِعْتُ خُطْبَةَ النَّبِيِّ ﷺ يُخْبِرُ خَبَرَ جِبْرِيلَ، أو كما قال. قال أَبِي: قُلْتُ لأبي عُثْمانَ: مِمَّنْ سَمِعْتَ هذا؟ قال: من أسامة بن زيد. [طرفه في: ٣٦٣٤].

٤٩٨١ ـ حدّثنا عَبْدُ اللَّهِ بنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنا سَعِيدٌ المَقْبُرِيُّ، عَنْ أَبِيهِ، عَن أَبِي هُرَيرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «ما مِنَ الأَنْبِياءِ نَبِيٌّ إلاّ أُعْطِيَ ما مِثْلُهُ آمَنَ عَلَيهِ البَشَرُ، وَإِنَّما الَّذِي أُوتِيتُ وَحْياً أَوْحاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تابِعاً يَوْمَ القِيامَةِ».

٤٩٨٢ ـ حدّثنا عَمْرُو بنُ مُحَمَّدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنا أَبِي، عَنْ صَالِحِ بْنِ كَيسَانَ، عَنِ ابْنِ شِهابٍ قال: أَخْبَرَنِي أَنَسُ بْنُ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ اللَّهَ تَعالَى تَابَعَ عَلَى رَسُولِهِ ﷺ قَبْلَ وَفاتِهِ، حَتَّى تَوَفَّاهُ أَكْثَرَ ما كانَ الوَحْيُ، ثُمَّ تُوُفِّيَ رَسُولُ اللَّهِ ﷺ بَعْد.

٤٩٨٣ ـ حدّثنا أبو نُعيم: حدّثنا سفيانُ، عن الأسود بن قيس قال: سمعتُ جُندباً يقول: اشْتَكى النَّبِيُّ ﷺ، فَلَمْ يَقُمْ لَيلَةً أَوْ لَيلَتَيْنِ، فَأَتَتْهُ امْرَأَةٌ فَقَالَتْ: يا مُحَمَّدُ، ما أُرَى شَيْطَانَكَ إلاَّ قَدْ تَرَكَكَ، فأنزل اللَّه عزّ وجلّ: ﴿والضحى * والليل إذا سجى * ما ودَّعك ربُّك وما قلى﴾ [الضحى: ١ ـ ٣].

[طرفه في: ١١٢٤].

باب ١ ـ قوله: نزول الوحي ولأبي ذر الوحي بلفظ الماضي (شارح).

٤٩٨٣ ـ قوله: أرى بضم الهمزة ولأبي ذر بفتحها ا هـ.

[2] The Holy Qur'an was sent down in the language of Arabs and Quraish

In this respect Allah said: "We have sent it down as an Arabic Qur'an, in order that ye may learn wisdom." (Yusuf 2)

He further said: "In the perspicuous Arabic tongue." (The Poets 195)

4984- Anas "Allah be pleased with him" narrated: Othman called Zaid Ibn Thabit, Abdullah Ibn Az'zubair, Sa'eed Ibn Al'ass, and Abdur'rahman Ibn Al'harith Ibn Hesham, to write the manuscripts of the Holy Qur'an in the form of book in several copies. Othman said to the three Quraishi persons: " If you differ with Zaid Ibn Thabit on any point of the Qur'an, then write it in the language of Quraish, since the Qur'an was revealed in their language." So they acted accordingly.

4985- Safwan Ibn Ya'li Ibn Omaiyya narrated that Ya'li had said: "Would that I could see The Prophet "Allah's blessing and peace be upon him" when he is being revealed!" He added: While The Prophet "Allah's blessing and peace be upon him" was at Al'ji'rana, shaded with a cloth sheet (in the form of a tent) with some of his companions, suddenly there came to him a Bedouin wearing a cloak and perfumed excessively. He said: "O Messenger of Allah! What is your opinion regarding a man wearing a cloak, who assumes the state of Ihram for Umra after applying perfume to his body?" The Messenger of Allah "Allah's blessing and peace be upon him" kept silent for a while during which the revelation came down to him. Omar signalled with his hand to Ya'li to come. Ya'li came and put his head (under that cloth sheet) and saw The Prophet "Allah's blessing and peace be upon him" red-faced. When that state (of The Prophet "Allah's blessing and peace be upon him") was over, he said: "Where is he who asked me about the Umra?" The man was looked for and brought to The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said (to him): "As for the perfume you applied to your body, wash it off your body thrice, and take off your cloak, and then do in your Umra what you do in your Hajj."

[3] Compiling The Holy Qur'an

4986- Zaid Ibn Thabit Al'ansari "Allah be pleased with him" narrated: Abu'bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamama in which a great number of Qur'an reciters were killed. Omar was present with Abu'bakr who said: "Omar came to me and said: "People have suffered heavy casualties on the day of (the battle of) Yamama, and I am afraid that there will be more casualties among the Qur'an reciters at other battlefields, with the result that a large part of the Holy Qur'an might be lost, unless you collect it. I see that you should collect the Qur'an."" Abu'bakr added: "I said to Omar: "How can I do something which The Messenger of Allah "Allah's blessing and peace be upon him" did not do?" Omar said : "By Allah, it is (really) a good thing." Omar kept pressingly on arguing with me, trying to persuade me to accept his proposal, till Allah opened my bosom for it and I had the same opinion as Omar."

Zaid further said: Omar was sitting with him (Abu'bakr) and was not speaking. Abu'bakr said (to me): "You are a wise young man and we do not suspect you

٢ ـ باب نَزَلَ القُرْآنُ بِلِسَانِ قُرَيشٍ والعَرَب

﴿قُرْآناً عَرَبِيّاً﴾ [يوسف: ٢]، ﴿بِلِسَانٍ عَرَبِيٍّ مُبِينٍ﴾ [الشعراء: ١٩٥].

٤٩٨٤ ـ حدّثنا أبو اليَمان: حَدَّثَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ. وَأَخْبَرَنِي أَنَسُ بْنُ مالِكٍ قالَ: فَأَمَرَ عُثْمانُ: زَيدَ بْنَ ثابِتٍ، وَسَعِيدَ بْنَ العاصِ، وَعَبْدَ اللَّهِ بْنَ الزُّبَيرِ، وَعَبْدَ الرَّحْمٰنِ بْنَ الحارِثِ ابنِ هِشَامٍ، أَنْ يَنْسَخُوهَا فِي المَصَاحِفِ، وَقالَ لَهُمْ: إِذَا اخْتَلَفْتُمْ أَنْتُمْ وَزَيدُ بْنُ ثابِتٍ في عَرَبِيَّةٍ مِنْ عَرَبِيَّةِ القُرْآنِ، فاكْتُبُوها بِلِسانِ قُرَيشٍ، فإِنَّ القُرْآنَ أُنْزِلَ بِلِسانِهِم، فَفَعَلوا.

[طرفه في: ٣٥٠٦].

٤٩٨٥ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَطاءٌ. وَقالَ مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنِ ابْنِ جُرَيجٍ قالَ: أَخْبَرَنِي عَطاءٌ قالَ أَخْبَرَنِي صَفْوانُ بْنُ يَعْلَى بْنِ أُمَيَّةَ، أَنَّ يَعْلَى كانَ يَقُولُ: لَيتَنِي أَرَى رَسُولَ اللَّهِ ﷺ حِينَ يُنْزَلُ عَلَيهِ الوَحْيُ، فَلَمَّا كانَ النَّبِيُّ ﷺ بِالجِعْرانَةِ، عَلَيهِ ثَوْبٌ قَدْ أُظِلَّ عَلَيهِ، وَمَعَهُ نَاسٌ مِنْ أَصْحابِهِ، إِذْ جاءَهُ رَجُلٌ مُتَضَمِّخٌ بِطِيبٍ، فَقالَ: يا رَسُولَ اللَّهِ، كَيفَ تَرَى فِي رَجُلٍ أَحْرَمَ فِي جُبَّةٍ بَعْدَ ما تَضَمَّخَ بِطِيبٍ؟ فَنَظَرَ النَّبِيُّ ﷺ ساعَةً، فَجاءَهُ الوَحْيُ، فَأَشارَ عُمَرُ إِلَى يَعْلَى: أَنْ تَعالَ، فَجاءَ يَعْلَى فَأَدْخَلَ رَأْسَهُ، فَإِذا هُوَ مُحْمَرُّ الوَجْهِ، يَغِطُّ كَذلِكَ ساعَةً، ثُمَّ سُرِّيَ عَنْهُ، فَقالَ: «أَينَ الَّذِي يَسْأَلُنِي عَنِ العُمْرَةِ آنِفاً»؟ فَالتُمِسَ الرَّجُلُ فَجِيءَ بِهِ إِلَى النَّبِيِّ ﷺ، فَقالَ: «أَمَّا الطِّيبُ الَّذِي بِكَ، فَاغْسِلْهُ ثَلاثَ مَرَّاتٍ، وَأَمَّا الجُبَّةُ فَانْزِعْها، ثُمَّ اصْنَعْ فِي عُمْرَتِكَ كَما تَصْنَعُ فِي حَجِّكَ».

[طرفه في: ١٥٣٦].

٣ ـ باب جَمْعِ القُرْآنِ

٤٩٨٦ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا ابْنُ شِهابٍ، عَنْ عُبَيدِ ابْنِ السَّبَّاقِ: أَنَّ زَيدَ بْنَ ثابِتٍ رَضِيَ اللَّهُ عَنْهُ قالَ: أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ، مَقْتَلَ أَهْلِ اليَمامَةِ، فَإِذا عُمَرُ بْنُ الخَطَّابِ عِنْدَهُ، قالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: إِنَّ عُمَرَ أَتانِي فَقالَ: إِنَّ القَتْلَ قَدِ اسْتَحَرَّ يَوْمَ اليَمامَةِ بِقُرَّاءِ القُرْآنِ، وَإِنِّي أَخْشَى أَنْ يَسْتَحِرَّ القَتْلُ بِالقُرَّاءِ بِالمَواطِنِ، فَيَذْهَبَ كَثِيرٌ مِنَ القُرْآنِ، وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ القُرْآنِ. قُلْتُ لِعُمَرَ: كَيفَ تَفْعَلُ شَيئاً لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ؟! قالَ عُمَرُ: هذا وَاللَّهِ خَيرٌ، فَلَمْ يَزَلْ عُمَرُ يُراجِعُنِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِذلِكَ، وَرَأَيتُ فِي ذلِكَ الَّذِي رَأَى عُمَرُ. قالَ زَيدٌ: قالَ أَبُو بَكْرٍ: إِنَّكَ رَجُلٌ شابٌّ عاقِلٌ لا نَتَّهِمُكَ، وَقَدْ كُنْتَ تَكْتُبُ

٤٩٨٤ ـ قوله: أن ينسخوها أي الآيات أو السور أو الصحف المحضرة من بيت حفصة ا هـ. (شارح).

٤٩٨٥ ـ قوله: التضمخ هو التلطخ وغطيط النائم نخيره وسري أي كشف وأزيل عنه (عيني).

٤٩٨٦ ـ قوله: مقتل ظرف لأرسل يعني عقب قتالهم والاستحرار الاشتداد كما في الشارح.

ـ قوله: بالمواطن أي في الأماكن التي يقع فيها القتال مع الكفار ا هـ (شارح).

(of being liar or forgetful). Indeed, you used to write the Divine revelation for Allah's Apostle. Therefore, look for the Qur'an and collect it (in one manuscript)." By Allah, if he (Abu'bakr) had ordered me to shift one of the mountains (from its place) it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an. I said to both of them: "How dare you do a thing which The Prophet "Allah's blessing and peace be upon him" did not do?" Abu'bakr said: "By Allah, it is (really) a good thing." So I kept on arguing with him till Allah opened my bosom for that which He had opened the bosoms of Abu'bakr and Omar for. So I started gathering Qur'anic material and collecting it from parchments, scapula, leaf stalks of date palms and from the memories of men (who knew it by heart). I found with Khuzaima the last two Verses of The Sura of The Repentance "At'tawba", which I had not found with anybody else: (from) "Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful" (128) to the end of The Sura of The Disavowal (Bara'a). The manuscript on which the Qur'an was collected, remained with Abu'bakr till Allah took him unto Him, then with Omar till Allah took him unto Him, and finally it remained with Hafsa Bint Omar.

4987- Anas Ibn Malik "Allah be pleased with him" narrated: Hudhaifa Ibn Al'yaman came to Othman when the people of Sham and the people of Iraq were fighting to conquer Armenia and Azerbaijan. Hudhaifa was afraid of their (Muslims) differences in the recitation of the Qur'an, so he said to Othman: "O Commander of The Believers! Save this nation before they differ about the Book (Qur'an) as Jews and the Christians did before." So Othman sent to Hafsa saying: "Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you." Hafsa sent them to Othman. Othman ordered Zaid Ibn Thabit, Abdullah Ibn Az'zubair, Sa'eed Ibn Al'ass, and Abdur'rahman Ibn Al'harith Ibn Hesham to compile the manuscripts in perfect copies. Othman said to the three Quraishis: "If you differ with Zaid Ibn Thabit on any point in the Qur'an, you should write it in the dialect of Quraish, because in whose tongue, the Qur'an was revealed." They did accordingly. After they had written many copies, Othman returned the original manuscripts to Hafsa. Then a copy was sent by Othman to every Muslim region, and all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, were ordered to be burnt.

4988- Zaid Ibn Thabit "Allah be pleased with him" reported: When the Qur'an was compiled from various written manuscripts, one of the Verses of The Sura of Al'ahzab was missing which I used to hear Allah's Apostle "Allah's blessing and peace be upon him" reciting. We looked for it, and found it with Khuzaima Ibn Thabit Al'ansari. The Verse was: "Among the believers are men who have been true to their covenant with Allah." (Al'ahzab 23) we added it to its (place in the) Sura (of Al'ahzab) in the Mus'haf.

الوَحْيَ لِرَسُولِ اللَّهِ ﷺ، فتتبع القرآن فاجمعه. فواللهِ لو كلّفوني نقل جبلٍ من الجبالِ ما كان أثقلَ عليَّ مما أمرني به من جمع القرآن. قلت: كيف تفعلون شيئاً لم يفعله رسول الله ﷺ؟! قال: هو واللهِ خيرٌ، فلم يزل أبو بكر يراجعني حتى شرح الله صدري للذي شرح له صدر أبي بكرٍ وعمرَ رضي الله عنهما، فتتبعتُ القرآن أجمعه من العُسُبِ واللِّخافِ وصدورِ الرجالِ، حتى وجدتُ آخر سورة التوبة مع أبي خزيمة الأنصاري، لم أجدها مع أحدٍ غيره: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ﴾ [التوبة: ١٢٨] حتى خاتمة براءة، فكانت الصحف عند أبي بكر حتى توفاه الله، ثم عند عمر حياته، ثم عند حفصة بنت عمر رضي الله عنه.

[طرفه في: ٢٨٠٧].

٤٩٨٧ ـ حدثنا موسى: حدثنا إبراهيم: حدثنا ابن شهاب: أن أنس بن مالك حدثه: أن حذيفة بن اليمان قدم على عثمان، وكان يغازي أهل الشام في فتح إرمينية وأذربيجان مع أهل العراق، فأفزع حذيفة اختلافهم في القراءة، فقال حذيفة لعثمان: يا أمير المؤمنين، أدرك هذه الأمة قبل أن يختلفوا في الكتاب، اختلاف اليهود والنصارى. فأرسل عثمان إلى حفصة: أن أرسلي إلينا بالصحف ننسخها في المصاحف ثم نردها إليك، فأرسلت بها حفصة إلى عثمان، فأمر زيد بن ثابت، وعبد الله بن الزبير، وسعيد بن العاص، وعبد الرحمن بن الحارث بن هشام، فنسخوها في المصاحف، وقال عثمان للرهط القرشيين الثلاثة: إذا اختلفتم أنتم وزيد بن ثابت في شيء من القرآن فاكتبوه بلسان قريش، فإنما نزل بلسانهم، ففعلوا، حتى إذا نسخوا الصحف في المصاحف رد عثمان الصحف إلى حفصة، وأرسل إلى كل أفق بمصحف مما نسخوا، وأمر بما سواه من القرآن في كل صحيفة أو مصحف أن يُحرق.

[طرفه في: ٣٥٠٦].

٤٩٨٨ ـ قال ابن شهاب: وأخبرني خارجة بن زيد بن ثابت: سمع زيد بن ثابت قال: فقدت آية من الأحزاب حين نسخنا المصحف، قد كنت أسمع رسول الله ﷺ يقرأ بها، فالتمسناها فوجدناها مع خزيمة بن ثابت الأنصاري: ﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾ [الأحزاب: ٢٣] فألحقناها في سورتها في المصحف.

[طرفه في: ٢٨٠٧].

= العسب: جمع عسيب وهو جريد النخل كانوا يكشطون الخوص ويكتبون في الطرف العريض والذي ينبت عليه الخوص هو السعف واللخاف جمع لخفة بفتح اللام وسكون الخاء وهو الحجر الأبيض الرقيق اهـ من العيني.

٤٩٨٧ ـ قوله: إرمينية بكسر الهمزة وتفتح وسكون الراء وكسر الميم والنون بينهما تحتية ساكنة وبعد النون تحتية أخرى مخففة وقد تثقل (شارح).

ـ قوله: أذربيجان بهذا الضبط والأشهر عند العجم آذربايجان كما في العيني عن الكرماني.

ـ قوله: أن يحرف وفي نسخة العيني أن يخرق بالخاء المعجمة قال: وهو رواية الأكثرين.

[4] Writing (the revelation) for The Messenger of Allah

4989- Zaid Ibn Thabit "Allah be pleased with him" narrated: Abu'bakr sent for me and said: "You were (one of those of) used to write the revelation for The Messenger of Allah "Allah's blessing and peace be upon him". So, search for The Qur'an (and compile it from the parchments and all kinds of manuscripts). I searched for it (and compiled it) till there remain the last two verses from The Sura of The Repentance, which I found with none except Khuzaima Ibn Thabit Al'ansari: "Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful" (128) to the end (of The Sura).

4990- Al'bara "Allah be pleased with him" narrated: When Allah Almighty revealed: "Not equal are those Believers who sit (at home), and those who strive and fight in the cause of Allah with their goods and their persons" The Prophet "Allah's blessing and peace be upon him" said: "Call Zaid Ibn Thabit with the ink-pot and the sheet (for writing)", who came. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Write: "Not equal are those Believers who sit (at home), and those who strive and fight in the cause of Allah with their goods and their persons." Ibn Ommu'maktum was behind The Prophet "Allah's blessing and peace be upon him". He said: "O Messenger of Allah! What would you order me to do? I am blind (and cannot take part in Jihad)." On that occasion Allah revealed instead: "Not equal are those believers who sit (at home) and receive no hurt (by injury, or by being blind or lame etc.) and those who strive and fight in the cause of Allah with their goods and their persons." (The Women 95)

[5] The Holy Qur'an was sent down to be recited in seven different ways

4991- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel made me recite The Holy Qur'an in one way. I argued with him and kept on asking him for more (ways of reciting) and he kept on teaching me more (ways of reciting) until he made me recite it in seven different ways."

4992- Omar Ibn Al'khattab "Allah be pleased with him" reported: I heard Hesham Ibn Hakim reciting The Sura of The Criterion (Al'furqan) during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" and I listened to his recitation and noticed that he recited in several different ways which Allah's Apostle "Allah's blessing and peace be upon him" had not taught me. I was about to jump over him during his prayer, but I controlled my temper. But as soon as he had completed his prayer, I put his upper garment around his neck and seized him by it and said: "Who taught you this Sura which I heard you reciting?" He replied: "Allah's Apostle "Allah's blessing and peace be upon him" taught it to me." I said: "You are liar, for Allah's Apostle "Allah's blessing and peace be upon him" has taught it to me in a different way." So I dragged him to Allah's Apostle "Allah's blessing and peace be upon him" and said: "I heard this person reciting The Sura of The Criterion (Al'furqan) in a way which

٤ ـ باب كاتِب النَّبيِّ ﷺ

٤٩٨٩ ـ حدثنا يَحيى بنُ بُكَير: حَدَّثَنا اللَّيثُ، عَن يُونُسَ، عَنِ ابنِ شِهَابٍ: أنَّ ابنَ السَّبَّاقِ قال: إنَّ زيدَ بنَ ثابتٍ قال: أرسَلَ إليَّ أبو بَكرٍ رضي الله عنه قال: إنَّكَ كُنتَ تَكتُبُ الوَحيَ لِرَسُولِ اللهِ ﷺ، فاتَّبِع القُرآنَ. فَتَتَبَّعتُ حَتَّى وَجَدتُ آخِرَ سُورَةِ التَّوبَةِ آيَتَينِ مَعَ أبي خُزَيمَةَ الأنصاريِّ، لَم أجِدْهُما مَعَ أحَدٍ غيرِهِ: ﴿لَقَدْ جاءَكُمْ رَسُولٌ مِن أنفُسِكُمْ عَزيزٌ عَلَيهِ ما عَنِتُّم﴾ [التوبة: ١٢٨] إلى آخِرِهِ.

[طرفه في: ٢٨٠٧].

٤٩٩٠ ـ حدثنا عُبَيدُ اللهِ بنُ مُوسى، عَن إسرَائيلَ، عَن أبي إسحَاقَ، عَنِ البَرَاءِ قال: لَمَّا نَزَلَت: ﴿لا يَستَوِي القاعِدُونَ مِنَ المُؤمِنينَ والمجاهِدُونَ في سَبيلِ اللهِ﴾ [النساء: ٩٥] قال النَّبيُّ ﷺ: «ادعُ لي زَيداً، وَلْيَجِئْ بِاللَّوحِ وَالدَّوَاةِ وَالكَتِفِ، أوِ: الكَتِفِ والدَّوَاةِ». ثمَّ قال: «اكتُبْ: ﴿لا يَستَوِي القاعِدُونَ﴾». وخَلفَ ظَهرِ النَّبيِّ ﷺ عَمرُو بنُ أُمِّ مَكتُومٍ الأعمى، قال: يا رَسُولَ اللهِ فَما تَأمُرُني، فَإنِّي رَجُلٌ ضَريرُ البَصَرِ؟ فَنَزَلَت مَكَانَها: ﴿لا يَستَوِي القاعِدُونَ مِنَ المُؤمِنينَ والمجاهِدُونَ في سَبيلِ اللهِ غَيرُ أُولِي الضَّرَرِ﴾.

[طرفه في: ٤٥٩٤].

٥ ـ باب أُنزِلَ القُرآنُ على سَبعَةِ أحرُفٍ

٤٩٩١ ـ حدثنا سَعيدُ بنُ عُفَيرٍ قال: حَدَّثَني اللَّيثُ قال: حَدَّثَني عُقَيلٌ، عَنِ ابنِ شِهَابٍ قال: حَدَّثَني عُبَيدُ اللهِ بنُ عَبدِ اللهِ: أنَّ ابنَ عَبَّاسٍ رضي الله عنهما حَدَّثَهُ: أنَّ رَسُولَ اللهِ ﷺ قال: «أقرَأَني جِبريلُ عَلى حَرفٍ، فَرَاجَعتُهُ، فَلَم أزَلْ أستَزيدُهُ وَيَزيدُني، حَتَّى انتَهى إلى سَبعَةِ أحرُفٍ».

[طرفه في: ٣٢١٩].

٤٩٩٢ ـ حدثنا سعيدُ بنُ عُفَيرٍ قال: حَدَّثَني اللَّيثُ قال: حَدَّثَني عُقَيلٌ، عَنِ ابنِ شِهَابٍ قال: حَدَّثَني عُروَةُ بنُ الزُّبَيرِ: أنَّ المِسوَرَ بنَ مَخرَمَةَ وَعَبدَ الرَّحمنِ بنَ عَبدٍ القارِيَّ حَدَّثاهُ: أنَّهُما سَمِعا عُمَرَ بنَ الخَطَّابِ يَقُولُ: سَمِعتُ هِشَامَ بنَ حَكيمٍ يَقرَأُ سُورَةَ الفُرقانِ في حَيَاةِ رَسُولِ اللهِ ﷺ، فاستَمَعتُ لِقِرَاءَتِه، فإذا هُوَ يَقرَأُ عَلى حُرُوفٍ كَثيرَةٍ لَم يُقرِئنِيها رَسُولُ اللهِ ﷺ، فَكِدتُ أُساوِرُهُ في الصَّلاةِ، فَتَصَبَّرتُ حَتَّى سَلَّمَ، فَلَبَّبتُهُ بِرِدائِهِ فَقُلتُ: مَن أقرَأكَ هذهِ السُّورَةَ التي سَمِعتُكَ تَقرَأُ؟ قال: أقرَأَنيها رَسُولُ اللهِ ﷺ، فَقُلتُ: كَذَبتَ، فَإنَّ رَسُولَ اللهِ ﷺ قَد أقرَأَنيها عَلى غَيرِ ما قَرَأتَ، فانطَلَقتُ بِهِ أقُودُهُ إلى رَسُولِ اللهِ ﷺ، فَقُلتُ: إنِّي سَمِعتُ هذا يَقرَأُ بِسُورَةِ الفُرقانِ عَلى

٤٩٩٠ ـ قوله: في سبيل الله غير أولي الضرر ولأبي ذر: لا يستوي القاعدون من المؤمنين والمجاهدون في سبيل الله غير أولى الضرر. قال الحافظ أبو ذر نفسه وهذا على معنى التفسير لا على التلاوة ا هـ. من الشارح.

٤٩٩٢ ـ قوله: فلببته أي جمعت عليه رداءه عند لبته لئلا ينفلت مني، وروي: فلبيته بالتخفيف ا هـ. من الشارح

you haven't taught me!" On that Allah's Apostle "Allah's blessing and peace be upon him" said (to me): "Release him! Recite, O Hesham!" Then he recited in the same way as I heard him reciting. Then Allah's Apostle "Allah's blessing and peace be upon him" said: "It was revealed in this way," and added: "Recite, O Omar!" I recited it as he had taught me. Allah's Apostle "Allah's blessing and peace be upon him" then said: "It was revealed in this way. This Qur'an has been revealed to be recited in seven different ways. So recite of it whichever (way) is easier for you."

[6] Arranging The Holy Qur'an

4993- Yusuf Ibn Mahak narrated: While I was with A'isha, the mother of the Believers, a person from Iraq came and asked: "What type of shroud is the best?" A'isha said: "May Allah be merciful to you! What does it matter?" He said: "O mother of the Believers! Show me (the copy of) your Qur'an." She said: "Why?" He said: "In order to arrange the Qur'an according to it, for people recite it with its Suras not in proper order." A'isha said: "What does it matter which part of it you read first? Know that the first thing that was revealed thereof was a Sura from Al'mufassal, in which Paradise and Hell were mentioned. When the people embraced Islam, the Verses of lawful and unlawful things were revealed. If the first thing to be revealed was: "Do not drink wine" people would have said: "We will never leave (drinking) wine". Moreover, if there had been revealed: "Do not commit adultery", they would have said: "We will never abandon adultery". While I was a young, playing (with girls), Allah sent to Mohammad while being in Mecca: "Nay, the Hour (of Judgment) is the time promised them (for their full recompense): and that Hour will be most grievous and most bitter." (The Moon 46) On the other hand, The Sura of The Heifer and The Sura of Women were revealed while I was with him." Then A'isha took out the Mus'haf and dictated to the man the Verses of the Suras (in their proper order).

4994- Ibn Mas'ood "Allah be pleased with him" narrated: The Suras of Banu'israel (The Night Journey "Al'isra"), The Cave, and Mary are among my first old property.

4995- Al'bara "Allah be pleased with him" narrated: I had learnt "Glorify the name of thy Guardian Lord Most High" (The Most High "Al'a'la" 1) just before The Messenger of Allah "Allah's blessing and peace be upon him" came (to Medina).

4996- Shaqiq narrated: Abdullah Ibn Mas'ood "Allah be pleased with him" said: "I know the identical Suras which The Prophet "Allah's blessing and peace be upon him" used to recite in pairs." Abdullah got up and Alqama accompanied him to his home. When Alqama came out, we asked him (about those Suras). He said: "They are twenty Suras starting from the beginning of Al'mufassal, according to Ibn Mas'ood's arrangement, and ending with the Suras starting with Ha Mim such as the Smoke, and The Great News."

[7] Gabriel's reviewing The Holy Qur'an with The Prophet

Fatima "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" confided to me: "Gabriel used to come and review The Holy Qur'an with me once yearly. But, this year he came and reviewed it twice. I think this is a sign that my time (of death) has come."

حَرُوفٍ لَمْ تُقْرِئْنِيها، فَقالَ رَسُولُ اللَّهِ ﷺ: «أَرْسِلْهُ، اقْرَأْ يا هِشامُ» فَقَرَأَ عَلَيهِ القِراءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ، فَقالَ رَسُولُ اللَّهِ ﷺ: «كَذلِكَ أُنْزِلَتْ» ثُمَّ قالَ: «اقْرَأْ يا عُمَرُ». فَقَرَأْتُ القِراءَةَ الَّتِي أَقْرَأَنِي، فَقالَ رَسُولُ اللَّهِ ﷺ: «كَذلِكَ أُنْزِلَتْ، إِنَّ هذا القُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ، فَاقْرَؤُوا ما تَيَسَّرَ مِنْهُ».

[طرفه في: ٢٤١٩].

٦ ـ باب تَأْلِيفِ القُرْآنِ

٤٩٩٣ ـ حدثنا إِبْراهِيمُ بْنُ مُوسى: أَخْبَرَنا هِشامُ بْنُ يُوسُفَ: أَنَّ ابْنَ جُرَيجٍ أَخْبَرَهُمْ قالَ: وَأَخْبَرَنِي يُوسُفُ بْنُ ماهَكَ قالَ: إِنِّي عِنْدَ عائِشَةَ أُمِّ المُؤْمِنِينَ رَضِيَ اللَّهُ عَنْها إِذْ جاءَها عِراقِيٌّ فَقالَ: أَيُّ الكَفَنِ خَيرٌ؟ قالَتْ: وَيحَكَ وَما يَضُرُّكَ. قالَ: يا أُمَّ المُؤْمِنِينَ أَرِينِي مُصْحَفَكِ، قالَتْ: لِمَ؟ قالَ: لَعَلِّي أُؤَلِّفُ القُرْآنَ عَلَيهِ، فَإِنَّهُ يُقْرَأُ غَيرَ مُؤَلَّفٍ، قالَتْ: وَما يَضُرُّكَ أَيَّهُ قَرَأْتَ قَبْلُ، إِنَّما نَزَلَ أَوَّلَ ما نَزَلَ مِنْهُ سُورَةٌ مِنَ المُفَصَّلِ، فِيها ذِكْرُ الجَنَّةِ وَالنَّارِ، حَتَّى إِذا ثابَ النَّاسُ إِلَى الإِسْلامِ نَزَلَ الحَلالُ وَالحَرامُ، وَلَوْ نَزَلَ أَوَّلَ شَيءٍ: لا تَشْرَبُوا الخَمْرَ، لَقالُوا: لا نَدَعُ الخَمْرَ أَبَداً، وَلَوْ نَزَلَ: لا تَزْنُوا، لَقالُوا: لا نَدَعُ الزِّنا أَبَداً، لَقَدْ نَزَلَ بِمَكَّةَ عَلَى مُحَمَّدٍ ﷺ وَإِنِّي لَجارِيَةٌ أَلْعَبُ: ﴿بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ﴾ [القمر: ٤٦]. وَما نَزَلَتْ سُورَةُ البَقَرَةِ وَالنِّساءِ إِلَّا وَأَنا عِنْدَهُ، قالَ: فَأَخْرَجَتْ لَهُ المُصْحَفَ، فَأَمْلَتْ عَلَيهِ آيَ السُّوَرِ. [طرفه في: ٤٨٧٦].

٤٩٩٤ ـ حدثنا آدَمُ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي إِسْحاقَ قالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ يَزِيدَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: فِي بَنِي إِسْرائِيلَ وَالكَهْفِ وَمَرْيَمَ وَطه وَالأَنْبِياءِ: إِنَّهُنَّ مِنَ العِتاقِ الأُوَلِ، وَهُنَّ مِنْ تِلادِي. [طرفه في: ٤٧٠٨].

٤٩٩٥ ـ حدثنا أَبُو الوَلِيدِ: حَدَّثَنا شُعْبَةُ: أَنْبَأَنا أَبُو إِسْحاقَ: سَمِعَ البَراءَ رَضِيَ اللَّهُ عَنْهُ قالَ: تَعَلَّمْتُ: ﴿سَبِّحِ اسْمَ رَبِّكَ﴾ [الأعلى: ١]. قَبْلَ أَنْ يَقْدَمَ النَّبِيُّ ﷺ.

٤٩٩٦ ـ حدثنا عَبْدانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ قالَ: قالَ عَبْدُ اللَّهِ: قَدْ عَلِمْتُ النَّظائِرَ الَّتِي كانَ النَّبِيُّ ﷺ يَقْرَؤُهُنَّ اثْنَينِ اثْنَينِ فِي كُلِّ رَكْعَةٍ، فَقامَ عَبْدُ اللَّهِ وَدَخَلَ مَعَهُ عَلْقَمَةُ، وَخَرَجَ عَلْقَمَةُ فَسَأَلْناهُ، فَقالَ: عِشْرُونَ سُورَةً مِنْ أَوَّلِ المُفَصَّلِ، عَلَى تَأْلِيفِ ابْنِ مَسْعُودٍ، آخِرُهُنَّ الحَوامِيمُ، حم الدُّخانُ، وَعَمَّ يَتَساءَلُونَ.

[طرفه في: ٧٧٥].

٧ ـ بابٌ: كانَ جِبْرِيلُ يَعْرِضُ القُرْآنَ عَلَى النَّبِيِّ ﷺ

وَقالَ مَسْرُوقٌ، عَنْ عائِشَةَ، عَنْ فاطِمَةَ عَلَيها السَّلامُ: أَسَرَّ إِلَيَّ النَّبِيُّ ﷺ: «أَنَّ جِبْرِيلَ يُعارِضُنِي بِالقُرْآنِ كُلَّ سَنَةٍ، وَإِنَّهُ عارَضَنِي العامَ مَرَّتَينِ، وَلا أُراهُ إِلَّا حَضَرَ أَجَلِي».

٤٩٩٣ ـ قوله: أيه بهذا الضبط ولأبي ذر آية بفوقية بدل الهاء منونة اهـ من الشارح.

4997- Ibn Abbas "Allah be pleased with both" Narrated: “Allah's Apostle was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramadan for Gabriel used to meet him every night of Ramadan so that The Messenger of Allah “Allah’s blessing and peace be upon him” would review The Holy Qur’an with him. whenever Gabriel met him, Allah's Apostle would be the most generous person, even more generous, in doing (as fast as he could) the charitable deeds, than the strong unmanageable wind.”

4998- Abu'huraira "Allah be pleased with him" narrated: The Holy Qur’an was used to be recited (by Gabriel) for The Prophet "Allah's blessing and peace be upon him" once every year. But it was recited twice in the year just prior to his death. Furthermore, The Messenger of Allah “Allah’s blessing and peace be upon him” used to perform I’tikaf every year in the month of Ramadan for ten days. In the year prior to his death, he stayed in I’tikaf for twenty days.

[8] The Qur’an’s reciters from among The Prophet’s companions

4999- Masruq narrated: Abdullah (Ibn Mas’ood) was mentioned to Abdullah Ibn Amr "Allah be pleased with both" who commented: This is a man whom I still continue to love since I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: “Learn the recitation of the Holy Qur'an from (any of these) four persons: Abdullah Ibn Mas’ood, Salim (the freed slave of Abu'hudhaifa), Mu'adh (Ibn Jabal), and Obai Ibn Ka'b."

5000- Shaqiq narrated: Abdullah Ibn Mas'ood "Allah be pleased with him" addressed us saying: “By Allah! I learnt from The Prophet "Allah's blessing and peace be upon him" over seventy Suras of The Holy Qur'an. By Allah, the companions of The Prophet “Allah’s blessing and peace be upon him” came to know that I am one of those who know Allah's Book best of all, though I am not the best of them." Shaqiq further said: I sat in the session but did hear none objecting to him.

5001- Alqama narrated: We were in Hims when Abdullah Ibn Mas'ood "Allah be pleased with him" recited The Sura of Yusuf. A man objected: "It was not revealed as such.” Ibn Mas'ood replied: "I recited it as such before The Prophet "Allah's blessing and peace be upon him" who agreeably said: “It is well-done.”" Then, Ibn Mas'ood observed the smell of the wine in this man's mouth. He said: "Do you tell lies regarding Allah's Book, and, at the same time, drink the wine?" he lashed him according to the legal punishment required in this violation.

5002- Abdullah “Allah be pleased with him” told: “By Allah, but whom, there is no God (to be worshipped), There is no Sura revealed in Allah's Book but I know where it was revealed; and there is no Verse revealed in Allah's Book but I know the occasion on which it was revealed. However, if I know that there is somebody who knows Allah's Book better than me, and he is at a place that camels can reach, I will go to him.”

٤٩٩٧ ـ حدّثنا يَحيى بنُ قزعةَ: حَدَّثَنا إبراهيمُ بنُ سَعْدٍ، عَنِ الزُّهريِّ، عَنْ عُبَيدِ اللَّهِ بن عَبْدِ اللَّه، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُما قال: كانَ النَّبيُّ ﷺ أَجْوَدَ النَّاسِ بالخيرِ، وَأَجْوَدُ ما يَكونُ في شهرِ رمَضان، لأنَّ جِبْريلَ كانَ يَلقاهُ في كُلِّ لَيلَةٍ في شَهرِ رَمضانَ حتَّى يَنسَلِخَ، يَعرِضُ عَلَيهِ رَسُولُ اللَّهِ ﷺ القُرْآنَ، فإذا لَقِيَهُ جِبْريل، كانَ أَجْوَدَ بِالخيرِ مِنَ الرِّيحِ المُرْسَلَة.

[طرفه في: ٦].

٤٩٩٨ ـ حدّثنا خالِدُ بْنُ يَزيدَ: حَدَّثَنا أَبُو بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبي هُرَيرةَ قالَ: كانَ يَعْرِضُ عَلَى النَّبيِّ ﷺ القُرْآنَ كُلَّ عامٍ مَرَّةً، فَعَرَضَ عَلَيهِ مَرَّتَينِ في العامِ الَّذي قُبِضَ، وَكانَ يَعْتَكِفُ كُلَّ عامٍ عَشْراً، فاعتكفَ عشرينَ في العامِ الَّذي قُبِضَ.

[طرفه في: ٢٠٤٤].

٨ ـ بابٌ: القُرَّاءِ مِنْ أَصْحابِ النَّبِيِّ ﷺ

٤٩٩٩ ـ حدّثنا حَفصُ بْنُ عُمَرَ: حَدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ إِبْراهِيمَ، عَنْ مَسْرُوقٍ: ذَكَرَ عَبْدُ اللَّهِ بْنُ عَمْرٍو عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فَقالَ: لا أَزالُ أُحِبُّهُ، سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «خُذُوا القُرْآنَ مِنْ أَرْبَعَةٍ، مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَسالِمٍ، وَمُعاذٍ، وَأُبَيِّ بْنِ كَعْبٍ».

[طرفه في: ٣٧٥٨].

٥٠٠٠ ـ حدّثنا عُمَرُ بْنُ حَفصٍ: حَدَّثَنا أَبي: حَدَّثَنا الأَعْمَشُ: حَدَّثَنا شَقِيقُ بْنُ سَلَمَةَ: قالَ: خَطَبَنا عَبْدُ اللَّهِ فَقالَ: وَاللَّهِ لَقَدْ أَخَذْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ بِضْعاً وَسَبْعِينَ سُورَةً وَاللَّهِ لَقَدْ عَلِمَ أَصْحَابُ النَّبِيِّ ﷺ أَنِّي مِنْ أَعْلَمِهِمْ بِكِتابِ اللَّهِ وَما أَنَا بِخَيرِهِمْ.

قالَ شَقِيقٌ: فَجَلَسْتُ في الحِلَقِ أَسْمَعُ ما يَقُولُونَ، فَما سَمِعْتُ رَادّاً يَقُولُ غَيرَ ذلِكَ.

٥٠٠١ ـ حدّثني مُحَمَّدُ بْنُ كَثِيرٍ: أَخبرَنا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلقَمَةَ قالَ: كُنَّا بِحِمْصَ، فَقَرَأَ ابْنُ مَسْعُودٍ سُورَةَ يُوسُفَ، فَقالَ رَجُلٌ: ما هكَذَا أُنْزِلَتْ، قالَ: قَرَأْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَقالَ: «أَحْسَنْتَ». وَوَجَدَ مِنْهُ رِيحَ الخَمْرِ، فَقالَ: أَتَجْمَعُ أَنْ تُكَذِّبَ بِكِتابِ اللَّهِ وَتَشْرَبَ الخَمْرَ؟ فَضَرَبَهُ الحَدَّ.

٥٠٠٢ ـ حدّثنا عُمَرُ بْنُ حَفصٍ: حَدَّثَنا أَبِي: حَدَّثَنا الأَعْمَشُ: حَدَّثَنا مُسْلِمٌ، عَنْ مَسْرُوقٍ قالَ: قالَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنهُ: وَاللَّهِ الَّذِي لا إِلهَ غَيرُهُ، ما أُنْزِلَتْ سُورَةٌ مِنْ كِتابِ اللَّهِ، إِلاَّ أَنا أَعْلَمُ أَينَ أُنْزِلَتْ، وَلاَ أُنْزِلَتْ آيَةٌ مِنْ كِتابِ اللَّهِ، إِلاَّ أَنا أَعْلَمُ فِيمَ أُنْزِلَتْ، وَلَوْ أَعْلَمُ أَحَداً أَعْلَمَ مِنِّي بِكِتابِ اللَّهِ، تُبَلِّغُهُ الإِبِلُ، لَرَكِبْتُ إِلَيهِ.

٥٠٠٣ ـ حدّثنا حَفصُ بْنُ عُمَرَ: حَدَّثَنا هَمَّامٌ: حَدَّثَنا قَتادَةُ قالَ: سَأَلْتُ أَنَسَ بْنَ مالِكٍ رَضِيَ اللَّهُ عَنهُ: مَنْ جَمَعَ القُرْآنَ عَلَى عَهْدِ النَّبِيِّ ﷺ؟ قالَ: أَرْبَعَةٌ كُلُّهُمْ مِنَ الأَنْصارِ: أُبَيُّ بْنُ

٥٠٠٠ قوله: في الحلق بهذا الضبط وبفتح الحاء واللام كما في الشارح

5003- Quatada narrated: I asked Anas "Allah be pleased with him": “Who collected The Holy Qur’an during the lifetime of The Messenger of Allah “Allah’s blessing and peace be upon him”?” he replied: “The Holy Qur'an was collected by four men, all of whom were from The Ansar. They were: Obai Ibn Ka’b, Mu'adh Ibn Jabal, Zaid Ibn Thabit, and Abu'zaid.”

5004- Anas Ibn Malik “Allah be pleased with him” narrated: When The Prophet “Allah’s blessing and peace be upon him” died, none had collected the Qur'an but four: Abud’darda, Mu’adh Ibn Jabal, Zaid Ibn Thabit, and Abu’zaid. We were the inheritors (of Abu’zaid) since he had no offspring.

5005- Ibn Abbas narrated: Omar said: "Our best Qur’an reciter is Obai. But, in spite of this, we leave some of the statements of Obai because Obai says: “I do not leave anything that I have heard from Allah's Apostle”, though Allah said: " None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: knowest thou not that Allah hath power over all things?" (The Heifer “Al’baqara” 106)

[9] The Opening of The Book (Al’fatiha)

5006- Abu'sa'eed Ibn Al'mu'alla "Allah be pleased with him" reported: While I was praying in the Mosque, Allah's Apostle "Allah's blessing and peace be upon him" called me but I did not respond to him. Later I said: "O Allah's Apostle! I was praying." He said: "Didn't Allah say: "O ye who believe! Give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to whom ye shall (all) be gathered." (Spoils of War "Al'anfal" 24) He then said to me: "I will teach you a Sura which is the greatest Sura in the Qur'an, before you leave the Mosque." Then he got hold of my hand. But when we intended to leave (the Mosque), I said to him: "Didn't you say to me, I would teach you a Sura which is the greatest Sura in the Qur'an?" He said: "Praise be to Allah, the Lord of the worlds, which is known as the seven repeatedly recited Verses, and the Grand Qur'an which has been given to me.”

كَعْبٍ، وَمُعَاذُ بْنُ جَبَلٍ، وَزَيدُ بْنُ ثَابِتٍ، وَأَبُو زَيدٍ. تَابَعَهُ الفَضْلُ، عَنْ حُسَيْنِ بْنِ وَاقِدٍ، عَنْ ثُمَامَةَ، عَنْ أَنَسٍ.

[طرفه في: ٣٨١٠].

٥٠٠٤ ـ حدّثنا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ المُثَنَّى قالَ: حَدَّثَنِي ثَابِتٌ البُنَانِيُّ وَثُمَامَةُ، عَنْ أَنَسٍ قالَ: ماتَ النَّبِيُّ ﷺ وَلَمْ يَجْمَعِ القُرْآنَ غَيرُ أَرْبَعَةٍ: أَبُو الدَّرْدَاءِ، وَمُعَاذُ بْنُ جَبَلٍ، وَزَيدُ بْنُ ثَابِتٍ، وَأَبُو زَيدٍ. قالَ: وَنَحْنُ وَرِثْنَاهُ.

[طرفه في: ٣٨١٠].

٥٠٠٥ ـ حدّثنا صَدَقَةُ بْنُ الفَضْلِ: أَخبَرَنا يَحْيَى، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: قالَ عُمَرُ: أُبَيٌّ أَقْرَؤُنَا، وَإِنَّا لَنَدَعُ مِنْ لَحَنِ أُبَيٍّ، وَأُبَيٌّ يَقُولُ: أَخَذْتُهُ مِنْ فِي رَسُولِ اللَّهِ ﷺ فَلاَ أَتْرُكُهُ لِشَيءٍ، قالَ اللَّهُ تَعَالَى: ﴿ما نَنْسَخْ مِنْ آيَةٍ أَوْ نَنْسَأْهَا نَأْتِ بِخَيرٍ مِنْهَا أَوْ مِثْلِهَا﴾ [البقرة: ١٠٦].

[طرفه في: ٤٤٨١].

٩ ـ بابٌ: فَاتِحَةِ الكِتَابِ

٥٠٠٦ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ قالَ: حَدَّثَنِي خُبَيبُ ابْنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عاصِمٍ، عَنْ أَبِي سَعِيدِ بْنِ المُعَلَّى قالَ: كُنْتُ أُصَلِّي، فَدَعَانِي النَّبِيُّ ﷺ فَلَمْ أُجِبْهُ، قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ أُصَلِّي، قالَ: «أَلَمْ يَقُلِ اللَّهُ: ﴿اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ﴾ [الأنفال: ٢٤]. ثُمَّ قالَ: أَلاَ أُعَلِّمُكَ أَعْظَمَ سُورَةٍ في القُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ المَسْجِدِ»؟ فَأَخَذَ بِيَدِي، فَلَمَّا أَرَدْنَا أَنْ نَخْرُجَ، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ قُلْتَ: «لأُعَلِّمَنَّكَ أَعْظَمَ سُورَةٍ مِنَ القُرْآنِ». قالَ: «﴿الحَمْدُ لِلَّهِ رَبِّ العَالَمِينَ﴾ [الفاتحة: ١]. هِيَ السَّبْعُ المَثَانِي، وَالقُرْآنُ العَظِيمُ، الَّذِي أُوتِيتُهُ».

[طرفه في: ٤٤٧٤].

٥٠٠٧ ـ حدّثني مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ مَعْبَدٍ،

٥٠٠٥ ـ قوله: من لحن أبي بفتح الحاء وسكونها أي من قراءته مما نسخت تلاوته كذا في الشارح.

ـ قوله: وأبيّ يقول جملة حالية ا هـ عيني.

ـ قوله: لشيء أي لناسخ وكان أبيّ لا يسلم نسخ بعض القرآن، وقال: لا أترك القرآن الذي أخذته من فم رسول الله ﷺ لأجل ناسخ، واستدل عمر رضي الله عنه بالآية الدالة على النسخ (عيني).

ـ قوله: أو ننسأها التلاوة أو ننسها ا هـ.

باب ٩ ـ باب فضائل فاتحة الكتاب نخـ.

٥٠٠٧ ـ قوله: غيب بهذا الضبط جمع غائب كخادم وخدم وللأصيلي وأبي الوقت بضم الغين وتشديد التحتية المفتوحة كراكع وركع (شارح). =

5007- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: We were on a journey, when we dismounted at a place where a slave girl came and said: "The chief of this tribe has been stung by a scorpion and there is none of our men. Is there any of you who can treat him?" One of our men went along with her though we did not think that he knew any such treatment. But he treated the chief by reciting something, as a result of which, the sick man recovered. Consequently, he gave him thirty sheep and gave us milk to drink (as a reward). Returned to us, our companion was asked: "Did you know how to treat with the recitation of something?" He said: "No, but I treated him just with the recitation of The Mother of The Book (Al'fatiha)." We said: "Do say nothing (concerning it) till we reach or ask The Prophet "Allah's blessing and peace be upon him". When we arrived in Medina, we mentioned that to The Prophet "Allah's blessing and peace be upon him" who said: "How did he come to know that it (Al'fatiha) could be used for treatment? Distribute (the sheep) and assign a share for me."

[10] The virtue of The Sura of The Heifer (Al'baqara)

5008- Abu'mas'ood Al'badri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "(It is sufficient for one) to recite the last two Verses of The Sura of The Heifer (every night)."

5009- Abu'mas'ood Al'badri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: " Whoever recites the last two Verses of The Sura of The Heifer (Al'baqara) every night, then It is sufficient for him."

5010- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" deputized me to keep the food presented in charity of The Breaking fast, following the month of Ramadan. Somebody came and started taking handfuls of the foodstuff (stealthily). I took hold of him and said: "By Allah, I will take you to Allah's Apostle "Allah's blessing and peace be upon him"." (and he narrated the tradition in full until Satan said to him) "Whenever you go to bed, recite The Chair Verse (The Heifer "Al'baqara" 255). Then, Allah will appoint a guard for you who will stay with you and no Satan will come near you till morning." The Prophet "Allah's blessing and peace be upon him" said: "He really spoke the truth, although he is an absolute liar. "

[11] The virtue of The Sura of The Cave (Al'kahf)

5011- Al'bara "Allah be pleased with him" narrated: A man was reciting The Sura of The Cave while his horse was tied with two ropes beside him. A cloud came down and spread over that man. It kept on coming closer and closer to him until his horse started jumping (as if it got frightened by something). In the morning, the man came and told The Prophet "Allah's blessing and peace be upon him" of that. The Prophet "Allah's blessing and peace be upon him" said: "That was the tranquility which came down as a result of (the recitation of) The Holy Qur'an."

عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ قالَ: كُنَّا في مَسِيرٍ لَنا فَنَزَلْنا، فَجاءَتْ جارِيَةٌ فَقالَتْ: إِنَّ سَيِّدَ الحَيِّ سَلِيمٌ، وَإِنَّ نَفَرَنا غُيَّبٌ، فَهَلْ مِنْكُمْ راقٍ؟ فَقامَ مَعَها رَجُلٌ ما كُنَّا نَأْبُنُهُ بِرُقْيَةٍ، فَرَقاهُ، فَبَرَأَ فَأَمَرَ لَهُ بِثَلاثِينَ شاةً، وَسَقانا لَبَناً، فَلَمَّا رَجَعَ قُلْنا لَهُ: أَكُنْتَ تُحْسِنُ رُقْيَةً، أَوْ كُنْتَ تَرْقِي؟ قالَ: لا، ما رَقَيْتُ إِلاَّ بِأُمِّ الكِتابِ، قُلْنا: لا تُحْدِثُوا شَيْئاً حَتَّى نَأْتِيَ، أَوْ نَسْأَلَ النَّبِيَّ ﷺ، فَلَمَّا قَدِمْنا المَدِينَةَ ذَكَرْناهُ لِلنَّبِيِّ ﷺ، فَقالَ: «وما كانَ يُدْرِيهِ أَنَّها رُقْيَةٌ؟ اقْسِمُوا واضْرِبُوا لِي بِسَهْمٍ».

وَقالَ أَبُو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوارِثِ: حَدَّثَنا هِشامٌ: حَدَّثَنا مُحَمَّدُ بْنُ سِيرِينَ: حَدَّثَني مَعْبَدُ ابْنُ سِيرِينَ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ بِهذا.

[طرفه في: ٢٢٧٦].

١٠ ـ باب فَضْلُ البَقَرَةِ

٥٠٠٨ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنا شُعْبَةُ، عَنْ سُلَيمانَ عَنْ إِبْراهِيمَ، عَنْ عَبْدِ الرَّحْمنِ، عَنْ أَبِي مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ قَرَأَ بِالآيَتَيْنِ».

[طرفه في: ٤٠٠٨].

٥٠٠٩ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ إِبْراهِيمَ، عَنْ عَبْدِ الرَّحْمنِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ قَرَأَ بِالآيَتَيْنِ مِنْ آخِرِ سُورَةِ البَقَرَةِ في لَيْلَةٍ كَفَتاهُ».

[طرفه في: ٤٠٠٨].

٥٠١٠ ـ وَقالَ عُثْمانُ بْنُ الهَيْثَمِ: حَدَّثَنا عَوْفٌ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ قالَ: وَكَّلَنِي رَسُولُ اللَّهِ ﷺ بِحِفْظِ زَكاةِ رَمَضانَ، فَأَتانِي آتٍ، فَجَعَلَ يَحْثُو مِنَ الطَّعامِ، فَأَخَذْتُهُ فَقُلْتُ: لأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ ﷺ ـ فَقَصَّ الحَدِيثَ ـ فَقالَ: إِذا أَوَيْتَ إِلَى فِراشِكَ فاقْرَأْ آيَةَ الكُرْسِيِّ، لَنْ يَزالَ مَعَكَ مِنَ اللَّهِ حافِظٌ، وَلا يَقْرَبُكَ شَيْطانٌ حَتَّى تُصْبِحَ. وَقالَ النَّبِيُّ ﷺ: «صَدَقَكَ وَهُوَ كَذُوبٌ، ذاكَ شَيْطانٌ».

[طرفه في: ٢٣١١].

١١ ـ باب فَضْلُ الكَهْفِ

٥٠١١ ـ حدّثنا عَمْرُو بْنُ خالِدٍ: حَدَّثَنا زُهَيرٌ: حَدَّثَنا أَبُو إِسْحاقَ، عَنِ البَراءِ قالَ: كانَ رَجُلٌ يَقْرَأُ سُورَةَ الكَهْفِ، وَإِلَى جانِبِهِ حِصانٌ مَرْبُوطٌ بِشَطَنَيْنِ، فَتَغَشَّتْهُ سَحابَةٌ، فَجَعَلَتْ تَدْنُو وَتَدْنُو، وَجَعَلَ فَرَسُهُ يَنْفِرُ، فَلَمَّا أَصْبَحَ أَتَى النَّبِيَّ ﷺ فَذَكَرَ ذلِكَ لَهُ، فَقالَ: «تِلْكَ السَّكِينَةُ تَنَزَّلَتْ بِالقُرْآنِ». [طرفه في: ٣٦١٤].

= قوله: نأبنه بضم الباء وكسرها أي ما كنا نعلمه أنه يرقى فنعيبه ا هـ، من العيني مع شيء من الشارح.

باب ١٠ ـ قوله: فضل سورة البقرة نخـ.

[12] The virtue of The Sura of The Victory (Al'fath)

5012- Zaid Ibn Aslam narrated from his father that The Prophet "Allah's blessing and peace be upon him" was walking one night with Omar Ibn Al'khattab "Allah be pleased with him" in one of his journeys. Omar Ibn Al'khattab asked him (about something) but Allah's Apostle "Allah's blessing and peace be upon him" did not answer him. Omar asked him again, but he did not answer him. He asked him again but he did not answer him. On that Omar Ibn Al'khattab addressed himself saying: "May your mother be bereaved of you, O Omar, for you asked Allah's Apostle "Allah's blessing and peace be upon him" thrice, yet he has not answered you." Omar said: "Then I made my camel run fast and took it in front of the other Muslims, and I was afraid that something might be revealed in my connection. I had hardly waited for a moment when I heard somebody calling me. I said: "I was afraid that something might have been revealed about me." Then I came to Allah's Apostle "Allah's blessing and peace be upon him" whom I greeted. He said: "Tonight there has been revealed to me a Sura which is dearer to me than (all the world) on which the sun rises. Then he recited: "Verily! We have granted you (O Mohammad) a manifest victory." (The Victory "Al'fath" 1)

[13] The virtue of The Sura of Al'ikhlas (The Purity of Faith)

5013- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: A man heard another reciting: "Say He is Allah, the One and only" (Al'ikhlas "The Purity of Faith" 1) repeatedly. The next morning he came to Allah's Apostle "Allah's blessing and peace be upon him" and informed him about it as if he thought that it was not enough to recite. On that Allah's Apostle "Allah's blessing and peace be upon him" said: "By he, in Whose Hand my life is, this Sura is equal to one-third of the Qur'an!"

5014- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: During the lifetime of The Prophet "Allah's blessing and peace be upon him", a man got up late at night (for prayer) and recited: "Say He is Allah, the One and only" (Al'ikhlas "The Purity of Faith" 1) repeatedly, with no more (Suras) to recite. In the morning, a man went to The Prophet "Allah's blessing and peace be upon him" and told him of that. (On that Allah's Apostle "Allah's blessing and peace be upon him" said (the same as he had said in the previous narration).

5015- Abu'sa'eed "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" asked his companions: "Couldn't you be able to recite one-third The Holy Qur'an in a night?" they felt it difficult and said: "How could one do this, O Prophet of Allah?" he replied: "Allah's saying: "Say: he is Allah, the one and only" (Al'ikhlas in full) is equal to one-third The Holy Qur'an."

١٢ ـ باب فَضْلُ سُورَةِ الْفَتْحِ

٥٠١٢ ـ حدّثنا إسْماعِيلُ قالَ: حَدَّثَني مالِكٌ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، أَنَّ رَسولَ اللَّهِ ﷺ كانَ يَسِيرُ في بَعْضِ أَسْفارِهِ، وعُمَرُ بنُ الخطابِ يَسيرُ معهُ ليلاً، فسأَلهُ عُمرُ عَنْ شيءٍ فلَمْ يُجِبْهُ رَسُولُ اللَّهِ ﷺ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، فَقالَ عُمَرُ: ثَكِلَتْكَ أُمُّكَ، نَزَرْتَ رَسولَ اللَّهِ ﷺ ثَلاثَ مَرَّاتٍ، كلُّ ذلكَ لا يُجيبُكَ، قالَ عُمَرُ: فَحرَّكتُ بَعيري حَتّى كُنْتُ أَمامَ النّاسِ وَخَشِيتُ أَنْ يَنْزِلَ فِيَّ قُرْآنٌ فَما نَشِبْتُ أَنْ سَمِعْتُ صارِخاً يَصْرُخُ، قالَ: فَقُلتُ: لَقَدْ خَشِيتُ أَنْ يَكُونَ نَزَلَ فِيَّ قُرْآنٌ، قالَ: فَجِئْتُ رَسُولَ اللَّهِ ﷺ فَسلَّمْتُ عليهِ، فَقالَ: «لَقَدْ أُنْزِلَتْ عَلَيَّ اللَّيْلَةَ سُورَةٌ لَهِيَ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيهِ الشَّمْسُ» ثُمَّ قَرَأَ: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحاً مُبِيناً﴾ [الفتح ١]. [طرفه في: ٤١٧٧].

١٣ ـ باب فضل: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

٥٠١٣ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللَّهِ بنِ عَبْدِ الرَّحْمٰنِ بنِ أَبي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ: أَنَّ رَجُلاً سَمِعَ رَجُلاً يَقْرَأُ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ [الإخلاص ١] يُرَدِّدُها، فَلَمَّا أَصْبَحَ جاءَ إِلى رَسُولِ اللَّهِ ﷺ فَذَكَرَ ذٰلِكَ لَهُ، وَكَأَنَّ الرَّجُلَ يَتَقالُّها، فَقالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذي نفسي بيدِه، إنها لَتَعدِلُ ثُلُثَ القُرْآنِ».

٥٠١٤ ـ وزادَ أَبُو مَعْمَرٍ: حدّثنا إِسماعِيلُ بْنُ جَعْفَرٍ، عَنْ مالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ: أَخْبَرَني أَخي قَتادَةُ بْنُ النُّعْمانِ: أَنَّ رَجُلاً قامَ في زَمَنِ النَّبِيِّ ﷺ، يَقرأُ مِنَ السَّحَرِ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. لا يَزِيدُ عَلَيها، فَلَمَّا أَصْبَحْنا أَتى رَجُلٌ النَّبِيَّ ﷺ، نَحْوَهُ.

٥٠١٥ ـ حدّثنا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنا أَبِي: حَدَّثَنا الأَعْمَشُ: حَدَّثَنا إِبْراهِيمُ وَالضَّحّاكُ المَشْرِقِيُّ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ لأَصْحابِهِ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ ثُلُثَ القُرْآنِ في لَيلَةٍ»؟ فَشَقَّ ذٰلِكَ عَلَيْهِمْ وَقالوا: أَيُّنا يُطيقُ ذٰلِكَ يا رَسُولَ اللَّهِ؟ فَقالَ: «اللَّهُ الواحِدُ الصَّمَدُ ثُلُثُ القُرْآنِ». قالَ أَبُو عَبْدِ اللَّهِ: عَنْ إِبْراهِيمَ مرسلٌ، وَعَنِ الضَّحّاكِ المَشْرِقِيِّ مُسْنَدٌ.

٥٠١٢ ـ قوله: ثكلتك أمك أي فقدتك دعاء على نفسه لما وقع منه من الإلحاح (شارح).

ـ قوله: نزرت بزاي مخففة وتثقل بعدها راء أي ألححت عليه وبالغت في سؤاله (شارح).

ـ قوله: يصرخ زاد الأصيلي بي ا هـ. (شارح). أي سمعت منادياً يناديني.

٥٠١٣ ـ قوله: يتقالها أي يعدّ أنها قليلة، وفي رواية كانه يقللها وفي أخرى فكأنه يستقلها والمراد استقلال قراءته لا التنقيص ا هـ من العيني.

٥٠١٥ ـ قوله: وراق أبي عبد الله أي كاتبه الذي كان يكتب له وأبو عبد الله محمد بن إسماعيل البخاري ا هـ من الشارح.

[14] The virtue of the last two Suras (concerning with taking refuge with Allah from all kinds of evil)

5016- A'isha "Allah be pleased with her" reported: Whenever Allah's Apostle "Allah's blessing and peace be upon him" became ill, he used to recite the last two Suras of The Holy Qur'an and blow his breath over himself (after their recitation) and rub his hands over his body. So when he was afflicted with his fatal illness, I started reciting them and blowing my breath over him as he used to blow, and made the hand of The Prophet "Allah's blessing and peace be upon him" pass over his body, hoping for its blessing.

5017- A'isha "Allah be pleased with her" narrated: Whenever the Prophet "Allah's blessing and peace be upon him" went to bed every night, he used to cup his hands together over which he would blow after reciting The Suras of The Purity of Faith (Al'ikhlas), The Daybreak (Al'falaq), and The Mankind (An'nas). Then he would rub his hands over whatever he could reach of his body's parts, starting with his head, face and front of his body. He used to do that thrice.

[15] The coming down of the tranquility and the angels at the recital of The Holy Qur'an

5018- Osaid Ibn Hudair "Allah be pleased with him" narrated that while he was reciting The Sura of The Heifer at night, with his horse tied beside him, it was suddenly startled and troubled. When he stopped reciting, the horse became quiet; and when he started reciting again, the horse was startled. Then he stopped reciting and the horse became quiet. He started reciting again and the horse was startled and troubled once again. Then he stopped reciting. His son Yahya was beside the horse. He was afraid that the horse might trample on him. When he took the boy away and looked towards the sky, he could not see it. In the morning he told The Prophet "Allah's blessing and peace be upon him" who said: "Recite, O Ibn Hudair! Recite, O Ibn Hudair!" Ibn Hudair replied: "O Messenger of Allah! My son Yahya was near the horse and I feared that it might trample on him, so I looked towards the sky, and went to him. When I looked at the sky, I saw something like a cloud having what seemed to be lamps. As a result, I went out in order not to see it." The Prophet "Allah's blessing and peace be upon him" said: "Do you know what that was?" Ibn Hudair replied: "No." The Prophet "Allah's blessing and peace be upon him" said: "Those were Angels who came close to you for your voice; and if you had kept on reciting till dawn, it would have remained there till morning and people would have seen it because it would not have disappeared."

[16] The opinion that The Prophet left nothing except what is between the bindings (of The Book)

5019- Abdul'aziz Ibn Rufai narrated: Shaddad Ibn Ma'qil and I entered upon Ibn Abbas "Allah be pleased with both", whom Shaddad Ibn Ma'qil asked: "Did The Prophet "Allah's blessing and peace be upon him" leave anything (in addition to the Qur'an)?" He answered: "He left nothing except what is Between the two bindings (of The Book)." Then we paid a visit to Mohammad Ibn Al'hanafiyya whom we asked (the same). He answered: "The Prophet "Allah's blessing and peace be upon him" left nothing but what is between the bindings (of The Book)."

١٤ ـ بابٌ فَضْلِ المُعَوِّذَاتِ

٥٠١٦ ـ حدثنا عَبدُ اللّهِ بنُ يوسُفَ: أَخْبَرَنا مالكٌ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائشةَ رَضِيَ اللّهُ عَنهَا: أَنَّ رَسُولَ اللّهِ ﷺ كانَ إِذا اشْتَكى يَقرأُ عَلى نَفسِه بِالمُعَوِّذاتِ وَيَنْفُثُ، فَلَمَّا اشْتَدَّ وَجعُهُ كُنتُ أَقرَأُ عَلَيهِ، وَأَمسحُ بِيدِه رجاءَ بَرَكَتِهَا.

[طرفه في: ٤٤٣٩].

٥٠١٧ ـ حدثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا المُفَضَّلُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أَنَّ النَّبِيَّ ﷺ كانَ إِذَا أَوَى إِلَى فِراشِه كُلَّ لَيلَةٍ، جَمعَ كَفَّيهِ ثُمَّ نَفَثَ فِيهِمَا، فَقَرَأَ فِيهِمَا: ﴿قُلْ هُوَ اللّهُ أَحَدٌ﴾، ﴿وَقُلْ أَعُوذُ بِرَبِّ الفَلَقِ﴾، ﴿وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾. ثُمَّ يَمْسَحُ بِهِمَا ما اسْتَطاعَ مِنْ جَسَدِه، يَبْدأُ بِهِمَا عَلَى رَأْسِهِ وَوَجهِه، وَما أَقْبَلَ مِنْ جَسدِه، يَفعَلُ ذلكَ ثَلاثَ مَرَّاتٍ.

١٥ ـ بابُ: نُزُولِ السَّكِينَةِ وَالمَلائِكَةِ عِنْدَ قِرَاءَةِ القُرْآنِ

٥٠١٨ ـ وَقالَ اللَّيثُ: حَدَّثَني يَزِيدُ بْنُ الهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أُسَيدِ بْنِ حُضَيرٍ قالَ: بَينَما هُوَ يَقرأُ مِنَ اللَّيلِ سُورةَ البَقرةِ، وَفرسُه مَربُوطٌ عِندَهُ، إِذْ جالَتِ الفَرسُ، فَسكَتَ فَسَكَنَتْ، فَقرَأَ فَجالَتِ الفَرَسُ، فَسَكَتَ وَسَكَنَتِ الفَرَسُ، ثُمَّ قَرَأَ فَجالَتِ الفَرَسُ، فَانْصَرَفَ، وَكانَ ابنُه يَحيى قَرِيباً مِنهَا، فَأَشفَقَ أَنْ تُصيبَه، فَلمَّا اجْتَرَّهُ رَفعَ رَأْسَهُ إِلى السَّماءِ حَتَّى ما يَراهَا، فَلَمَّا أَصْبَحَ حَدَّثَ النَّبِيَّ ﷺ فَقالَ: «اقْرَأْ يَا ابْنَ حُضَيرٍ، اقْرَأْ يَا ابْنَ حُضَيرٍ». قالَ: فَأَشْفَقْتُ يَا رَسُولَ اللّهِ أَنْ تَطَأَ يَحْيى، وَكانَ مِنْهَا قَرِيباً، فَرَفَعْتُ رَأْسِي فَانْصَرَفْتُ إِلَيهِ، فَرَفَعْتُ رَأْسِي إِلَى السَّمَاءِ، فَإِذَا مِثْلُ الظُّلَّةِ فِيهَا أَمْثَالُ المَصَابِيحِ، فَخَرَجَتْ حَتَّى لاَ أَرَاهَا، قالَ: «وَتَدْرِي ما ذَاكَ»؟ قالَ: لاَ، قالَ: «تِلْكَ المَلاَئِكَةُ دَنَتْ لِصَوْتِكَ، وَلَوْ قَرَأْتَ لأَصْبَحَتْ يَنْظُرُ النَّاسُ إِلَيْهَا، لاَ تَتَوَارَى مِنْهُمْ».

قالَ ابْنُ الهَادِ: وَحَدَّثَني هذا الحَدِيثَ عَبْدُ اللّهِ بْنُ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ، عَنْ أُسَيدِ بْنِ حُضَيرٍ.

١٦ ـ بابُ: مَنْ قالَ: لمْ يَتْرُكِ النَّبِيُّ ﷺ إِلاَّ ما بَينَ الدَّفَّتَينِ

٥٠١٩ ـ حدثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا سُفيانُ، عَنْ عَبْدِ العَزِيزِ بْنِ رُفَيعٍ قالَ: دَخَلتُ أَنَا وَشَدَّادُ بْنُ مَعْقِلٍ عَلى ابْنِ عَبَّاسٍ رَضِيَ اللّهُ عَنهمَا، فَقالَ لَهُ شَدَّادُ بْنُ مَعْقِلٍ: أَتَرَكَ النَّبِيُّ ﷺ مِنْ شَيءٍ؟ قالَ: ما تَرَكَ إِلاَّ ما بَينَ الدَّفَّتَينِ. قالَ: وَدَخَلنَا عَلَى مُحَمَّدِ بْنِ الحَنَفِيَّةِ فَسَأَلنَاهُ فَقالَ: ما تَرَكَ إِلاَّ ما بَينَ الدَّفَّتَينِ.

٥٠١٨ ـ **قوله**: اجترّه أي جرّ أسيد ابنه يحيى من المكان الذي هو فيه حتى لا يطأه الفرس، وفي رواية أخره من التأخير ذكره العيني.

ـ **قوله**: فخرجت بلفظ المتكلم ويروى بلفظ الغائبة فقيل: صوابه فعرجت ا هـ. عينيّ، وفي عبارة القسطلانيّ هنا قصورة يعرف بالمراجعة.

[17] The superiority of The Holy Qur'an over all kinds of speech

5020- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The example of a believer who recites the Qur'an and acts on it, like a citron which tastes good and smells good. The example of a believer, who does not recite the Qur'an but acts on it, is like a date, which tastes good but has no smell. The example of a hypocrite who recites the Qur'an is like a basil, which smells good, but tastes bitter. The example of a hypocrite who does not recite the Qur'an is like a colocynth which tastes bitter and has a bad smell."

5021- Abdullah Ibn Omar "Allah be pleased with both" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "The period of your stay in relation to the previous nations is like the period equal to the time between the Asr prayer and sunset; and Your example and the example of the people of the two Scriptures (Jews and Christians) is like the example of a man who employed some labourers and asked them: "Who will work for me from morning till midday for one Qirat?" The Jews accepted and did the work. He then asked: "Who will work for me from midday up to the Asr prayer for one Qirat?" The Christians accepted and implemented the work. He then said: "Who will work for me from the Asr (prayer) till sunset for two Qirats?" You, Muslims have accepted the offer. The Jews and the Christians got angry and said: "Why do we work more and get lesser wages?" (Allah) said: "Have I withheld any of your right?" They replied: "No." He said: "It is My Blessing that I bestow upon whomever I wish."

[18] Making a bequest of Allah's Book (Qur'an)

5022- Talha narrated: I asked Abdullah Ibn Abu'awfa "Allah be pleased with him": "Did The Prophet "Allah's blessing and peace be upon him" make a will?" He replied: "No." I asked him: "How is it then that making a will has been enjoined on people?" He replied: "The Prophet "Allah's blessing and peace be upon him" made a bequest of Allah's Book (Qur'an)."

[19] Reciting The Qur'an in a pleasant tone

And Allah's saying: "And is it not enough for them that We have sent down to thee the Book which is rehearsed to them? Verily, in it is Mercy and a Reminder to those who believe." (The Spider "Al'ankabut" 51)

5023- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never listens to a prophet as He listens to a prophet who recites the Qur'an in a pleasant tone." (It means, reciting it aloud, according to The companion of the sub-narrator).

5024- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never listens to anything as He listens to a prophet who recites the Qur'an in a pleasant tone." (Sufyan, (the sub-narrator) explains It as to consider the Qur'an to be something by which one dispenses with many worldly pleasures).

١٧ ـ بابُ: فَضْلِ القُرْآنِ عَلَى سَائِرِ الكَلامِ

٥٠٢٠ ـ حدّثنا هُدْبَةُ بْنُ خالِدٍ أَبُو خالد: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسٌ، عَنْ أَبي مُوسى، عَنِ النَّبيِّ ﷺ قال: «مَثَلُ الَّذِي يَقرأُ القُرْآنَ كالأُتْرُجَّةِ، طَعْمُهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ. وَالَّذِي لا يَقرأُ القُرْآنَ كالتَّمرةِ، طَعمُهَا طَيِّبٌ ولا رِيحَ لَها، وَمَثَلُ الفاجِرِ الَّذِي يَقرأُ القُرْآنَ كَمَثَلِ الرَّيحانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ. وَمَثَلُ الفاجِرِ الَّذِي لا يَقْرأُ القُرْآنَ، كَمَثَلِ الحَنْظَلَةِ، طَعْمُهَا مُرٌّ، وَلا رِيحَ لَها».

٥٠٢١ ـ حدّثنا مُسَدَّدٌ، عَنْ يَحيى، عَنْ سُفيَانَ: حَدَّثَني عَبْدُ اللَّهِ بْنُ دِينَارٍ قالَ: سَمِعْتُ ابْنَ عُمرَ رَضِيَ اللَّهُ عنهُمَا، عَنِ النَّبيِّ ﷺ قالَ: «إِنَّما أَجَلُكُمْ في أَجَلِ مَنْ خَلاَ مِنَ الأُمَمِ، كَما بَينَ صَلاةِ العَصْرِ وَمَغْرِبِ الشَّمسِ، وَمَثَلُكُمْ وَمَثَلُ اليَهُودِ وَالنَّصارَى، كَمَثَلِ رَجُلٍ استَعْمَلَ عُمَّالاً، فَقالَ: مَنْ يَعمَلُ لي إِلى نِصْفِ النَّهارِ عَلَى قِيرَاطٍ، فَعَمِلَتِ اليَهُودُ، فَقالَ: مَنْ يَعْمَلُ لِي مِنْ نِصْفِ النَّهَارِ إِلى العَصْرِ، فَعَمِلَتِ النَّصارَى، ثُمَّ أَنْتُمْ تَعْمَلُونَ مِنَ العَصْرِ إِلى المَغْرِبِ بِقيرَاطَيْنِ قِيرَاطَيْنِ، قالُوا: نَحْنُ أَكْثَرُ عَمَلاً وَأَقَلُّ عَطاءً، قالَ: هَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ؟ قالُوا: لاَ، قالَ: فَذاكَ فَضْلِي أُوتِيهِ مَنْ شِئْتُ». [طرفه في: ٥٥٧].

١٨ ـ بابُ: الوَصَاةِ بِكِتَابِ اللَّهِ عَزَّ وَجَلَّ

٥٠٢٢ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا مالِكُ بْنُ مِغْوَلٍ: حَدَّثَنَا طَلْحَةُ قالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبي أَوْفَى: أَوْصى النَّبيُّ ﷺ؟ فَقالَ: لاَ، فَقُلْتُ: كَيفَ كُتِبَ عَلَى النَّاسِ الوَصِيَّةُ، أُمِرُوا بِها وَلَمْ يُوصِ؟ قالَ: أَوْصى بِكِتابِ اللَّهِ. [طرفه في: ٢٧٤٠].

١٩ ـ بابٌ: «مَنْ لَمْ يَتَغَنَّ بِالقُرْآنِ»

وَقَوْلُهُ تَعالَى: ﴿أَوَ لَم يَكفِهِمْ أَنَّا أَنزَلنَا عَلَيكَ الكِتَابَ يُتلَى عَلَيهِمْ﴾ [العنكبوت: ٥١].

٥٠٢٣ ـ حدّثنا يَحيى بْنُ بُكَيرٍ قالَ: حَدَّثَني اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ قالَ: أَخبَرَني أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحمٰنِ، عَنْ أَبي هُرَيرَةَ رَضِيَ اللَّهُ عَنهُ أَنَّهُ كانَ يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «لَمْ يَأْذَنِ اللَّهُ لِشَيءٍ ما أَذِنَ لِلنَّبيِّ ﷺ يَتَغَنَّى بِالقُرْآنِ». وَقالَ صَاحِبٌ لَهُ: يُرِيدُ يَجْهَرُ بِهِ.

[الحديث ٥٠٢٣ أطرافه في: ٥٠٢٤، ٧٤٨٢، ٧٥٤٤].

٥٠٢٤ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبي سَلَمَةَ عَنْ أَبي هُرَيرَةَ، عَنِ النَّبيِّ ﷺ قالَ: «ما أَذِنَ اللَّهُ لِشَيءٍ ما أَذِنَ لِلنَّبيِّ أَنْ يَتَغَنَّى بِالقُرْآنِ». قالَ سُفْيَانُ: تَفْسِيرُهُ: يَسْتَغْنِي بِهِ. [طرفه في: ٥٠٢٣].

باب ١٨ ـ باب الوصاية نخ. باب الوصية نخ.

٥٠٢٣ ـ قوله أذن يأذن كعلم يعلم مشترك بين الإطلاق والاستماع فإن أردت الإطلاق فالمصدر إذن بكسر ثم سكون وإن أردت الاستماع فالمصدر أذن بفتحتين والمراد به هنا إجزال مثوبة القارىء أفاده الشارح.

[20] The blessedness of The Holy Qur'an's keeper (by heart)

5025- Abdullah Ibn Amr "Allah be pleased with both" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "There is no envy but in two: a man upon whom Allah bestowed (the ability of keeping by heart) The Book (of Qur'an) which he recites while standing (for prayer) at night; and a man whom Allah endowed with wealth from which he gives in charity during the hours of the night and the day."

5026- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no jealousy but of two men: A man whom Allah has taught the Qur'an and he recites it during the hours of the night and during the hours of the day, and his neighbour listens to him and says: "I wish I had been given what has been given to so-and-so, in order that I might do what he does; and a man whom Allah has given wealth and he spends it on what is just and right, whereupon an other man May say: "I wish I had been given what so-and-so has been given, for then I would do what he does.""

[21] The Prophet's saying: "The best of you is he, who learnt, and taught others, The Holy Qur'an"

5027- Othman "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The best of you is he, who learnt, and taught others, The Holy Qur'an." (Abu Abdur'rahman (As'sulami) kept on teaching people how to recite The Holy Qur'an during the caliphate of Othman until the time of Al'hajjaj's governorship when he said: "It is this (tradition) which made me sit in that place (to teach people the recitation of The Qur'an).)

5028- Othman "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The most favorite among you is he, who learnt, and taught others, The Holy Qur'an."

5029- Sahl Ibn Sa'd "Allah be pleased with him" narrated: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and it was said to The Prophet: "She wants to present herself to you." The Prophet "Allah's blessing and peace be upon him" said: "I have no need for women." A man said: "Marry her to me." The Prophet "Allah's blessing and peace be upon him" said: "Give her a (dower of) garment." The man said: "I have not." The Prophet said: "Give her even an iron ring." The man apologized. Then The Prophet "Allah's blessing and peace be upon him" asked: "What do you have (and keep by heart) of The Qur'an?" The man answered: "I have (keep by heart) such Sura, such Sura, and such Sura." The Prophet said: "We agree to marry her to you with what you have (and keep) of the Qur'an by heart."

٢٠ ـ بابُ: اغْتِبَاطِ صَاحِبِ القُرْآنِ

٥٠٢٥ ـ حدثنا أَبُو اليمانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بنَ عمرَ رَضِيَ اللَّهُ عَنهُمَا قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لا حَسَدَ إِلاَّ عَلَى اثْنَتَيْنِ: رَجُلٍ آتاهُ اللَّهُ الكِتَابَ وَقَامَ بِهِ آنَاءَ اللَّيلِ، وَرَجُلٍ أَعْطاهُ اللَّهُ مالاً فَهُوَ يَتَصَدَّقُ بِهِ آنَاءَ اللَّيلِ وَالنَّهارِ».

٥٠٢٦ ـ حدثنا عَلِيُّ بنُ إِبراهِيمَ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيمانَ: سَمِعْتُ ذَكْوَانَ، عَنْ أَبي هُرَيرَةَ: أَنَّ رَسولَ اللَّهِ ﷺ قالَ: «لا حَسَدَ إِلاَّ في اثْنَتَيْنِ: رَجُلٌ عَلَّمَهُ اللَّهُ القُرْآنَ فَهُوَ يَتْلُوهُ آنَاءَ اللَّيلِ وَآنَاءَ النَّهارِ، فَسَمِعَهُ جارٌ لَهُ فَقالَ: لَيتَنِي أُوتِيتُ مِثْلَ ما أُوتِيَ فُلاَنٌ، فَعَمِلْتُ مِثْلَ ما يَعْمَلُ، وَرَجُلٌ آتاهُ اللَّهُ مالاً فَهُوَ يُهْلِكُهُ في الحَقِّ، فَقالَ رَجُلٌ: لَيتَنِي أُوتِيتُ مِثْلَ ما أُوتِيَ فُلاَنٌ، فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ».

٢١ ـ بابٌ: خَيرُكُمْ مَنْ تَعَلَّمَ القُرْآنَ وَعَلَّمَهُ

٥٠٢٧ ـ حدثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قالَ: أَخبرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ: سَمِعْتُ سَعْدَ ابْنَ عُبَيدَةَ، عَنْ أَبي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عُثْمانَ رَضِيَ اللَّهُ عَنهُ، عَنِ النَّبِيِّ ﷺ قالَ: «خَيرُكُمْ مَنْ تَعَلَّمَ القُرْآنَ وَعَلَّمَهُ». قالَ: وَأَقْرَأَ أَبُو عَبْدِ الرَّحْمٰنِ في إِمْرَةِ عُثْمانَ حَتَّى كانَ الحَجَّاجُ، قالَ: وَذاكَ الَّذِي أَقْعَدَنِي مَقْعَدِي هذا. [الحديث ٥٠٢٧ ـ طرفه في: ٥٠٢٨].

٥٠٢٨ ـ حدثنا أَبُو نُعَيمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ أَبي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عُثْمانَ بنِ عَفَّانَ قالَ: قالَ النَّبِيُّ ﷺ: «إِنَّ أَفْضَلَكُمْ مَنْ تَعَلَّمَ القُرْآنَ وَعَلَّمَهُ». [طرفه في: ٥٠٢٧].

٥٠٢٩ ـ حدثنا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا حَمَّادٌ، عَنْ أَبي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قالَ: أَتَتِ النَّبِيَّ ﷺ امْرَأَةٌ فَقالَتْ: إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لِلَّهِ وَلِرَسُولِهِ ﷺ، فَقالَ: «ما لِي في النِّسَاءِ مِنْ حاجَةٍ» فَقالَ رَجُلٌ: زَوِّجْنِيهَا، قالَ: «أَعْطِهَا ثَوْباً». قالَ: لاَ أَجِدُ، قالَ: «أَعْطِهَا وَلَوْ خاتَماً مِنْ حَدِيدٍ». فَاعْتَلَّ لَهُ، فَقالَ: «مَا مَعَكَ مِنَ القُرْآنِ»؟ قالَ: كَذَا وَكَذَا، قالَ: «فَقَدْ زَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ».

[طرفه في: ٢٣١٠].

٢٢ ـ بابُ: القِرَاءَةِ عَنْ ظَهْرِ القَلْبِ

٥٠٣٠ ـ حدثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي حازِمٍ، عَنْ سَهْلِ

٥٠٢٧ ـ قوله: وأقرأ أبو عبد الرحمٰن ذاك السلمي يعني الناس القرآن في إمارة عثمان بن عفان رضي الله تعالى عنه إلى أن انتهى إقراؤه الناس إلى زمن الحجاج الثقفي وهذه مدة طويلة، قال عبد الرحمٰن المذكور إنما قعدت للإقراء إلى هذا الحين من أجل هذا الحديث.

٥٠٣٠ ـ قوله: تصعيد رفعه وتصويبه خفضه.

[22] Keeping The Qur'an by heart

5030- Sahl Ibn Sa'd "Allah be pleased with him" narrated: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I came to present myself to you." He raised his eyes and looked at her and then lowered his head. When the woman saw that he did not make any decision, she sat down. On that, a man from his companions got up and said: "O Allah's Apostle! If you are not in need of this woman, then marry her to me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you have anything to give to her (as a dower)?" He replied:" No, by Allah, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said to him: "Go to your family so that you can find something." Went and returned, the man said: "No, by Allah, O Allah's Apostle! I found nothing." The Prophet "Allah's blessing and peace be upon him" said: "Try to find something, even an iron ring." He went again and returned, saying: "No, by Allah, O Allah's Apostle, not even an iron ring. But I have this waist sheet of mine." The man had no upper garment, so he wanted to give her half his waist sheet. So The Messenger of Allah "Allah's blessing and peace be upon him" said: "What would she do with your waist sheet? If you wear it, she will have nothing of it over her body, and if she wears it, you will have nothing over your body." Thus, the man sat for a long while. When he got up, The Messenger of Allah "Allah's blessing and peace be upon him" saw him. So he ordered somebody to call him. When he came, The Prophet "Allah's blessing and peace be upon him" asked him: " How much of the Qur'an do you know?" He replied: "I know such Sura, such Sura, and such Sura." He went on counting. The Prophet "Allah's blessing and peace be upon him" asked him: "Can you recite it by heart?" he replied: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "Go, I married her to you with what you know of the Qur'an by heart."

[23] Permanently reciting and keeping (by heart) The Holy Qur'an

5031- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The example of the person who knows the Qur'an by heart is like the owner of tied camels. If he keeps them tied, he will control them, but if he releases them, they will run away."

5032- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It is a bad thing that some of you say: "I have forgotten such-and-such verse of the Qur'an", for indeed, he has been caused (by Allah) to forget it. So you must keep on reciting the Qur'an because it escapes from the hearts of men faster than camel do (when released from their tying ropes)."

5033- Abu'moosa "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Keep on reciting the Qur'an, for, by he, in Whose Hand my life is, Qur'an flees away from hearts faster than camels do from their tying ropes."

ابن سعدٍ: أنَّ امرأةً جاءت رسولَ اللهِ ﷺ فقالت: يا رسولَ اللهِ، جئتُ لأهبَ لكَ نفسي، فنظرَ إليها رسولُ اللهِ ﷺ، فصعَّدَ النظرَ إليها وصوَّبَهُ، ثمَّ طأطأَ رأسَهُ، فلمَّا رأتِ المرأةُ أنَّهُ لم يقضِ فيها شيئاً جلست، فقامَ رجلٌ من أصحابهِ فقالَ: يا رسولَ اللهِ، إن لم يكن لكَ بها حاجةٌ فزوِّجنيها، فقالَ: «هل عندكَ من شيءٍ»؟ فقالَ: لا واللهِ يا رسولَ اللهِ، قالَ: «اذهب إلى أهلكَ فانظر هل تجدُ شيئاً». فذهبَ ثمَّ رجعَ فقالَ: لا واللهِ يا رسولَ اللهِ ما وجدتُ شيئاً، قالَ: «انظر ولو خاتماً من حديدٍ». فذهبَ ثمَّ رجعَ فقالَ: لا واللهِ يا رسولَ اللهِ ولا خاتماً من حديدٍ، ولكن هذا إزاري ـ قال سهلٌ: ما لهُ رداءٌ ـ فلها نصفُهُ، فقالَ رسولُ اللهِ ﷺ: «ما تصنعُ بإزاركَ، إن لبستَهُ لم يكن عليها منهُ شيءٌ، وإن لبستهُ لم يكن عليكَ شيءٌ». فجلسَ الرجلُ حتى طالَ مجلسُهُ، ثمَّ قامَ فرآهُ رسولُ اللهِ ﷺ مولِّياً، فأمرَ بهِ فدُعيَ، فلمَّا جاءَ قالَ: «ماذا معكَ من القرآنِ»؟ قالَ: معي سورةُ كذا وسورةُ كذا، عدَّدها، قالَ: «أتقرؤهنَّ عن ظهرِ قلبكَ»؟ قالَ: نعم، قالَ: «اذهب فقد ملَّكتُكَها بما معكَ من القرآنِ» [طرفه في: ٢٣١٠].

٢٣ ـ باب: استذكارِ القرآنِ وتعاهدِهِ

٥٠٣١ ـ حدثنا عبدُ اللهِ بنُ يوسفَ: أخبرنا مالكٌ، عن نافعٍ، عن ابنِ عمرَ رضيَ اللهُ عنهُما: أنَّ رسولَ اللهِ ﷺ قالَ: «إنما مثلُ صاحبِ القرآنِ كمثلِ صاحبِ الإبلِ المعقَّلةِ: إن عاهدَ عليها أمسكها، وإن أطلقها ذهبت».

٥٠٣٢ ـ حدثنا محمَّدُ بنُ عرعرةَ: حدَّثنا شعبةُ، عن منصورٍ، عن أبي وائلٍ، عن عبدِ اللهِ قالَ: قالَ النبيُّ ﷺ: «بئسَ ما لأحدِهم أن يقولَ: نسيتُ آيةَ كيتَ وكيتَ، بل نُسِّيَ واستذكروا القرآنَ، فإنَّهُ أشدُّ تفصِّياً من صدورِ الرجالِ من النَّعمِ».

حدثنا عثمانُ: حدَّثنا جريرٌ، عن منصورٍ مثلَهُ. تابعهُ بشرٌ، عن ابنِ المباركِ، عن شعبةَ، وتابعهُ ابنُ جريجٍ، عن عبدةَ، عن شقيقٍ: سمعتُ عبدَ اللهِ: سمعتُ النبيَّ ﷺ.

[الحديث ٥٠٣٢ ـ طرفه في: ٥٠٣٩].

٥٠٣٣ ـ حدثنا محمَّدُ بنُ العلاءِ: حدَّثنا أبو أسامةَ، عن بريدٍ، عن أبي بردةَ، عن أبي موسى، عن النبيِّ ﷺ قالَ: «تعاهدوا القرآنَ، فوالذي نفسي بيدهِ، لهوَ أشدُّ تفصِّياً من الإبلِ في عُقُلِها».

٢٤ ـ باب: القراءةِ على الدابَّةِ

٥٠٣٤ ـ حدثنا حجَّاجُ بنُ منهالٍ: حدَّثنا شعبةُ قالَ: أخبرني أبو إياسٍ قالَ: سمعتُ عبدَ

٥٠٣١ ـ قوله: المعقلة بهذا الضبط أو بتشديد القاف مع فتح العين أي المشدودة بالعقال، وهو الحبل الذي يشدّ في ركبة البعير كما في الشارح.

٥٠٣٣ ـ قوله: العقل بضم العين والقاف جمع عقال ككتب وكتاب وقد يسكن وسطه تخفيفاً وتقدم تفسير العقال في الهامش الذي سبق

[24] Reciting The Qur'an while riding the mount

5034- Abdullah Ibn Mughaffal "Allah be pleased with him" reported: I saw Allah's Apostle "Allah's blessing and peace be upon him" on the day of the Conquest of Mecca over his she-camel, reciting The Sura of Al'fath.

[25] Teaching the boys The Qur'an

5035- Sa'eed Ibn Jubair narrated: Those Suras, which you call the Mufassal, are the fundamentally basic Suras (Muhkam). Ibn Abbas said: "The Messenger of Allah "Allah's blessing and peace be upon him" died when I was a boy of ten years, and I had learnt the fundamentally basic Suras (of the Qur'an)."

5036- Sa'eed Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both": "I learnt the fundamentally basic Suras (of the Qur'an) during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him"." I asked him: "What is the fundamentally basic (Muhkam)?" he said: "It is Al'mufassal."

[26] Forgetting (some verses of) The Qur'an

5037- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" heard a man reciting Qur'an in the Mosque, and he said: "May Allah bestow His Mercy upon him! No doubt, he made me remember such-and-such Verses of such-and-such Sura, which I dropped (from my memory)."

5038- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" heard a man reciting Qur'an at night, and he said: "May Allah bestow His Mercy upon him! No doubt, he made me remember such-and-such Verses of such-and-such Sura, which I was caused to forget."

5039- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Why does any of people say: "I have forgotten such-and-such verse of the Qur'an?" Indeed, he has been caused to forget it."

اللَّهِ بْنَ مُغَفَّلٍ قالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يومَ فتحِ مَكَّةَ، وَهُوَ يَقْرَأُ عَلَى رَاحِلَتِهِ سُورَةَ الفَتْحِ. [طرفه في: ٤٢٨١].

٢٥ ـ بابُ: تَعْلِيمِ الصِّبْيَانِ القُرْآنَ

٥٠٣٥ ـ حدّثني مُوسى بنُ إسماعيلَ: حَدَّثَنا أبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبيرٍ قالَ: إِنَّ الَّذِي تَدْعُونَهُ المُفَصَّلَ هُوَ المُحْكَمُ. قالَ: وَقالَ ابْنُ عَبَّاسٍ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ، وَأَنَا ابْنُ عَشْرِ سِنِينَ وَقَدْ قَرَأْتُ المُحْكَمَ.

[الحديث ٥٠٣٥ ـ طرفه في: ٥٠٣٦].

٥٠٣٦ ـ حدثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنا هُشَيمٌ: أَخبَرَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: جَمَعْتُ المُحْكَمَ في عَهْدِ رَسُولِ اللَّهِ، فَقُلْتُ لَهُ: وما المُحْكَمُ؟ قالَ: المُفَصَّلُ.

[طرفه في: ٥٠٣٥].

٢٦ ـ بابُ نِسْيَانِ القُرْآنِ، وَهَلْ يَقُولُ: نَسِيتُ آيَةَ كَذا وَكَذا؟

وَقَوْلِ اللَّهِ تَعَالَى: ﴿سَنُقْرِئُكَ فَلَا تَنسَىٰٓ * إِلَّا مَا شَآءَ ٱللَّهُ﴾ [الأعلى: ٦ ـ ٧].

٥٠٣٧ ـ حدّثنا رَبِيعُ بْنُ يَحْيى: حَدَّثَنا زَائِدَةُ: حَدَّثَنا هِشَامٌ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالتْ: سَمِعَ النَّبِيُّ ﷺ رَجُلاً يَقرأُ في المَسْجِدِ فقال: «يَرحَمُهُ اللَّهُ، لَقَدْ أَذكَرَنِي كَذا وَكَذا آيَةً، مِنْ سُورَةِ كَذا». حدّثنا مُحَمَّدُ بْنُ عُبَيدِ بْنِ مَيْمُونٍ: حَدَّثَنا عِيسى، عَنْ هِشَامٍ، وَقالَ: «أَسْقَطْتُهُنَّ مِنْ سُورَةِ كَذا». تابَعَهُ عَلِيُّ بْنُ مُسْهِرٍ، وَعَبْدَةُ، عَنْ هِشَامٍ.

[طرفه في: ٢٦٥٥].

٥٠٣٨ ـ حدّثنا أَحْمَدُ بْنُ أَبِي رَجاءٍ، حَدَّثَنا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: سَمِعَ رَسُولُ اللَّهِ ﷺ رَجُلاً يَقْرَأُ في سُورَةٍ بِاللَّيلِ فَقالَ: «يَرْحَمُهُ اللَّهُ، لَقَدْ أَذْكَرَنِي كَذا وَكَذا آيَةً، كُنْتُ أُنْسِيتُهَا مِنْ سُورَةِ كَذا وَكَذا».

[طرفه في: ٢٦٥٥].

٥٠٣٩ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنا سُفيَانُ، عَنْ مَنْصُورٍ، عَنْ وَائِلٍ، عَنْ عَبْدِ اللَّهِ قالَ: قالَ النَّبِيُّ ﷺ: «ما لأَحَدِهِمْ، يَقُولُ: نَسِيتُ آيَةَ كَيتَ وَكَيتَ؟!، بَلْ هُوَ نُسِّيَ».

[طرفه في: ٥٠٣٢].

٢٧ ـ بابُ: مَنْ لَمْ يَرَ بَأْساً أَنْ يَقُولَ: سُورَةُ البَقَرَةِ، وَسُورَةُ كَذا وَكَذا

٥٠٤٠ ـ حدّثنا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنا أَبِي: حَدَّثَنا الأَعْمَشُ قالَ: حَدَّثَني إِبْرَاهِيمُ، عَنْ

٥٠٣٨ ـ قوله: في سورة لعله من سورة وقوله: بالليل ظرف

[27] There is no harm if one says: The Sura of The Heifer (Al'baqara) or The Sura of so-and-so, and so-and-so

5040- Abu'mas'ood Al'ansari "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If one recites the last two Verses of The Sura of Al'baqara (Heifer) every night, then they will be sufficient for him."

5041- Omar Ibn Al'khattab "Allah be pleased with him" reported: I heard Hesham Ibn Hakim reciting The Sura of The Criterion (Al'furqan) during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" and I listened to his recitation and noticed that he recited in several different ways which Allah's Apostle "Allah's blessing and peace be upon him" had not taught me. I was about to jump over him during his prayer, but I controlled my temper. But as soon as he had completed his prayer, I put his upper garment around his neck and seized him by it and said: "Who taught you this Sura which I heard you reciting?" He replied: "Allah's Apostle "Allah's blessing and peace be upon him" taught it to me." I said: "You are liar, for Allah's Apostle "Allah's blessing and peace be upon him" has taught it to me in a different way." So I dragged him to Allah's Apostle "Allah's blessing and peace be upon him" and said: "I heard this person reciting The Sura of The Criterion (Al'furqan) in a way which you haven't taught me!" On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Recite, O Hesham!" Then he recited in the same way as I heard him reciting. Then Allah's Apostle "Allah's blessing and peace be upon him" said: "It was revealed in this way," and added: "Recite, O Omar!" I recited it as he had taught me. Allah's Apostle "Allah's blessing and peace be upon him" then said: "It was revealed in this way. This Qur'an has been revealed to be recited in seven different ways. So recite of it whichever (way) is easier for you."

5042- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" heard a man reciting Qur'an in the Mosque, and he said: "May Allah bestow His Mercy upon him! No doubt, he made me remember such-and-such Verses of such-and-such Sura, which I dropped (from my memory)."

[28] Reciting The Qur'an in slow measured rhythmic tones

And Allah's saying: "Or a little more; and recite the Qur'an in slow, measured rhythmic tones." (Al'muzzamil 4)

He further said: "(It is) a Qur'an which we have divided (into parts from time to him), in order that thou mightest recite it to men at intervals: we have revealed it by stages." (The Night Journey "Al'isra" 106)

عَلقَمَةَ وَعَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: «الآيَتَانِ مِنْ آخِرِ سُورَةِ البَقَرَةِ، مَنْ قَرَأَ بِهِمَا فِي لَيْلَةٍ كَفَتَاهُ».

[طرفه في: ٤٠٠٨].

٥٠٤١ ـ حدَّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ، عَنْ حَدِيثِ المِسْوَرِ بْنِ مَخْرَمَةَ وَعَبْدِ الرَّحْمٰنِ بْنِ عَبْدٍ القَارِيِّ: أَنَّهُمَا سَمِعَا عُمَرَ بْنَ الخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمِ بْنِ حِزَامٍ يَقْرَأُ سُورَةَ الفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، فَاسْتَمَعْتُ لِقِرَاءَتِهِ، فَإِذَا هُوَ يَقْرَؤُهَا عَلَى حُرُوفٍ كَثِيرَةٍ، لَمْ يُقْرِئْنِيهَا رَسُولُ اللَّهِ ﷺ، فَكِدْتُ أُسَاوِرُهُ فِي الصَّلَاةِ، فَانْتَظَرْتُهُ حَتَّى سَلَّمَ فَلَبَّبْتُهُ، فَقُلْتُ: مَنْ أَقْرَأَكَ هٰذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرَأُ؟ قَالَ: أَقْرَأَنِيهَا رَسُولُ اللَّهِ ﷺ، فَقُلْتُ لَهُ: كَذَبْتَ، فَوَاللَّهِ إِنَّ رَسُولَ اللَّهِ ﷺ لَهُوَ أَقْرَأَنِي هٰذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ، فَانْطَلَقْتُ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ أَقُودُهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي سَمِعْتُ هٰذَا يَقْرَأُ سُورَةَ الفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرِئْنِيهَا، وَإِنَّكَ أَقْرَأْتَنِي سُورَةَ الفُرْقَانِ، فَقَالَ: «يَا هِشَامُ اقْرَأْهَا». فَقَرَأَهَا القِرَاءَةَ الَّتِي سَمِعْتُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هٰكَذَا أُنْزِلَتْ». ثُمَّ قَالَ: «اقْرَأْ يَا عُمَرُ». فَقَرَأْتُهَا الَّتِي أَقْرَأَنِيهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هٰكَذَا أُنْزِلَتْ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ القُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ، فَاقْرَؤُوا مَا تَيَسَّرَ مِنْهُ».

[طرفه في: ٢٤١٩].

٥٠٤٢ ـ حدَّثنا بِشْرُ بْنُ آدَمَ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعَ النَّبِيُّ ﷺ قَارِئاً يَقْرَأُ مِنَ اللَّيْلِ فِي المَسْجِدِ، فَقَالَ: «يَرْحَمُهُ اللَّهُ، لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا آيَةً، أَسْقَطْتُهَا مِنْ سُورَةِ كَذَا وَكَذَا».

[طرفه في: ٢٦٥٥].

٢٨ ـ بابُ: التَّرْتِيلِ فِي القِرَاءَةِ

وَقَوْلِهِ تَعَالَى: ﴿وَرَتِّلِ القُرْآنَ تَرْتِيلاً﴾ [المزمل: ٤]. وَقَوْلِهِ: ﴿وَقُرْآناً فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ﴾ [الإسراء: ١٠٦]. وَمَا يُكْرَهُ أَنْ يُهَذَّ كَهَذِّ الشِّعْرِ. ﴿يُفْرَقُ﴾ [الدُّخَان: ٤] يُفَصَّلُ. قَالَ ابْنُ عَبَّاسٍ: فَرَقْنَاهُ: فَصَّلْنَاهُ.

٥٠٤٣ ـ حدَّثنا أَبُو النُّعْمَانِ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلٌ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: غَدَوْنَا عَلَى عَبْدِ اللَّهِ، فَقَالَ رَجُلٌ: قَرَأْتُ المُفَصَّلَ البَارِحَةَ، فَقَالَ: هَذّاً كَهَذِّ الشِّعْرِ!

٥٠٤١ ـ قوله: عبد القاريّ العبد غير مضاف والقاريّ نسبة إلى بني قارة.

ـ قوله: فلببته بتشديد الموحدة الأولى وتخفف كما تقدم نقلاً من الشارح في الحديث ٤٩٩٢.

باب ٢٨ ـ قوله. وما يكره الخ أي وبيان كراهة الهذ وهو سرعة القراءة بغير تأمل كما ينشد الشعر.

٥٠٤٣ ـ قوله: القرناء، أي النظائر في الطول والقصر وقوله: من آل حاميم أي السور التي أوّلها حم. (شارح).

5043- Abu'wa'il narrated: We entered upon Abdullah Ibn Mas'ood "Allah be pleased with him" and a man said: "I recited the Mufassal (Suras) at night in one Rak'a." Ibn Mas'ood said: "This recitation is (too quick) like the recitation of poetry. I know the identical Suras which The Prophet "Allah's blessing and peace be upon him" used to recite (in pairs). They are eighteen Mufassal Suras, in addition to two Suras which begin with: "Ha Mim""

5044- Ibn Abbas "Allah be pleased with both" narrated: (concerning) Allah's saying: "Move not thy tongue concerning (the Qur'an) to make haste therewith.": When Gabriel revealed the Divine Inspiration to The Messenger of Allah "Allah's blessing and peace be upon him", he (The Prophet) moved his tongue and lips, and that state used to be very hard for him. That movement indicated that revelation was taking place. So Allah revealed in The Sura of Resurrection which begins: "I do swear by the Day of Resurrection..." (1) the Verses: "Move not thy tongue concerning the (Qur'an) to make haste therewith. It is for Us to collect it and to promulgate it. But when We have promulgated it, follow thou its recital (as promulgated)." (16:18) When We reveal it, listen. "Then it is for Us to explain it" (The Resurrection 19) means: It is for us to explain it through your tongue. So whenever Gabriel came to The Messenger of Allah "Allah's blessing and peace be upon him", he would keep quiet (listening), and whenever the Angel left, The Prophet "Allah's blessing and peace be upon him" would recite that revelation as Allah promised him.

[29] Prolonging the recitation

5045- Quatada narrated: I asked Anas "Allah be pleased with him": "How did The Prophet "Allah's blessing and peace be upon him" use to recite The Holy Qur'an?" He replied: " He used to prolong the recitation."

5046- Quatada narrated: Anas "Allah be pleased with him" was asked: "How did The Prophet "Allah's blessing and peace be upon him" use to recite The Holy Qur'an?" He replied: " He used to prolong certain sounds." He then recited: "In the Name of Allah, the Most Gracious, the Most Merciful", prolonging the pronunciation of "In the Name of Allah", "the most gracious", and "the Most Merciful."

[30] Reciting (The Qur'an) in a vibrant quivering tone

5047- Abdullah Ibn Mughaffal "Allah be pleased with him" reported: I heard Allah's Apostle "Allah's blessing and peace be upon him" on the day of the Conquest of Mecca, reciting The Sura of Al'fath (or some of it) in a vibrant quivering tone, while riding his she-camel (or camel), which was walking with him."

[31] The voice's sweetness in recitation

5048- Abu'moosa "Allah be pleased with him" reported that The Prophet "Allah's blessing and peace be upon him" said to him: "O Abu'moosa! You have been given one of the musical wind instruments of the family of David."

إِنَّا قَدْ سَمِعْنَا القِرَاءَةَ، وَإِنِّي لأَحْفَظُ القُرَنَاءَ الَّتِي كانَ يَقْرَأُ بِهِنَّ النَّبِيُّ ﷺ، ثَمَانِيَ عَشْرَةَ سُورَةً مِنَ المُفَصَّلِ، وَسُورَتَيْنِ مِنْ آلِ حام. [طرفه في: ٧٧٥].

٥٠٤٤ ـ حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مُوسَى بْنِ أَبِي عائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: في قَوْلِهِ: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾ [القيامة: ١٦]. قالَ: كانَ رَسُولُ اللَّهِ ﷺ إِذَا نَزَلَ جِبْرِيلُ بِالوَحْيِ، وَكانَ مِمَّا يُحَرِّكُ بِهِ لِسَانَهُ وَشَفَتَيْهِ، فَيَشْتَدُّ عَلَيْهِ، وَكانَ يُعْرَفُ مِنْهُ، فَأَنْزَلَ اللَّهُ الآيَةَ الَّتِي في: ﴿لَا أُقْسِمُ بِيَوْمِ القِيَامَةِ﴾ [القيامة: ١]، ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ * إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ * فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ﴾ [القيامة: ١٦ ـ ١٨]: فَإِذَا أَنْزَلْنَاهُ فَاسْتَمِعْ. ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾ [القيامة: ١٩]قالَ: إِنَّ عَلَيْنَا أَنْ نُبَيِّنَهُ بِلِسَانِكَ. قالَ: وَكانَ إِذَا أَتَاهُ جِبْرِيلُ أَطْرَقَ، فَإِذَا ذَهَبَ قَرَأَهُ كما وَعَدَهُ اللَّهُ. [طرفه في: ٥].

٢٩ ـ بابُ: مَدِّ القِرَاءَةِ

٥٠٤٥ ـ حدثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا جَرِيرُ بْنُ حازِمٍ الأَزْدِيُّ: حَدَّثَنَا قَتَادَةُ قالَ: سَأَلْتُ أَنَسَ بْنَ مالِكٍ عَنْ قِرَاءَةِ النَّبِيِّ ﷺ فَقالَ: كانَ يَمُدُّ مَدّاً. [٥٠٤٥ ـ طرفه في: ٥٠٤٦].

٥٠٤٦ ـ حدثنا عَمْرُو بْنُ عاصِمٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ قالَ: سُئِلَ أَنَسٌ: كَيْفَ كانَتْ قِرَاءَةُ النَّبِيِّ ﷺ؟ فَقالَ: كانَتْ مَدّاً، ثُمَّ قَرَأَ ﴿بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ﴾ يَمُدُّ بِبِسْمِ اللَّهِ، وَيَمُدُّ بِالرَّحْمٰنِ، وَيَمُدُّ بِالرَّحِيمِ. [طرفه في: ٥٠٤٥].

٣٠ ـ بابُ: التَّرْجِيعِ

٥٠٤٧ ـ حدثنا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو إِيَاسٍ قالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُغَفَّلٍ قالَ: رَأَيْتُ النَّبِيَّ ﷺ يَقْرَأُ وَهُوَ عَلَى نَاقَتِهِ، أَوْ جَمَلِهِ، وَهِيَ تَسِيرُ بِهِ، وَهُوَ يَقْرَأُ سُورَةَ الفَتْحِ، أَوْ مِنْ سُورَةِ الفَتْحِ، قِرَاءَةً لَيِّنَةً، يَقْرَأُ وَهُوَ يُرَجِّعُ. [طرفه في: ٤٢٨١].

٣١ ـ بابُ: حُسْنِ الصَّوْتِ بِالقِرَاءَةِ

٥٠٤٨ ـ حدثنا مُحَمَّدُ بْنُ خَلَفٍ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو يَحْيَى الحِمَّانِيُّ: حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ لَهُ: «يَا أَبَا مُوسَى، لَقَدْ أُوتِيتَ مِزْمَاراً مِنْ مَزَامِيرِ آلِ دَاوُدَ».

٣٢ ـ باب مَنْ أَحَبَّ أَنْ يَسْمَعَ القُرْآنَ مِنْ غَيْرِهِ

٥٠٤٩ ـ حدثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي، عَنِ الأَعْمَشِ قالَ: حَدَّثَنِي إِبْرَاهِيمُ،

٥٠٤٤ ـ قوله: وكان مما ولأبي ذر: وكان ممن. وقوله به أي بالوحي ا هـ. من الشارح.

باب ٣٠ ـ الترجيع هو تقارب ضروب الحركات في القراءة وأصله الترديد يعني ترديد الصوت في الحلق كما العيني.

باب ٣٢ ـ قوله: يستمع هكذا نسخة الشارح وفي نسخة العيني يسمع بغير تاء، قال: وفي رواية الكشميهني القراءة يعني بدل القرآن.

[32] When one likes to hear The Qur'an from another

5049- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said to me: "Recite (of the Qur'an) for me." I said: "Shall I recite it to you although it had been revealed to you?" He said: "I like to hear (the Qur'an) from others."

[33] When the one who requests the other to recite says to the one who is reciting: "Stop"

5050- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said to me: "Recite (of the Qur'an) for me." I said: "Shall I recite it to you although it had been revealed to you?" He said: "I like to hear (the Qur'an) from others." So I recited The Sura of Women until I reach his Almighty's saying: "How then if we brought from each people a witness, and we brought thee as a witness against these people" (41). The Prophet "Allah's blessing and peace be upon him" said: "Stop." When I turned to him, I saw his eyes overflowing with tears.

[34] How long does it take one to finish (the recitation of) The Qur'an in full

5051- Sufyan narrated: Ibn Shubruma said: "I wanted to see how much of the Qur'an is sufficient for one (to recite in prayer). Indeed, I could not find a Sura consisting of less than three Verses. therefore I said to myself: "One should not recite less than three (Qur'anic) Verses (in prayer)."

On the other hand, Sufyan narrated from Alqama from Abu'mas'ood Al'ansari "Allah be pleased with him": Allah's Apostle "Allah's blessing and peace be upon him" said: " If one recites the last two Verses of The Sura of Al'baqara (Heifer) every night, then they will be sufficient for him."

5052- Abdullah Ibn Amr Ibn Al'ass "Allah be pleased with both" reported: My father got me married to a lady of a noble family, and often used to ask my wife about me, and she used to reply: "What a wonderful man he is! He never comes to my bed, nor has he approached me since he married me." When this state continued for a long period, my father told the story to The Prophet "Allah's blessing and peace be upon him" who said to my father: "Let me meet him." Then I met him and he asked me: "How do you fast?" I replied: "I fast daily." He asked: "How long does it take you to finish the recitation of the whole Qur'an?" I replied: "I finish it every night." On that he said: "Fast for three days every month and recite the Qur'an (in full) monthly." I said: "But I have power to do more than that." He said: "Then fast for three days per week." I said: "I have the power to do more than that." He said: "Then leave fasting

عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهِ عَنْهُ قالَ: قالَ لِي النَّبيُّ ﷺ: «اقرأْ عَلَيَّ القُرْآنَ». قُلتُ: آقْرَأُ عَلَيكَ وَعَلَيكَ أُنزِلَ؟! قالَ: «إِنِّي أُحِبُّ أَنْ أَسمعَهُ مِنْ غَيرِي».

[طرفه في: ٤٥٨٢].

٣٣ ـ بابٌ: قَوْلِ المُقْرِىءِ لِلقارِىءِ: حَسْبُكَ

٥٠٥٠ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفيانُ، عَنِ الأَعْمَش، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قالَ: قالَ لِي النَّبِيُّ ﷺ: «اقرأْ عَلَيَّ». قُلتُ: يَا رَسُولَ اللَّهِ، آقرأُ عَلَيكَ وَعَلَيكَ أُنزِلَ؟ قالَ: «نَعَمْ». فَقَرَأْتُ سُورَةَ النِّسَاءِ، حَتَّى أَتَيتُ إِلَى هذهِ الآيَةِ: ﴿فَكَيفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هؤُلاَءِ شَهِيداً﴾ [النِّساء: ٤١]. قالَ: «حَسْبُكَ الآنَ». فَالتَفَتُّ إِلَيهِ فَإِذَا عَينَاهُ تَذْرِفانِ.

[طرفه في: ٤٥٨٢].

٣٤ ـ بابٌ: في كَمْ يُقْرَأُ القُرْآنُ

وَقَوْلُ اللَّهِ تَعَالَى: ﴿فَاقْرَؤُوا ما تَيَسَّرَ مِنْهُ﴾ [المزمل: ٢٠].

٥٠٥١ ـ حدّثنا عَلِيٌّ: حَدَّثَنَا سُفيَانُ: قالَ لِي ابْنُ شُبْرُمَةَ: نَظَرْتُ كَمْ يَكْفِي الرَّجُلَ مِنَ القُرْآنِ، فَلَمْ أَجِدْ سُورَةً أَقَلَّ مِنْ ثَلاَثِ آيَاتٍ، فَقُلتُ: لاَ يَنْبَغِي لأَحَدٍ أَنْ يَقْرَأَ أَقَلَّ مِنْ ثَلاَثِ آيَاتٍ: قالَ سُفيَانُ: أَخبَرَنا مَنْصُورٌ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحمٰنِ بْنِ يَزِيدَ: أَخبَرَهُ عَلقَمَةُ، عَنْ أَبِي مَسْعُودٍ، وَلَقِيتُهُ وَهُوَ يَطُوفُ بِالبَيتِ، فَذَكَرَ النَّبِيَّ ﷺ: «أَنَّ مَنْ قَرَأَ بِالآيَتَينِ مِنْ آخِرِ سُورَةِ البَقَرَةِ في لَيلَةٍ كَفَتَاهُ». [طرفه في: ٤٠٠٨].

٥٠٥٢ ـ حدّثنا مُوسى: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مُغِيرَةَ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قالَ: أَنْكَحَنِي أَبِي امْرَأَةً ذَاتَ حَسَبٍ، فَكانَ يَتَعَاهَدُ كَنَّتَهُ فَيَسأَلُهَا عَنْ بَعْلِهَا، فَتَقُولُ: نِعْمَ الرَّجُلُ مِنْ رَجُلٍ، لَمْ يَطَأْ لَنَا فِرَاشاً، وَلَمْ يُفَتِّشْ لَنَا كَنَفاً مُذْ أَتَينَاهُ، فَلَمَّا طَالَ ذٰلِكَ عَلَيهِ، ذَكَرَ لِلنَّبِيِّ ﷺ، فَقَالَ: «القَنِي بِهِ». فَلَقِيتُهُ بَعْدُ، فَقَالَ: «كَيفَ تَصُومُ»؟ قالَ: كُلَّ يَوْمٍ، قالَ: «وَكَيفَ تَخْتِمُ»؟ قالَ: كُلَّ لَيلَةٍ، قالَ: صُمْ في كُلِّ شَهْرٍ ثَلاثَةً، وَاقْرَإِ القُرْآنَ في كُلِّ شَهْرٍ». قالَ: قُلتُ أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ، قالَ: «صُمْ ثَلاَثَةَ أَيَّامٍ في الجُمُعَةِ». قُلتُ: أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ، قالَ: «أَفْطِرْ يَوْمَينِ وَصُمْ

باب ٣٤ ـ قوله: يقرأ القرآن بالبناء للفاعل أي القارىء وفي اليونينية بضم أوله مبنياً للمفعول القرآن رفع نائب عن الفاعل (شارح).

٥٠٥١ ـ قوله: فذكر النبيّ ولأبي ذرّ فذكر قول النبيّ ا هـ. (شارح).

٥٠٥٢ ـ قوله: (فكان) أبي وهو عمرو بن العاص (يتعاهد) يتفقد (كنته) امرأة ابنه ا هـ. عيني.

ـ قوله: ولم يفتش لنا كنفاً أي ستراً وجانباً وهو كما تقدم في حديث الإفك من قول صفوان بن المعطل ما كشفت من كنف أنثى قط ا هـ. مصححه.

ـ قوله: القني به أي يعبد الله والمعنى اجتمعا عندي وهو أمر من اللقاء.

for two days and fast one day." I said: "I have the power to do more." He said: "Therefore, fast the most superior type of fasting, (that is), the fasting of (prophet) David who used to fast on alternate days; and finish the recitation of the whole Qur'an In seven days." I wish I had accepted the permission of Allah's Apostle "Allah's blessing and peace be upon him" as I have become a weak old man. It is said that Abdullah used to recite one-seventh of the Qur'an during the day time to some of his family members, for he used to check his memorization of what he would recite at night during the daytime so that it would be easier for him to read at night. Whenever he wanted to gain some strength, he used to give up fasting for some days and count those days to fast for a similar period, for he disliked to leave everything he used to do during the lifetime of The Prophet.

5053- Abdullah Ibn Amr "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" asked me: "How long does it take you to finish the recitation of the whole Qur'an?"

5054- Abdullah Ibn Amr "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Finish the recitation of the whole Qur'an in a time of one month." I said: "But I have power to do more." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then finish the recitation of the Qur'an in seven days, and do not finish it in less than this time."

[35] Weeping when reciting The Qur'an

5055- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said to me: "Recite (of the Qur'an) for me." I said: "Shall I recite it to you although it had been revealed to you?" He said: "I like to hear (the Qur'an) from others." So I recited The Sura of Women until I reach his Almighty's saying: "How then if we brought from each people a witness, and we brought thee as a witness against these people" (41). The Prophet "Allah's blessing and peace be upon him" said: "Stop", with his eyes overflowing with tears.

5056- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said to me: "Recite (of the Qur'an) for me." I said: "Shall I recite it to you although it had been revealed to you?" He said: "I like to hear (the Qur'an) from others."

يَوماً» قالَ: قُلتُ: أُطيقُ أَكثَرَ مِن ذلكَ، قالَ: «صُمْ أَفضَلَ الصَّوْمِ، صَوْمَ دَاوُدَ، صِيامَ يَوْمٍ وَإِفطارَ يومٍ، واقرَأْ في كُلِّ سَبْعِ لَيالٍ مَرَّةً». فَلَيتَنِي قَبِلتُ رُخْصَةَ رَسُولِ اللَّهِ ﷺ، وَذاكَ أَنِّي كَبِرْتُ وَضَعُفْتُ، فكانَ يَقرَأُ عَلَى بَعْضِ أَهْلِهِ السُّبْعَ مِنَ القُرْآنِ بِالنَّهارِ، وَالَّذي يَقرَؤُهُ يَعْرِضُهُ مِنَ النَّهارِ، لِيَكُونَ أَخفَّ عليهِ باللَّيلِ، وإذا أَرادَ أَنْ يَتَقوَّى أَفطرَ أَيَّاماً، وأَحصى وصامَ مِثلَهُنَّ، كراهيةَ أَن يَترُكَ شيئاً فارَقَ النَّبيَّ ﷺ عليه.

قالَ أَبو عَبْدِ اللَّهِ: وقالَ بَعضُهُم: في ثَلاثٍ وفي خَمسٍ، وأَكثَرُهُم على سَبْعٍ.

[طرفه في: ١١٣١].

٥٠٥٣ ـ حدّثنا سَعْدُ بْنُ حَفصٍ: حَدَّثَنا شَيبانُ، عَنْ يَحيى، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: قالَ لي النَّبيُّ ﷺ: «في كَمْ تَقرَأُ القُرْآنَ»؟

[طرفه في: ١١٣١]

٥٠٥٤ ـ حدّثني إِسحاقُ: أَخبرَنا عُبَيدُ اللَّهِ، عَنْ شَيبانَ، عَنْ يَحيى، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ، مَوْلى بَني زُهْرَةَ، عَنْ أَبي سَلَمَةَ قالَ: وَأَحسِبُنِي قالَ: سَمِعْتُ أَنا مِن أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بنِ عَمرو قالَ: قالَ رَسولُ اللَّهِ ﷺ: «اقرَإِ القُرْآنَ في شَهرٍ». قُلتُ: إِنِّي أَجِدُ قُوَّةً، حَتّى قالَ: «فَاقرَأْهُ في سَبْعٍ، وَلا تَزِدْ على ذلكَ».

[طرفه في: ١١٣١].

٣٥ ـ بابُ: البُكاءِ عِنْدَ قِراءَةِ القُرْآنِ

٥٠٥٥ ـ حدّثنا صَدَقةُ: أَخبرَنا يَحيى، عَنْ سُفيانَ، عَنْ سُلَيمانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ: قالَ يَحيى: بَعْضُ الحَديثِ عَنْ عَمْرِو بنِ مُرَّةَ، قالَ لي النَّبيُّ ﷺ.

حَدَّثَنا مُسَدَّدٌ، عَنْ يَحيى، عَنْ سُفيانَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ، قالَ الأَعْمَشُ: وبَعْضُ الحَديثِ حَدَّثَني عَمْرُو بْنُ مُرَّةَ، عَنْ إِبْرَاهِيمَ عَنْ أَبِيهِ، عَنْ أَبي الضُّحى، عَنْ عَبْدِ اللَّهِ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «اقْرَأْ عَلَيَّ». قالَ: قُلتُ أَقْرَأُ عَلَيكَ وَعَلَيكَ أُنزِلَ؟! قالَ: «إِنِّي أَشْتَهِي أَنْ أَسمَعَهُ مِن غَيري». قالَ: فَقَرَأْتُ النِّساءَ حَتّى إِذا بَلَغْتُ: ﴿فَكَيفَ إِذا جِئنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وجِئنَا بِكَ عَلَى هَؤُلاءِ شَهِيداً﴾ [النساء: ٤١]. قالَ لِي: «كُفَّ، أَو أَمسِكْ». فَرَأَيتُ عَينَيهِ تَذْرِفانِ.

[طرفه في: ٤٥٨٢].

٥٠٥٦ ـ حدّثنا قَيسُ بْنُ حَفْصٍ: حَدَّثَنا عَبْدُ الوَاحِدِ: حَدَّثَنا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ السَّلْمانِيِّ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ لِي النَّبيُّ ﷺ: «اقْرَأْ عَلَيَّ»، قُلتُ: أَقْرَأُ عَلَيكَ وَعَلَيكَ أُنزِلَ؟! قالَ: «إِنِّي أُحِبُّ أَنْ أَسمَعَهُ مِن غَيْرِي».

[طرفه في: ٤٥٨٢].

[36] The sin of he, who recites The Holy Qur'an for the sake of showing off or out of pride

5057- Ali "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (The Qur'an) though they will abandon Islam as an arrow goes through the game. Their belief will not go beyond their throats (because They will have practically no belief). So wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Judgement."

5058- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "There will appear some people among you whose prayer will make you look down upon yours, whose fasting will make you look down upon yours, and whose deeds will make you look down upon yours, but they will recite the Qur'an which will not exceed their throats (they will not act on it) and they will deviate from Islam as an arrow goes out through the game whereupon the archer would examine the arrowhead but see nothing, look at the non-feathered arrow but see nothing, and look at the arrow feathers but see nothing. Finally he suspects to find something in the lower part of the arrow."

5059- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The example of a believer who recites the Qur'an and acts on it, like a citron which tastes good and smells good. The example of a believer, who does not recite the Qur'an but acts on it, is like a date, which tastes good but has no smell. The example of a hypocrite who recites the Qur'an is like a basil which smells good but tastes bitter and the example of a hypocrite who does not recite the Qur'an is like a colocynth which tastes bitter and has a bad smell."

[37] (The Prophet's saying) "Recite (and study) The Qur'an as long as you agree about its interpretation"

5060- Jundub Ibn Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Recite (and study) the Qur'an as long as you agree about its interpretation."

5061- Jundub "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Recite (and study) the Qur'an as long as you agree about its interpretation, but if you have any difference of opinion (regarding its meaning) then you should stop for the time being."

٣٦ ـ باب مَنْ رَايا بِقِراءةِ القُرْآنِ، أَوْ تَأكَّلَ بِهِ، أَوْ فَخَرَ بِه

٥٠٥٧ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنا سُفيانُ: حَدَّثَنا الأَعْمَشُ، عَنْ خَيْثَمَةَ، عَنْ سُوَيدِ ابنِ غَفَلَةَ: قالَ عَليٌّ رَضيَ اللّهُ عَنهُ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «يَأْتي في آخِرِ الزَّمانِ قَوْمٌ، حُدَثاءُ الأَسْنانِ، سُفَهاءُ الأَحْلامِ، يَقُولُونَ مِن خَيرِ قَوْلِ البَرِيَّةِ، يَمْرُقونَ مِنَ الإسْلامِ، كَما يَمْرُقُ السَّهمُ مِنَ الرَّمِيَّةِ، لا يُجاوِزُ إِيمانُهُمْ حَناجِرَهُمْ، فَأَينما لَقِيتُموهُمْ فاقْتُلوهُمْ، فإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ القِيامَةِ». [طرفه في: ٣٦١١].

٥٠٥٨ ـ حدّثنا عَبْدُ اللّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ يَحْيى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْراهِيمَ بْنِ الحارِثِ التَّيمِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللّهُ عَنْهُ أَنَّهُ قالَ: سَمِعْتُ رَسُولَ اللّهِ ﷺ يَقُولُ: «يَخْرُجُ فِيكُمْ قَوْمٌ تَحْقِرُونَ صَلاتَكُمْ مَعَ صَلاتِهِمْ، وَصِيامَكُمْ مَعَ صِيامِهِمْ، وَعَمَلَكُمْ مَعَ عَمَلِهِمْ، وَيَقْرَؤُونَ القُرْآنَ لاَ يُجاوِزُ حَناجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَما يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، يَنْظُرُ في النَّصْلِ فَلاَ يَرَى شَيئاً، وَيَنْظُرُ في القِدْحِ فَلاَ يَرَى شَيئاً، وَيَنْظُرُ في الرِّيشِ فَلاَ يَرَى شَيئاً، وَيَتَمارَى في الفُوقِ». [طرفه في: ٣٣٤٤].

٥٠٥٩ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحْيى، عَنْ شُعْبَةَ، عَنْ قَتادَةَ، عَنْ أَنَسِ بْنِ مالِكٍ، عَنْ أَبِي مُوسى، عَنِ النَّبِيِّ ﷺ قالَ: «المُؤْمِنُ الَّذِي يَقْرَأُ القُرْآنَ وَيَعْمَلُ بِهِ كالأُتْرُجَّةِ، طَعْمُها طَيِّبٌ وَرِيحُها طَيِّبٌ. والمُؤْمِنُ الَّذِي لاَ يَقْرَأُ القُرْآنَ وَيَعْمَلُ بِهِ كَالتَّمْرَةِ، طَعْمُها طَيِّبٌ وَلاَ رِيحَ لَها. وَمَثَلُ المُنافِقِ الَّذِي يَقْرَأُ القُرْآنَ كالرَّيحانَةِ، رِيحُها طَيِّبٌ وَطَعْمُها مُرٌّ. وَمَثَلُ المُنافِقِ الَّذِي لاَ يَقْرَأُ القُرْآنَ كالحَنْظَلَةِ، طَعْمُها مُرٌّ، أَوْ خَبِيثٌ، وَرِيحُها مُرٌّ».

[طرفه في: ٥٠٢٠].

٣٧ ـ باب: «اقْرَؤُا القُرْآنَ ما ائْتَلَفَتْ عَلَيهِ قُلُوبُكُمْ»

٥٠٦٠ ـ حدّثنا أَبُو النُّعْمانِ: حَدَّثَنا حَمَّادٌ، عَنْ أَبِي عِمْرانَ الجَوْنِيِّ، عَنْ جُنْدَبِ بْنِ عَبْدِ اللّهِ، عَنِ النَّبِيِّ ﷺ قالَ: «اقْرَؤُا القُرْآنَ ما ائْتَلَفَتْ قُلُوبُكُمْ، فَإِذا اخْتَلَفْتُمْ فَقُومُوا عَنْهُ». [الحديث ٥٠٦٠ ـ أطرافه في: ٥٠٦١، ٧٣٦٤، ٧٣٦٥].

٥٠٦١ ـ حدّثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنا سَلاَّمُ بْنُ أَبِي مُطِيعٍ، عَنْ أَبِي عِمْرانَ الجَوْنِيِّ، عَنْ جُنْدَبٍ: قالَ النَّبِيُّ ﷺ: «اقْرَؤُا القُرْآنَ ما ائْتَلَفَتْ عَلَيهِ قُلُوبُكُمْ، فَإِذا اخْتَلَفْتُمْ فَقُومُوا عَنْهُ». تابَعَهُ الحارِثُ بْنُ عُبَيدٍ، وَسَعِيدُ بْنُ زَيدٍ، عَنْ أَبِي عِمْرانَ، وَلَمْ يَرْفَعْهُ حَمَّادُ ابنُ سَلَمَةَ وَأَبانُ. وَقالَ غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرانَ: سَمِعْتُ جُنْدَباً، قَوْلَهُ. وَقالَ ابْنُ عَوْنٍ،

باب ٣٦ ـ قوله: (باب من رايا) ولأبي ذرّ باب إثم من راءى (شارح).

٥٠٥٨ ـ قوله: المروق: الخروج والرمية فعيلة بمعنى مفعولة أي من المرميّ إليه من صيد وغيره والنصل حديدة السهم و(شيئاً) يعني من أثر الصيد من الدم ونحوه والقدح بالكسر السهم قبل أن يراش أو ما بين الريش والنصل والتماري الشكّ والفوق بالضم مدخل الوتر.

5062- Abdullah “Allah be pleased with him” narrated that he heard a man reciting a Qur'anic Verse which he had heard The Prophet “Allah’s blessing and peace be upon him” reciting in a different way. So he took that man to The Prophet “Allah’s blessing and peace be upon him” (and told him the story). The Prophet “Allah’s blessing and peace be upon him” said: "(The ways of recitation of) both of you are correct, so carry on reciting." The Prophet “Allah’s blessing and peace be upon him” further said: "The nations before you were destroyed (by Allah) because of their differences."

عَنْ أَبِي عِمْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ عُمَرَ، قَوْلَهُ، وَجُنْدَبٌ أَصَحُّ وَأَكْثَرُ.

[طرفه في: ٥٠٦٠].

٥٠٦٢ ـ حدثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ بْنِ مَيْسَرَةَ، عَنِ النَّزَّالِ بْنِ سَبْرَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ رَجُلاً يَقْرَأُ آيَةً، سَمِعَ النَّبِيَّ ﷺ خِلافَهَا، فَأَخَذْتُ بِيَدِهِ، فَانطَلَقْتُ بِهِ إِلَى النَّبِيِّ ﷺ، فَقَالَ: «كِلاكُمَا مُحْسِنٌ، فاقْرَآ» أَكْبَرُ عِلْمِي قال: «فَإِنَّ مَنْ كانَ قَبْلَكُمْ اخْتَلَفُوا فَأَهْلَكَهُمْ».

٥٠٦٢ ـ قوله فاقرأ بصيغة الأمر للواحد وفي نسخة فاقرآ بصيغة الأمر للاثنين (شارح)

(67) The Book of Marriage

[1] Urging one to marry

And Allah's saying: "If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess. That will be more suitable, to prevent you from doing injustice." (The Women 3)

5063- Anas Ibn Malik "Allah be pleased with him" reported: A group of three men came to the houses of the wives of The Prophet "Allah's blessing and peace be upon him" asking how The Prophet "Allah's blessing and peace be upon him" worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said: "Where are we from The Prophet "Allah's blessing and peace be upon him" as his past and future sins have been forgiven." Then one of them said: "I will offer the prayer throughout the night forever." The other said: "I will fast throughout the year and will not break my fast." The third said: "I will keep away from the women and will not marry forever." Allah's Apostle "Allah's blessing and peace be upon him" came to them and said: "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I perform prayer (at night) and sleep, and I also marry women. So he, who does not follow my tradition in religion, is not from me (not one of my followers)."

5064- Urwa Ibn Az'zubair reported That he had asked A'isha about the meaning of the Statement of Allah: "If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess. That will be more suitable, to prevent you from doing injustice." (The Women 3)

She said: "O my nephew! This is about the orphan girl who lives under the care of her guardian. Her wealth and beauty may tempt him to marry her without giving her an adequate dowry that might have been given by another suitor. So, such guardians were forbidden to marry such orphan girls unless they treated them justly and gave them the most suitable dowry; otherwise they were ordered to marry any other woman."

[2] The Prophet's saying: "He who can afford to marry should marry, because it will help him refrain from looking at other women, and save his private parts from committing adultery"

5065- Alqama narrated: While I was with Abdullah, Othman met him at Mina and said: "O Abu Abdur'rahman! I have something to say to you." So both of them went aside. Othman said: "O Abu Abdur'rahman! Shall we marry you to a virgin who will get you remember your past days?" When Abdullah felt that he was not in need of that, he waved to me with his hand saying: "O Alqama!" I heard him saying (answering Othman): "Since you said that, (then let me tell you that) The Prophet "Allah's blessing and peace be upon him" said to us: "O young men! Whoever among you can afford to marry, should marry,

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٦٧ ـ كتاب النكاح

١ ـ بابُ التَّرْغِيبِ في النِّكاحِ

لقَوْلِهِ تَعالَى: ﴿فانكحوا ما طابَ لكم من النساء﴾ [النساء: ٣].

٥٠٦٣ ـ حدثنا سعيدُ بنُ أبي مريم: أخبرنَا محمّدُ بنُ جعفر: أخبرَنا حُميدُ بنُ أبي حُميدٍ الطَّويل: أنَّهُ سَمِعَ أَنَسَ بْنَ مالكٍ رَضِيَ اللَّهُ عَنْهُ يَقولُ: جاءَ ثَلاثَةُ رَهْطٍ إِلى بُيُوتِ أَزْواجِ النَّبِيِّ ﷺ، يسألون عن عبادة النبيِّ ﷺ، فلمّا أُخبِروا كأنَّهُم تقالُّوها، فقالوا: وأين نحنُ مِنَ النبيِّ ﷺ؟ قد غُفِرَ لهُ ما تقدَّمَ من ذنبِهِ وما تأخّر، قال أحدُهُم: أمّا أنا فإنّي أصلّي الليلَ أبداً، وقال آخرُ: أنا أَصُومُ الدَّهْرَ وَلاَ أُفطِرُ، وَقالَ آخَرُ: أَنَا أَعْتَزِلُ النِّسَاءَ فَلاَ أَتَزَوَّجُ أَبَداً، فَجاءَ رَسُولُ اللَّهِ ﷺ فَقالَ: «أَنْتُمُ الَّذِينَ قُلتُمْ: كَذَا وَكَذَا؟ أَمَا وَاللَّهِ إِنِّي لأَخْشَاكُمْ لِلَّهِ وَأَتْقَاكُمْ لَهُ، لكِنِّي أَصُومُ وَأُفطِرُ، وَأُصَلِّي وَأَرْقُدُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيسَ مِنِّي».

٥٠٦٤ ـ حدثنا عَلِيٌّ: سَمِعَ حَسَّانَ بْنَ إِبْرَاهِيمَ، عَنْ يُونسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ: أَنَّهُ سَأَلَ عائِشَةَ عَنْ قَوْلِهِ تَعالَى: ﴿وَإِنْ خِفتُمْ أَنْ لاَ تُقْسِطُوا في اليَتَامى فَانْكِحُوا ما طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلاَثَ وَرُبَاعَ فَإِنْ خِفتُمْ أَنْ لاَ تَعْدِلُوا فَوَاحِدَةً أَوْ ما مَلَكَتْ أَيمَانُكُمْ ذلِكَ أَدْنَى أَنْ لا تَعُولُوا﴾ [النساء: ٣]. قالت: يا ابنَ أختي، اليتيمةُ تكونُ في حَجرِ وَلِيِّها، فيَرغبُ في مالِها وجمالِها، يُريدُ أَنْ يتزوَّجها بأدنَى مِنْ سُنَّةِ صَداقِه١٢، فنُهُوا أَنْ يَنْكِحُوهُنَّ إلاَّ أنْ يُقْسِطوا لَهُنَّ فيُكمِلوا الصَّداق، وأُمِروا بنِكاحِ مَنْ سواهُنَّ من النِّساءِ. [طرفه في: ٢٤٩٤].

٢ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «مَنِ اسْتطاعَ مِنكمُ الباءَةَ فَلْيتزوَّجْ لأنَّهُ أَغَضُّ لِلبَصَرِ وَأَحْصَنُ لِلفَرْجِ». وَهَل يَتَزَوَّجُ مَنْ لا أَرَبَ لَهُ في النِّكاحِ؟!

٥٠٦٥ ـ حدثنا عُمَرُ بْنُ حَفصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ قالَ: حَدَّثَنِي إِبْرَاهِيمُ، عَنْ علقمةَ قالَ: كُنْتُ مَعَ عبدِ اللَّهِ، فلَقِيَهُ عُثمانُ بِمِنًى، فقالَ: يا أبا عبدِ الرَّحمٰنِ، إنَّ لِي إلَيكَ حاجَةً، فَخَلَيَا، فَقَالَ عُثْمانُ: هَل لكَ يا أَبا عَبْدِ الرَّحْمٰنِ في أَنْ نُزَوِّجكَ بِكْراً تُذَكِّرُكَ ما كُنْتَ

٥٠٦٣ ـ قوله: (تقالّوها) أي عدوها قليلة.

٥٠٦٤ ـ قوله: في حجر بفتح الحاء وكسرها (عيني).

٥٠٦٥ ـ قوله: فخليا وللأصيلي: فخلوا كدعوا وصوبها ابن التين لأن واوي يعني من الخلوة. (شارح).

and whoever cannot afford to marry, would fast, because fasting diminishes his sexual power."""

[3] (The Prophet's saying) "Whoever cannot afford to marry, would fast"

5066- Abdur'rahman Ibn Yazid narrated: I entered, in the company of Alqama and Al'aswad, upon Abdullah who said: We were with The Prophet "Allah's blessing and peace be upon him" while we were young and had nothing (of wealth). So The Messenger of Allah "Allah's blessing and peace be upon him" said: "O young men! Whoever among you can afford to marry, should marry, because it helps him refrain his sight from looking at other women, and guard his private parts from committing adultery; and whoever cannot afford to marry, should fast, because fasting diminishes his sexual power."

[4] The women's night turns

5067- Ata narrated: We were with Ibn Abbas at the funeral procession of Maimuna at a place called Sarif. Ibn Abbas said: "This is the wife of The Prophet "Allah's blessing and peace be upon him". When you lift her bier, do not Jerk or shake it so much, but walk smoothly because The Prophet "Allah's blessing and peace be upon him" had nine wives, but even he used to observe the night turns with eight of them, and for one of them there was no night turn."

5068- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to go round (and have sexual relations with) all his wives in one night; and he had nine wives.

5069- Sa'eed Ibn Jubair narrated: Ibn Abbas asked me: "Have you got married?" I replied: "No." He said: "Marry, for the best person of this (Muslim) nation (The Prophet Mohammad "Allah's blessing and peace be upon him") had the largest number of wives."

تَعهدُ؟ فلمّا رأى عبدُ اللهِ أن ليس له حاجةٌ إلى هذا أشارَ إليَّ فقالَ: يا علقمةُ، فانتهيتُ إليهِ، وهو يقولُ: أمَا لئِن قُلتَ ذلكَ، لقدْ قالَ لنا النَّبيُّ ﷺ: «يا معشرَ الشَّبابِ، مَن استطاعَ مِنكمُ الباءَةَ فليتزوَّجْ، ومَن لَمْ يستطعْ فعليهِ بالصومِ، فإنَّهُ لهُ وِجاءٌ». [طرفه في: ١٩٠٥].

٣ ـ بابٌ مَنْ لَمْ يَستطِعِ البَاءَةَ فَلْيَصُمْ

٥٠٦٦ ـ حدّثنا عمرُ بنُ حفصِ بنِ غياثٍ: حدَّثنا أبي: حدَّثنا الأعمشُ قال: حدَّثني عُمارةُ، عَنْ عَبدِ الرَّحمٰنِ بنِ يَزيدَ قال: دَخَلتُ مَعَ عَلقمَةَ وَالأَسوَدِ عَلَى عَبدِ اللهِ، فَقالَ عَبدُ اللهِ: كُنّا مَعَ النَّبيِّ ﷺ شَباباً لا نَجِدُ شيئاً، فقالَ لنا رَسُولُ اللهِ ﷺ: «يا مَعشَرَ الشَّبابِ، مَنِ استَطاعَ الباءَةَ فَليَتزوَّجْ، فإنَّهُ أغَضُّ للبَصَرِ، وأَحْصَنُ للفَرْجِ، وَمَنْ لَمْ يَستَطِعْ فَعَلَيهِ بالصَّومِ، فإنَّهُ لَهُ وِجاءٌ». [طرفه في: ١٩٠٥].

٤ ـ بابُ كَثْرَةِ النِّساءِ

٥٠٦٧ ـ حدّثنا إبراهيمُ بنُ مُوسى: أخبَرَنا هِشامُ بنُ يُوسُفَ: أنَّ ابنَ جُرَيجٍ أخبَرَهُمْ قالَ: أخبَرَني عَطاءٌ قالَ: حَضَرْنا مَعَ ابنِ عبَّاسٍ جِنازَةَ مَيمُونَةَ بِسَرِفَ، فَقالَ ابنُ عبّاسٍ: هذهِ زَوجَةُ النَّبيِّ ﷺ، فإذا رَفَعتُم نَعشَها فلا تُزَعزِعُوها ولا تُزَلزِلُوها وارفُقُوا، فإنَّهُ كانَ عِندَ النَّبيِّ ﷺ تِسعٌ، كانَ يَقسِمُ لِثمانٍ وَلا يَقسِمُ لِوَاحِدَةٍ.

٥٠٦٨ ـ حدّثنا مُسدَّدٌ: حدَّثنا يزيدُ بنُ زُرَيعٍ: حدَّثنا سعيدٌ، عن قَتادة، عن أنسٍ رضيَ اللهُ عَنهُ: أنَّ النَّبيَّ ﷺ كانَ يَطوفُ على نِسائهِ في لَيلَةٍ واحِدَةٍ، وَلَهُ تِسعُ نِسوَةٍ. وَقالَ لي خَليفَةُ: حدَّثنا يزيدُ بنُ زُرَيعٍ: حدَّثنا سعيدٌ، عن قَتادةَ: أنَّ أنساً حدَّثهُم، عنِ النَّبيِّ ﷺ. [طرفه في: ٢٦٨].

٥٠٦٩ ـ حدّثنا عَليُّ بنُ الحَكَمِ الأنصاريُّ: حَدَّثَنا أبُو عَوانَةَ، عَن رَقَبَةَ، عَن طَلحَةَ اليَامِيِّ، عَن سَعيدِ بنِ جُبيرٍ قالَ: قالَ لِي ابنُ عبَّاسٍ: هل تزوَّجتَ؟ قلتُ: لا، قالَ: فتزوَّجْ، فإنَّ خَيرَ هذهِ الأُمَّةِ أكثَرُها نِساءً.

٥ ـ بابٌ مَنْ هَاجَرَ أَوْ عَمِلَ خَيْراً لِتَزْوِيجِ امْرَأَةٍ فَلَهُ ما نَوَى

٥٠٧٠ ـ حدّثنا يَحيى بنُ قَزَعَةَ: حَدَّثَنا مالِكٌ، عَن يَحيى بنِ سَعيدٍ، عَن مُحمَّدِ بنِ إبراهِيمَ ابنِ الحارِثِ، عَن عَلقَمَةَ بنِ وَقّاصٍ، عَن عُمَرَ بنِ الخَطّابِ رَضِيَ اللهُ عَنهُ قالَ: قالَ النَّبيُّ ﷺ:

= ـ قوله: فلما رأى عبد الله الخ هنا روايتان على ما ذكره العيني إحداهما رفع عبد الله مع إلاّ بدل إلى، والمعنى أنه رأى أن ليس له أي لعثمان حاجة إلا هذا أي الترغيب في النكاح، وثانيتهما نصب عبد الله مع إلى الجارة والمعنى فلما رأى عثمان عبد الله أن ليس له حاجة إلى هذا أي الزواج وشارحنا جمع بين الروايتين من غير تفريق بين الإعرابين إلا أنه جعل ضمير له عائداً لنفس عبد الله فجاء المعنى مستقيماً (مصحح).

٥٠٦٩ ـ وقوله: خير هذه الأمة يعني النبي الأكرم صلى الله تعالى عليه وسلم.

[5] What about he, who emigrated to a certain woman to marry

5070- Omar Ibn Al'khattab "Allah be pleased with him" narrated: I heard The Messenger of Allah “Allah’s blessing and peace be upon him” saying: "A man's deeds are considered as true by his intentions. In this way, one has only what he intended. So, he, who immigrated to Allah and his Messenger, would have his emigration be to Allah and his Messenger “Allah’s blessing and peace be upon him”; and he, who immigrated to a certain world (benefit) to gain, or a certain woman to marry, would have only what he left for.”

[6] Marrying the poor men (who cannot afford to marry) to women with what they have (and keep by heart) of The Qur’an

5071- Abdullah "Allah be pleased with him" reported: We used to participate in the holy wars carried on by The Prophet "Allah's blessing and peace be upon him" and we had no women (wives) with us. So we said (to The Prophet "Allah's blessing and peace be upon him"): "Shall we castrate ourselves?" But The Prophet "Allah's blessing and peace be upon him" forbade us to do that.

[7] When one says to his brother (in Islam): “Look at my wives, and whomever you wished, I shall divorce her so that you would marry her (after spending her prescribed period of Iddat)”

5072- Anas “Allah be pleased with him” narrated: When Abdur’rahman Ibn Awf “Allah be pleased with him” came to Medina, the Prophet “Allah’s blessing and peace be upon him” held a bond of brotherhood between him and Sa’d Ibn Ar’rabie Al’ansari. Sa’d was a rich man, so he said to Abdur’rahman: "I will give you half of my property and will help you marry." Abdur’rahman replied: "May Allah bless you in your family and property. Show me the market." So Abdur’rahman did not return from the market till he gained some yogurt and butter (through trading). Later on, The Prophet “Allah’s blessing and peace be upon him” saw him scented with yellowish perfume. He said (to him): "What is the matter with you?" He replied: "I got married to an Ansari woman." The Prophet “Allah’s blessing and peace be upon him” asked: "What did you pay her?" He replied: "(A piece of) gold which weighs a date stone." The Prophet “Allah’s blessing and peace be upon him” said (to him): "Make a wedding banquet even with one sheep."

[8] What might be hateful of abstaining (from marrying women) and castration

5073- Sa’d Ibn Abu'waqqas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" forbade Othman Ibn Maz'oon to abstain from marrying women. Had he allowed him to do so, we would have got castrated.

5074- Sa’d Ibn Abu'waqqas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" prevented Othman Ibn Maz'oon from that (abstaining from marrying women). Had he allowed him to do so, we would have got castrated.

«العَمَلُ بِالنِّيَّةِ، وَإِنَّمَا لامْرِىءٍ ما نَوَى، فَمَنْ كانَتْ هِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ، فَهِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ ﷺ، وَمَنْ كانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا، أَوِ امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى ما هَاجَرَ إِلَيْهِ».

[طرفه في: ١].

٦ ـ بابُ تَزْوِيجِ المُعْسِرِ الَّذِي مَعَهُ القُرْآنُ وَالإِسْلامُ

فِيهِ سَهْلُ بْنُ سَعْدٍ، عَنِ النَّبِيِّ ﷺ.

٥٠٧١ ـ حدّثنا محمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا يحيى: حَدَّثَنَا إِسْماعِيلُ قالَ: حَدَّثَنِي قَيْسٌ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا نَغْزُو مَعَ النَّبِيِّ ﷺ لَيسَ لَنَا نِسَاءٌ، فَقُلْنَا: يَا رَسُولَ اللهِ، أَلاَ نَسْتَخْصِي؟ فَنَهانَا عَنْ ذلكَ.

[طرفه في: ٤٦١٥].

٧ ـ بابُ قَوْلِ الرَّجُلِ لأَخِيهِ: انْظُرْ أَيَّ زَوْجَتَيَّ شِئْتَ حَتَّى أَنْزِلَ لَكَ عَنْهَا

رَوَاهُ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ.

٥٠٧٢ ـ حدّثنا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفيانَ، عَنْ حُمَيدٍ الطَّوِيلِ قالَ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ قالَ: قَدِمَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ، فَآخَى النَّبِيُّ ﷺ بَينَهُ وَبَينَ سَعْدِ بْنِ الرَّبِيعِ الأَنْصارِيِّ، وَعِنْدَ الأَنْصَارِيِّ امْرَأَتانِ، فَعَرَضَ عَلَيهِ أَنْ يُنَاصِفَهُ أَهْلَهُ وَمالَهُ، فَقالَ: بارَكَ اللهُ لَكَ في أَهْلِكَ وَمالِكَ، دُلُّونِي عَلَى السُّوقِ، فَأَتَى السُّوقَ، فَرَبِحَ شَيئاً مِنْ أَقِطٍ وَشَيئاً مِنْ سَمْنٍ، فَرَآهُ النَّبِيُّ ﷺ بَعْدَ أَيَّامٍ وَعَلَيهِ وَضَرٌ مِنْ صُفْرَةٍ، فَقالَ: «مَهْيَمْ يا عَبْدَ الرَّحْمٰنِ». فَقالَ: تَزَوَّجْتُ أَنْصارِيَّةً، قالَ: «فَما سُقْتَ». قالَ: وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ، قالَ: «أَوْلِمْ وَلَوْ بِشَاةٍ».

[طرفه في: ٢٠٤٩].

٨ ـ بابُ ما يُكْرَهُ مِنَ التَّبَتُّلِ وَالخِصَاءِ

٥٠٧٣ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: أَخْبَرَنَا ابْنُ شِهَابٍ: سَمِعَ سَعِيدَ ابْنَ المُسَيَّبِ يَقُولُ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: رَدَّ رَسُولُ اللهِ ﷺ عَلَى عُثْمانَ بْنِ مَظْعُونٍ التَّبَتُّلَ، وَلَوْ أَذِنَ لَهُ لاخْتَصَيْنَا.

[الحديث ٥٠٧٣ ـ طرفه في: ٥٠٧٤].

٥٠٧٤ ـ حدّثنا أَبُو اليَمانِ: أَخبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ: أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: لَقَدْ رَدَّ ذلكَ ـ يَعْنِي النَّبِيَّ ﷺ ـ عَلَى عُثْمانَ، وَلَوْ أَجازَ لَهُ التَّبَتُّلَ لاخْتَصَيْنا. [طرفه في: ٥٠٧٣].

باب ٨ ـ قوله: المراد بالتبتل المنهي عنه في الحديث الانقطاع عن النساء وترك التزوج وأما معنى قوله تعالى: ﴿وتبتل إليه تبتيلا﴾، فالمراد به الانقطاع إليه والتعبد لا ترك التزويج (عيني).

5075- Abdullah "Allah be pleased with him" reported: We used to participate in the holy wars carried on by The Prophet "Allah's blessing and peace be upon him" and we had nothing (of wealth to marry women). So we said (to The Prophet "Allah's blessing and peace be upon him"): "Shall we castrate ourselves?" But The Prophet "Allah's blessing and peace be upon him" forbade us to do that. Henceforward, he allowed us to marry the woman (temporarily) by giving her even a garment, and then he recited: "O ye who believe! Make not unlawful the good things which Allah hath made lawful for you, but commit no excess: for Allah loveth not those given to excess." (The Repast 87)

5076- Abu'huraira "Allah be pleased with him" reported: I said: "O Allah's Apostle! I am a young man and I am afraid that I may commit illegal sexual intercourse and I cannot afford to marry." He kept silent. I then repeated my question once again, but he kept silent. I said the same (for the third time) and he remained silent. Then I repeated my question (for the fourth time), and only then The Prophet "Allah's blessing and peace be upon him" said: "O Abu'huraira! The pen has dried after writing what you are going to confront. So (it is the same) to get yourself castrated or let it."

[9] Marrying virgins

Ibn Abbas “Allah be pleased with both” said to A’isha “Allah be pleased with her”: The Prophet “Allah’s blessing and peace be upon him” did not marry a virgin other than you.

5077- A’isha "Allah be pleased with her" reported: I said: "O Allah's Apostle! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?" He said: "(I will let my camel graze) of the one of which nothing has been eaten before." She meant that Allah's Apostle "Allah's blessing and peace be upon him" had not married a virgin other than her.

5078- A’isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" said to her: "You have been shown to me twice in my dream. I saw you pictured on a piece of silk and someone said (to me): “This is your wife.” When I uncovered the picture, I saw that it was yours. I said: “If this is from Allah, it will be done."”

[10] What about matrons

5079- Jaber Ibn Abdullah “Allah be pleased with both” narrated: We were returning from a Holy Battle with The Prophet “Allah’s blessing and peace be upon him”, when I started driving my camel fast, since it was lazy, and a rider came behind me and pricked my camel with a spear he had with him. Then my camel started running as fast as the best camel you can see. Behold! The rider was The Prophet “Allah’s blessing and peace be upon him” himself.

٥٠٧٥ ـ حدثنا قُتيبةُ بنُ سَعِيدٍ: حدَّثنا جَرِيرٌ، عَنْ إسْمَاعِيلَ، عَنْ قَيسٍ قالَ: قالَ عَبْدُ اللهِ: كُنَّا نَغْزُو مَعَ رَسُولِ اللهِ ﷺ وَلَيس لَنا شَيءٌ، فَقُلْنا أَلاَ نَسْتَخصي؟ فَنَهَانا عَنْ ذَلِكَ ثُمَّ رَخَّصَ لَنا أَنْ نَنْكِحَ المَرْأَةَ بِالثَّوبِ، ثُمَّ قَرَأَ عَلَينا: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُحَرِّمُوا طَيِّبَاتِ ما أَحَلَّ اللهُ لَكُمْ وَلاَ تَعْتَدُوا إنَّ اللهَ لاَ يُحِبُّ المُعْتَدِينَ﴾ [المائدة: ٨٧].

[طرفه في: ٤٦١٥].

٥٠٧٦ ـ وَقالَ أَصْبَغُ: أَخْبَرَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قُلْتُ: يا رَسُولَ اللهِ، إِنِّي رَجُلٌ شابٌّ، وَأَنا أَخافُ عَلَى نَفْسِي العَنَتَ، وَلاَ أَجِدُ ما أَتَزَوَّجُ بِهِ النِّسَاءَ، فَسَكَتَ عَنِّي، ثُمَّ قُلتُ مِثْلَ ذلِكَ، فَسَكَتَ عَنِّي، ثُمَّ قُلتُ مِثْلَ ذلِكَ، فَسَكَتَ عَنِّي، ثُمَّ قُلتُ مِثْلَ ذلِكَ، فَقالَ النَّبِيُّ ﷺ: «يَا أَبَا هُرَيرَةَ، جَفَّ القَلَمُ بِمَا أَنْتَ لاَقٍ: فَاخْتَصِ عَلَى ذلِكَ أَوْ ذَرْ».

٩ ـ بابُ نِكاحِ الأَبْكار

وَقالَ ابْنُ أَبِي مُلَيكَةَ: قالَ ابْنُ عَبَّاسٍ لِعَائِشَةَ: لَمْ يَنْكِحِ النَّبِيُّ ﷺ بِكْراً غَيرَكِ.

٥٠٧٧ ـ حدثنا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ قالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيمانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: قُلْتُ: يَا رَسُولَ اللهِ، أَرَأَيتَ لَوْ نَزَلْتَ وَادِياً وَفِيهِ شَجَرَةٌ قَدْ أُكِلَ مِنْهَا، وَوَجَدْتَ شَجَراً لَمْ يُؤْكَلْ مِنْهَا، فِي أَيِّهَا كُنْتَ تُرْتِعُ بَعِيرَكَ؟ قالَ: «فِي الَّذِي لَمْ يُرْتَعْ مِنْهَا» تَعْنِي أَنَّ رَسُولَ اللهِ ﷺ لَمْ يَتَزَوَّجْ بِكْراً غَيرَها

٥٠٧٨ ـ حدثنا عُبَيدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «أُرِيتُكِ فِي المَنَامِ مَرَّتَينِ، إِذَا رَجُلٌ يَحْمِلُكِ فِي سَرَقَةِ حَرِيرٍ، فَيَقُولُ: هذِهِ امْرَأَتُكَ، فَأَكْشِفُهَا فَإِذَا هِيَ أَنْتِ، فَأَقُولُ: إِنْ يَكُنْ هذا مِنْ عِنْدِ اللهِ يُمْضِهِ». [طرفه في: ٣٨٩٥].

١٠ ـ بابُ الثَّيِّبَات

وَقالَتْ أُمُّ حَبِيبَةَ: قالَ النَّبِيُّ ﷺ: «لاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ».

٥٠٧٩ ـ حدثنا أَبُو النُّعْمَانِ: حَدَّثَنَا هُشَيمٌ: حَدَّثَنَا سَيَّارٌ، عَنِ الشَّعْبِيِّ، عَنْ جابِرِ بْنِ عَبْدِ اللهِ قالَ: قَفَلْنَا مَعَ النَّبِيِّ ﷺ مِنْ غَزْوَةٍ، فَتَعَجَّلْتُ عَلَى بَعِيرٍ لِي قَطُوفٍ، فَلَحِقَنِي رَاكِبٌ مِنْ خَلْفِي، فَنَخَسَ بَعِيرِي بِعَنَزَةٍ كانَتْ مَعَهُ، فَانْطَلَقَ بَعِيرِي كَأَجْوَدِ ما أَنْتَ رَاءٍ مِنَ الإِبِلِ، فَإِذَا النَّبِيُّ

٥٠٧٥ ـ قوله: (وليس لنا شيء) أي من المال.

٥٠٧٧ ـ قوله: (تعني) يعني نحو.

٥٠٧٨ ـ قوله في سرقة حرير أي في قطعة حرير.

٥٠٧٩ ـ قوله: (قلت ثيب) قلت: ثيبا نحو.

He said: “What causes you to be in such a hurry?" I replied: “I am newly married." He said: "Did you marry a virgin or a matron?” I replied: "A matron." He said: "Why didn't you marry a young girl so that you may play with her and she may play with you?" When we were about to enter (Medina), The Prophet “Allah’s blessing and peace be upon him” said: "Wait until you enter (Medina) at night in order that the woman of unkempt hair may comb her hair, and the one whose husband has been absent may shave her pubic region.”

5080- Jaber Ibn Abdullah “Allah be pleased with both” narrated: When I got married, The Messenger of Allah “Allah’s blessing and peace be upon him” asked me: "What did you married?" I replied: "I married a matron.” He said: "Why, aren’t you fond of virgins and of fondling them?"

I (Muharib, the sub-narrator) mentioned this to Amr Ibn Dinar who told me: Jaber also said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Why didn't you marry a young girl so that you might play with her and she might play with you?”

[11] Marrying young women to old men

5081- Urwa narrated that The Prophet "Allah's blessing and peace be upon him" had demanded the hand of A’isha "Allah be pleased with her" from Abu'bakr who replied: "I am your brother.” The Prophet "Allah's blessing and peace be upon him" said: "You are only my brother in religion and Allah's Book. But she (your daughter A’isha) is lawful to me to marry.”

[12] The best women one could marry and choose for his offspring

5082- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Amongst all those women who ride camels (Arabs), the ladies of Quraish are the best. They are merciful and kind to their offspring and the best guardians of their husbands properties.”

[13] Taking the slave girls; and what about he, who manumitted and then married his slave girl

5083- Abu'burda’s father "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: “Whoever has a slave girl whom he educates properly, teaches good manners, manumits and marries her, will have a double reward. Whoever among the people of the Scriptures believes in his own prophet and then believes in me too, will (also) receive a double reward. Whoever (among the slaves) fulfills his duty to his master and to his Lord, will have a double reward."

ﷺ، فقالَ: «ما يُعْجِلُكَ؟». قُلتُ: كُنْتُ حَدِيثَ عَهْدٍ بِعُرسٍ، قالَ: «بِكْراً أمْ ثَيِّباً؟». قُلتُ: ثَيِّبٌ، قالَ: «فَهَلاّ جارِيَةً تُلاعِبُهَا وتُلاعِبُكَ». قالَ: فَلَمَّا ذَهَبْنَا لِنَدْخُلَ، قالَ: «أمْهِلُوا، حتَّى تَدْخُلوا ليلاً ـ أي عشاءً ـ لِكَي تَمْتَشِطَ الشَّعِثَةُ وتَسْتَحِدَّ المُغِيبَةُ». [طرفه في: ٤٤٣].

٥٠٨٠ ـ حدّثنا آدمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا مُحارِبٌ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللّهِ رَضِيَ اللّهُ عَنهُمَا يقولُ: تَزَوَّجْتُ، فقالَ لِي رَسُولُ اللّهِ ﷺ: «ما تَزَوَّجْتَ؟». فَقُلتُ: تَزَوَّجْتُ ثَيِّباً، فقالَ: «مالَكَ وَلِلعَذارَى وَلِعَابِهَا». فَذَكَرْتُ ذلِكَ لِعَمْرِو بْنِ دِينارٍ، فَقالَ عَمْرٌو: سَمِعْتُ جابِرَ بْنَ عَبدِ اللّهِ يقولُ: قالَ لِي رَسُولُ اللّهِ ﷺ: «هَلاّ جارِيَةً تُلاعِبُهَا وتُلاعِبُكَ».
[طرفه في: ٤٤٣].

١١ ـ بابُ تَزْوِيجِ الصِّغارِ مِنَ الكِبارِ

٥٠٨١ ـ حدّثنا عَبْدُ اللّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ عِرَاكٍ، عَنْ عُرْوَةَ: أنَّ النَّبيَّ ﷺ خطبَ عائشَةَ إلى أبي بَكْرٍ، فقالَ لهُ أبو بَكْرٍ: إنَّما أنا أخُوكَ، فقالَ: «أنْتَ أخِي في دِينِ اللّهِ وَكِتَابِهِ، وَهْيَ لِي حَلالٌ».

١٢ ـ بابٌ إلى مَنْ يَنْكِحُ، وَأيُّ النِّساءِ خيرٌ، وَما يُسْتَحَبُّ أنْ يَتَخَيَّرَ لِنُطَفِهِ مِنْ غيرِ إيجابٍ

٥٠٨٢ ـ حدّثنا أبُو اليَمانِ: أخْبَرَنَا شُعَيبٌ: حَدَّثَنَا أبُو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيرَةَ رَضيَ اللّهُ عَنْهُ، عَنِ النَّبيِّ ﷺ قالَ: «خَيرُ نِساءٍ رَكِبْنَ الإبلَ صَالِحُو نِساءِ قُرَيشٍ، أحْناهُ عَلَى وَلَدٍ في صِغَرِهِ، وَأرْعاهُ عَلَى زَوجٍ في ذاتِ يَدِهِ».
[طرفه في: ٣٤٣٤].

١٣ ـ بابُ اتِّخاذِ السَّرارِيِّ، وَمَنْ أعْتَقَ جارِيَتَهُ، ثُمَّ تَزَوَّجَهَا

٥٠٨٣ ـ حدّثنا موسى بنُ إسماعِيلَ: حَدَّثَنَا عَبْدُ الوَاحِدِ: حَدَّثَنا صَالِحُ بْنُ صَالِحٍ الهَمْدانِيُّ: حَدَّثَنا الشَّعْبيُّ قالَ: حَدَّثَني أبُو بُرْدَةَ، عَنْ أبيهِ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «أيُّما رَجُلٍ كانَتْ عِنْدَهُ وَلِيدَةٌ، فَعَلَّمَهَا فَأحْسَنَ تَعْلِيمَهَا، وَأدَّبَهَا فَأحْسَنَ تَأدِيبَهَا، ثُمَّ أعْتَقَهَا وَتَزَوَّجَهَا فَلَهُ أجْرَانِ. وَأيُّمَا رَجُلٍ مِنْ أهْلِ الكِتَابِ، آمَنَ بِنَبِيِّهِ وآمَنَ بِي فَلَهُ أجْرَانِ. وَأيُّمَا مَمْلُوكٍ أدَّى حَقَّ مَوَالِيهِ وحَقَّ رَبِّهِ فَلَهُ أجْرَانِ». قالَ الشَّعْبيُّ: خُذْهَا بغَيرِ شيءٍ، قَدْ كانَ الرَّجُلُ يَرْحَلُ فِيما دُونَهُ إلى المَدِينَةِ. وقالَ أبُو بَكْرٍ، عَنْ أبي حَصِينٍ، عَنْ أبي بُرْدَةَ، عَنْ أبيهِ، عَنِ النَّبيِّ ﷺ: «أعْتَقَهَا ثُمَّ

٥٠٨٠ ـ قوله: ولعابها بكسر اللام مصدر من الملاعبة، وفي رواية المستملي بضم اللام والمراد به الريق (شارح).

باب ١٢ ـ قوله: من غير إيجاب قيد الجميع يعني أنّ المذكور هنا من باب الاستحباب لا من باب الإيجاب.

٥٠٨٢ ـ قوله: صالحو نساء قريش ويروى بالإفراد وصلح بالجمع، وكان القياس صالحات وأحناهن وأرعاهن والتذكير باعتبار الجنس أو الشخص أو الإنسان أفاده الشارح.

5084- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Prophet Abraham did not tell except three lies: once he emigrated with Sarah and entered a village where there was a tyrant king." (Then he narrated the whole tradition). "He (the tyrant) gave her Hagar. She (Sara) said to Abraham: "Allah humiliated the pagan and gave us a slave-girl for service."" Abu'huraira commented: "This (Hagar) is your mother, o children of Ma As'sama."

5085- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" stayed between Khaibar and Medina for three days, where he consummated his marriage to Safiyya Bint Huyai. I invited the Muslims to the wedding banquet in which neither meat nor bread was served. He ordered (Bilal to collect) leather-dining sheets to be spread, on which dates, dried yogurt and butter were laid. Indeed, that was the wedding banquet of The Prophet "Allah's blessing and peace be upon him". The Muslims wondered: "Would she (Safiyya) be one of The Mothers of The Believers (his wife) or his slave girl?" Then they said: "If she was ordered to veil herself, she would be one of the mothers of the Believers; but if she was not ordered to veil herself, she would be a slave girl." So when The Prophet "Allah's blessing and peace be upon him" proceeded from there, a place was made for her behind him (on his she-camel) and a screening veil was put between her and the people.

[14] What about he, who regards his slave girl's manumission as her dower

5086- Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" manumitted Safiyya and regarded her manumission as her dower.

[15] Marrying the poor men

This is in view of Allah's saying: "Marry those among you who are single, or the virtuous ones among your slaves, male or female: if they are in poverty, Allah will give them means out of His Grace: for Allah encompasseth all, and He knoweth all things." (The Light "An'nur" 32)

5087- Sahl Ibn Sa'd "Allah be pleased with him" narrated: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I came to present myself to you." He raised his eyes and looked at her and then lowered his head. When the woman saw that he did not make any decision, she sat down. On that, a man from his companions got up and said: "O Allah's Apostle! If you are not in need of this woman, then marry her to me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you have anything to give to her (as a dower)?" He replied: "No, by Allah, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said to him: "Go to your family so that you can find something." Went and returned, the man said: "No, by Allah, O Allah's Apostle! I found nothing."

أَصْدَقَهَا» [طرفه في: ٩٧]

٥٠٨٤ ـ حدّثنا سَعِيدُ بْنُ تَلِيدٍ قال: أَخْبَرَنِي ابْنُ وَهْبٍ قال: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قال: قال النبيُّ ﷺ.

حَدَّثَنَا سُلَيْمانُ، عَنْ حَمَّاد بن زَيد، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ: «لَمْ يَكْذِبْ إِبْراهِيمُ إِلاَّ ثَلاثَ كَذَبَاتٍ: بَيْنَما إِبْراهِيمُ مَرَّ بِجَبَّارٍ وَمَعَهُ سَارَةُ ـ فَذَكَرَ الحَدِيثَ ـ فَأَعْطَاهَا هَاجَرَ، قالَتْ: كَفَّ اللَّهُ يَدَ الكافِرِ وَأَخْدَمَنِي آجَرَ». قال أَبُو هُرَيْرَةَ: فَتِلْكَ أُمُّكُمْ يَا بَنِي ماءِ السَّمَاءِ. [طرفه في: ٢٢١٧].

٥٠٨٥ ـ حدّثنا قُتَيْبَةُ: حَدَّثَنَا إِسماعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قال: أَقَامَ النَّبِيُّ ﷺ بَيْنَ خَيْبَرَ وَالمَدِينَةِ ثَلاثاً يُبْنَى عَلَيهِ بِصَفِيَّةَ بِنْتِ حُيَيٍّ، فَدَعَوْتُ المسْلِمِينَ إِلَى وَلِيمَتِهِ، فَمَا كانَ فِيهَا مِنْ خُبْزٍ وَلاَ لَحْمٍ، أُمِرَ بِالأَنْطاعِ، فَأُلْقِيَ فِيهَا مِنَ التَّمْرِ وَالأَقِطِ وَالسَّمْنِ، فَكَانَتْ وَلِيمَتَهُ، فَقالَ المُسْلِمُونَ: إِحْدَى أُمَّهاتِ المُؤْمِنِينَ، أَوْ مِمَّا مَلَكَتْ يَمِينُهُ؟ فَقالُوا: إِنْ حَجَبَهَا، فَهِيَ مِنْ أُمَّهاتِ المُؤْمِنِينَ، وَإِنْ لَمْ يَحْجُبْهَا، فَهِيَ مِمَّا مَلَكَتْ يَمِينُهُ، فَلَمَّا ارْتَحَلَ وَطَّى لَهَا خَلْفَهُ، وَمَدَّ الحِجابَ بَيْنَهَا وَبَيْنَ النَّاسِ.

[طرفه في: ٣٧١].

١٤ ـ بابُ مَنْ جَعَلَ عِتْقَ الأَمَةِ صَدَاقَهَا

٥٠٨٦ ـ حدّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ وَشُعَيْبِ بْنِ الحَبْحَابِ، عَنْ أَنَسِ ابْنِ مالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَعْتَقَ صَفِيَّةَ، وَجَعَلَ عِتْقَهَا صَدَاقَهَا.

١٥ ـ بابُ تَزْوِيجِ المُعْسِرِ

لقوله تعالى: ﴿إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ﴾ [النور: ٣٢].

٥٠٨٧ ـ حدّثنا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ أَبِي حازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قال: جاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقالَتْ: يَا رَسُولَ اللَّهِ، جِئْتُ أَهَبُ لَكَ نَفْسِي، قال: فَنَظَرَ إِلَيهَا رَسُولُ اللَّهِ ﷺ فَصَعَّدَ النَّظَرَ فِيهَا وَصَوَّبَهُ، ثُمَّ طَأْطَأَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ، فَلَمَّا رَأَتِ المَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئاً جَلَسَتْ، فَقامَ رَجُلٌ مِنْ أَصْحابِهِ فَقالَ: يَا رَسُولَ اللَّهِ، إِنْ لَمْ يَكُنْ لَكَ بِهَا حاجَةٌ فَزَوِّجْنِيهَا، فَقالَ: «وَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟». قال: لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ، فَقالَ: «اذْهَبْ إِلَى أَهْلِكَ فَانْظُرْ هَلْ تَجِدُ شَيْئاً». فَذَهَبَ ثُمَّ رَجَعَ فَقالَ: لاَ وَاللَّهِ ما وَجَدْتُ شَيْئاً،

٥٠٨٤ ـ قوله: كذبات بهذا الضبط وعند ابن الحطيئة عن أبي ذر بسكونها (شارح).

٥٠٨٥ ـ قوله: (أمر بالأنطاع) أمر بلالاً بالأنطاع نخ.

٥٠٨٧ ـ قوله: تصعيد النظر رفعه وتصويبه خفضه.

ـ (لم يكن عليك شيء) لم يكن عليك شيء نخ.

The Prophet “Allah’s blessing and peace be upon him” said: "Try to find something, even an iron ring.” He went again and returned, saying: "No, by Allah, O Allah's Apostle, not even an iron ring. But I have this waist sheet of mine." The man had no upper garment, so he wanted to give her half his waist sheet. So The Messenger of Allah “Allah’s blessing and peace be upon him” said: “What would she do with your waist sheet? If you wear it, she will have nothing of it over her body, and if she wears it, you will have nothing over your body." Thus, the man sat for a long while. When he got up, The Messenger of Allah “Allah’s blessing and peace be upon him” saw him leaving. So he ordered somebody to call him. When he came, The Prophet “Allah’s blessing and peace be upon him” asked him: " How much of the Qur'an do you know?" He replied: "I know such Sura, such Sura, and such Sura." He went on counting. The Prophet “Allah’s blessing and peace be upon him” asked him: "Can you recite it by heart?" he replied: "Yes." The Prophet “Allah’s blessing and peace be upon him” said: "Go, I married her to you with what you know of the Qur'an by heart."

[16] The Equality in religion

And Allah’s saying: “It is He Who has created man from water: then has He established relationships of lineage and marriage: for thy Lord has power (over all things).” (The Criterion “Al’furqan” 54)

5088- A’isha "Allah be pleased with her" reported: Abu'hudhaifa Ibn Utba Ibn Rabie'a Ibn Abdu'shams, who had witnessed the battle of Badr along with The Prophet "Allah's blessing and peace be upon him" adopted Salim as his son, as well as The Prophet "Allah's blessing and peace be upon him" had adopted Zaid as his son. To him (Salim), he married his niece, Hind Bint Al'walid Ibn Utba Ibn Rabie'a. Salim was the freed slave of an Ansari woman. It was the custom in the Pre-Islamic Period that if somebody adopted a boy, the people would call him the son of the adoptive father and he would be the latter's heir. But when Allah revealed the Divine Verse: "Call them by (the names of) their fathers: that is juster in the sight of Allah. But if ye know not their father's (name, call them) your Brothers in faith, or your Mawlas. But there is no blame on you if ye make a mistake therein: (What counts is) the intention of your hearts: and Allah is Oft-Forgiving, Most Merciful" (The Confederates "Al'ahzab" 5) the adopted persons were called by their fathers names. The one, whose father was not known, would be regarded as a Mawla (Affiliate) and a brother in religion. Later on Sahla Bint Suhail Ibn Amr Al’quraishi Al'ameri, the wife of Abu'hudhaifa Ibn Utba, came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! We used to consider Salim as our (adopted) son, and now Allah has revealed what you know (regarding adopted sons)." The narrator then mentioned the rest of the tradition.

5089- A’isha "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" entered upon Duba’a Bint Az'zubair and said to her: "Do you have a desire to perform the Hajj?" She replied: "By Allah, I feel sick." He said to her: "Intend to perform Hajj and stipulate something by saying: “O Allah, I will finish my Ihram at any place where you stop me (since I am unable to go further).”" She was the wife of Al'miqdad Ibn Al'aswad.

5090- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A woman is married for four things: her wealth, her family status, her beauty and her religion. You should marry the religious woman (lest) you will be a loser."

فقالَ رَسُولُ اللهِ ﷺ: «انظرْ ولَوْ خاتماً مِن حديد». فذهبَ ثُمَّ رجعَ فقالَ: لا واللهِ يا رسُولَ الله ولا خاتماً من حديد، ولكنْ هذا إزاري ـ قال سَهْل: ما لهُ رِداءٌ ـ فَلَها نِصْفُهُ، فقالَ رَسُولُ الله ﷺ: «ما تَصْنَعُ بإزارك، إنْ لبِستَهُ لَمْ يكُن عَلَيهَا منهُ شيءٌ، وإنْ لَبِسَتْهُ لَمْ يكُنْ عَلَيكَ شيءٌ» فجلَسَ الرَّجُل حتَّى إذا طالَ مَجْلِسهُ قامَ، فرآهُ رَسُولُ اللهِ ﷺ مُوَلِّياً، فأمَرَ بهِ فدُعِيَ، فلَمَّا جاءَ قالَ: «ماذا مَعَكَ مِنَ القُرْآنِ». قالَ مَعِي سُورَةُ كذا وسُورَةُ كذا، عَدَّدَها، فقالَ: «تقرؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ»؟ قالَ: نَعَمْ، قالَ: «اذهَبْ فقَدْ مَلَّكْتُكَهَا بما مَعَكَ مِنَ القُرْآنِ». [طرفه في: ٢٣١٠].

١٦ ـ بابُ الأكْفاءِ في الدِّينِ

وقولُهُ: ﴿وهوَ الَّذي خَلَقَ مِنَ الماءِ بَشَراً فجعَلَهُ نَسَباً وصِهْراً وكانَ رَبُّكَ قديراً﴾ [الفرقان: ٥٤]

٥٠٨٨ ـ حدثنا أبو اليمان: أخبرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أخبَرَني عُرْوَةُ بْنُ الزُّبَيرِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنهَا: أنَّ أبا حُذَيفَةَ بْنَ عُتْبَةَ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ ـ وكانَ مِمَّنْ شَهِدَ بَدْراً مَعَ النَّبيِّ ﷺ ـ تَبَنَّى سالماً، وأنكحَهُ بِنْتَ أخيهِ، هِنْدَ بِنْتَ الوليدِ بْنِ عُتْبَةَ بْنِ رَبِيعةَ، وهوَ مَوْلًى لامرأةٍ مِنَ الأنْصارِ، كما تَبَنَّى النَّبيُّ ﷺ زيداً، وكانَ مَنْ تَبَنَّى رَجُلاً في الجاهِلِيَّةِ دَعاهُ النَّاسُ إليهِ ووَرِثَ مِنْ ميراثِهِ، حتَّى أنزَلَ اللهُ: ﴿ادْعُوهُمْ لآبائِهِمْ ـ إلى قوْلِهِ ـ ومَوالِيكُمْ﴾ [الأحزاب: ٥]. فرُدُّوا إلى آبائِهِم. فمَنْ لَمْ يُعْلَم لهُ أبٌ كانَ مَوْلًى وأخاً في الدِّينِ، فجاءَتْ سَهْلَةُ بِنْتُ سُهَيلِ بْنِ عَمرو القُرَشِيِّ ثُمَّ العامِرِيِّ ـ وهِيَ امرأةُ أبي حُذَيفةَ ـ النَّبيَّ ﷺ فقالَتْ: يا رَسُولَ اللهِ إنَّا كُنَّا نَرَى سالِماً وَلَداً، وقد أنزَلَ اللهُ فيهِ ما قد عَلِمْتَ. فذكَرَ الحديثَ. [طرفه في: ٤٠٠٠].

٥٠٨٩ ـ حدثنا عُبَيدُ بْنُ إسماعيلَ: حَدَّثَنا أبو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائشَةَ قالَتْ: دخَلَ رَسُولُ اللهِ ﷺ على ضُباعةَ بِنْتِ الزُّبَيرِ، فقالَ لها: «لعَلَّكِ أرَدْتِ الحَجَّ». قالَتْ: واللهِ لا أجِدُني إلاَّ وَجِعَةً، فقالَ لها: «حُجِّي واشْتَرِطي، قُولي: اللَّهُمَّ مَحِلِّي حَيثُ حَبَسْتَني». وكانَتْ تحتَ المِقْدادِ بْنِ الأسْوَدِ.

٥٠٩٠ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا يَحْيَى، عَنْ عُبَيدِ اللهِ قالَ: حَدَّثَني سَعِيدُ بْنُ أبي سَعِيدٍ، عَنْ أبيهِ، عَنْ أبي هُرَيرَةَ رَضِيَ اللهُ عَنهُ، عَنِ النَّبيِّ ﷺ قالَ: «تُنْكَحُ المَرْأةُ لأرْبَعٍ: لِمالِها ولِحَسَبِها وجَمالِها ولِدينِها، فاظْفَرْ بذاتِ الدِّينِ، تَرِبَتْ يَداكَ».

٥٠٩١ ـ حدثنا إبْراهيمُ بْنُ حَمْزَةَ: حَدَّثَنا ابْنُ أبي حازِمٍ، عَنْ أبيهِ، عَنْ سَهْلٍ قالَ: مَرَّ

٥٠٨٩ ـ قوله لا أجدني ولأبي ذر ما أجدني أي ما أجد نفسي (إلا وجعة) أي ذات مرض ا هـ. (شارح).

ـ (قولي اللهم) وقولي نخ.

ـ قوله محلي وروي بفتح الحاء أيضاً أي مكان تحللي من الإحرام ا هـ من الشارح

٥٠٩١ ـ قوله مثل هذا فيه بالجز والنصب كما في الشارح.

5091- Sahl "Allah be pleased with him" reported: A rich man passed by Allah's Apostle "Allah's blessing and peace be upon him" who asked (his companions): "What do you say about this (man)?" They replied: "If he asks for a lady's hand, he ought to be given her in marriage; if he intercedes (for someone) his intercession should be accepted; and if he speaks, he should be listened to." Allah's Apostle "Allah's blessing and peace be upon him" kept silent. Then a poor man passed by; an Allah's Apostle "Allah's blessing and peace be upon him" asked (them): "What do you say about this man?" They replied: "If he asks for a lady's hand in marriage he does not deserve to be married; if he intercedes (for someone), his intercession should not be accepted; And if he speaks, he should not be listened to." Allah's Apostle "Allah's blessing and peace be upon him" said: "This poor man is better than so many of the former as filling the earth."

[17] The equality in wealth; and what about marrying the poor men to the rich women

5092- Urwa Ibn Az'zubair reported That he had asked A'isha about the meaning of the Statement of Allah: "If you fear that you shall not Be able to deal justly With the orphan girls, then Marry (Other) women of your choice Two or three or four." (The Women "An'nisa" 3)

She said: "O my nephew! This is about the orphan girl who lives under the care of her guardian. Her wealth and beauty may tempt him to marry her without giving her an adequate dowry that might have been given by another suitor. So, such guardians were forbidden to marry such orphan girls unless they treated them justly and gave them the most suitable dowry; otherwise they were ordered to marry any other woman." A'isha further said: "After that verse the people again asked The Prophet "Allah's blessing and peace be upon him" (about the marriage with orphan girls), so Allah revealed: "They ask your instruction Concerning the women. Say: Allah Instructs you about them and about what is Recited unto you In The Book, concerning the orphan girls to whom you give not the prescribed portions and yet whom you Desire to marry..." (The Women "An'nisa" 127) in this way, Allah sent down what means that if the orphan girl was of much beauty and property then they (the guardians) would have the desire to marry her without the just dower. But if she was of less property and beauty, then they would leave her and instead marry another girl." She added: "as they (the guardians) generally refrain from marrying the orphan girls (when they are neither beautiful nor wealthy), they were forbidden to marry them (when possessing property and beauty), except in case they dealt with them justly and gave them the most suitable dower."

[18] What one might fear of the woman's evil omen

And Allah's saying: "O ye who believe! Truly, among your wives and your children are (some that are) enemies to yourselves: so beware of them! But if ye forgive and overlook, and cover up (their faults), verily Allah is Oft-Forgiving, Most Merciful." (At'taghabun 14)

5093- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The evil omen (if any), is in the woman, the house, and the horse."

5094- Abdullah Ibn Omar "Allah be pleased with both" narrated: The evil omen was mentioned in the presence of The Messenger of Allah "Allah's blessing and peace be upon him" who said: "If at all there is evil omen, it is in the woman, the house, and the horse."

5095- Sahl Ibn Sa'd "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If at all there is (evil omen), it is in the horse, the woman, and the house."

رَجلٌ علَى رَسُولِ اللهِ ﷺ فقَالَ: «ما تَقولُونَ في هذا؟». قالُوا: حَرِيٌّ إنْ خَطَبَ أنْ يُنكَحَ، وإنْ شَفَعَ أنْ يُشفَّعَ، وإنْ قالَ أنْ يُستَمعَ. قالَ: ثُمَّ سكَتَ، فمَرَّ رَجُلٌ مِن فُقَراءِ المُسلِمِين، فقالَ: «ما تَقُولُونَ في هذا؟». قالُوا: حَرِيٌّ إنْ خطَبَ أنْ لا يُنكَحَ، وإنْ شفَعَ أنْ لا يُشفَّعَ، وإنْ قالَ أنْ لا يُستَمعَ. فقَالَ رَسُولُ اللهِ ﷺ: «هذا خيرٌ من ملءِ الأرضِ مثلَ هذا». [الحديث ٥٠٩١ ـ طرفه في: ٦٤٤٧].

١٦ ـ باب الأكفاء في المالِ وتزويج المُقِلِّ المُثْرِيَة

٥٠٩٢ ـ حدثني يحيى بنُ بُكَيرٍ: حدَّثَنا اللَّيثُ، عَن عُقَيلٍ، عَنِ ابنِ شِهابٍ قالَ: أخبرَني عُروَةُ: أنَّهُ سأَلَ عائِشَةَ رضيَ اللهُ عنهَا: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى﴾ [النساء: ٣]. قالَتْ: يا ابنَ أُختي، هذهِ اليتيمةُ تكونُ في حجرِ وَليِّها، فيَرغَبُ في جمالِهَا ومالِهَا، ويُريدُ أنْ ينتَقِصَ صَداقَهَا، فنُهُوا عن نِكاحِهِنَّ، إلَّا أنْ يُقسِطُوا في إكمالِ الصَّدَاقِ، وَأُمِرُوا بِنِكاحِ مَنْ سِواهُنَّ. قالَتْ: واستَفتَى النَّاسُ رَسُولَ اللهِ ﷺ بَعدَ ذلِكَ، فأنزَلَ اللهُ: ﴿ويستفتونك في النساءِ ـ إلى ـ وترغَبونَ أنْ تنكِحُوهُنَّ﴾ [النساء: ١٢٧]. فأَنزَلَ اللهُ لَهُمْ: أَنَّ اليَتِيمةَ إذا كانَتْ ذاتَ جَمالٍ ومالٍ رَغِبُوا في نِكاحِها ونَسبِها في إكمالِ الصَّدَاقِ، وإذا كانَتْ مَرغُوبَةً عنهَا في قلَّةِ المالِ والجَمالِ، تركُوها وأَخذُوا غيرَها مِنَ النِّساءِ، قالَتْ: فكَما يَترُكُونَها حِينَ يَرغَبُونَ عنها، فلَيسَ لَهُم أَنْ يَنكِحُوهَا إذا رَغِبُوا فِيهَا إلا أَنْ يُقْسِطُوا لَهَا وَيُعْطُوهَا حَقَّهَا الأَوْفَى في الصَّدَاقِ.

[طرفه في: ٢٤٩٤].

١٨ ـ بابُ ما يُتَّقَى مِنْ شُؤْمِ المَرْأَة

وَقَوْلِهِ تَعَالَى: ﴿إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ﴾ [التغابن: ١٤].

٥٠٩٣ ـ حدثنا إسماعيلُ قال: حَدَّثَني مالكٌ، عَنِ ابنِ شِهَابٍ، عَنْ حَمْزَةَ وَسَالِمٍ ابنَي عَبدِ اللهِ بنِ عمرَ، عن عبدِ اللهِ بنِ عمرَ رضيَ اللهُ عنهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «الشُّؤمُ في المرأةِ، والدَّارِ، والفَرَسِ».

[طرفه في: ٢٠٩٩].

٥٠٩٤ ـ حدثنا مُحمَّدُ بنُ مِنْهالٍ: حَدَّثَنا يزيدُ بنُ زُرَيعٍ: حَدَّثَنا عُمَرُ بنُ مُحَمَّدٍ العَسْقَلانِيُّ، عَن أبيهِ، عَنِ ابنِ عُمَرَ قالَ: ذَكَرُوا الشُّؤمَ عِندَ النَّبيِّ ﷺ، فقالَ النَّبيُّ ﷺ: «إنْ كانَ الشُّؤمُ في شَيءٍ فَفِي الدَّارِ، والمَرأَةِ، والفَرَسِ».

[طرفه في: ٢٠٩٩].

٥٠٩٥ ـ حدثنا عَبدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالِكٌ، عَن أبي حازِمٍ، عَن سَهلِ بنِ سَعدٍ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنْ كانَ في شَيءٍ فَفِي الفَرَسِ وَالمَرأَةِ وَالمَسْكَنِ».

[طرفه في: ٢٨٥٩].

5096- Usama Ibn Zaid "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: " I did not leave After me any affliction more harmful to men than women."

[19] When the lady is married to a slave man

5097- A'isha "Allah be pleased with her" narrated: Three traditions were set for Barira: When Barira was manumitted she was given the option (whether to remain with her slave husband). The Messenger of Allah "Allah's blessing and peace be upon him" said: "The loyalty (of the slave) is for the manumitter." When The Messenger of Allah "Allah's blessing and peace be upon him" entered (the house), he saw a cooking pot on the fire but he was given bread and meat soup from that of the house. The Prophet "Allah's blessing and peace be upon him" said: "Didn't I see the cooking pot (on the fire)?" It was said: "That is the meat given in charity to Barira, and you never eats the (food of) charity." The Prophet "Allah's blessing and peace be upon him" said: "It is an object of charity for Barira, and a present for us."

[20] One should not marry more than four (women)

This is in view of Allah's saying: "If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four." (Women 3)

He also said: "Praise be to Allah, Who created (out of nothing) the heavens and the earth, Who made the angels Messengers with wings, two, or three, or four (Pairs): He adds to Creation as He pleases: for Allah has power over all things." (Fatir 1)

5098- A'isha "Allah be pleased with her" narrated, explaining Allah's saying: "If ye fear that ye shall not be able to deal justly with the orphans" (Women 3): "It is about the orphan girl who is in the custody of her guardian, and he intends to marry her because of her wealth, but he treats her badly and does not manage her property justly. Such a man should marry whomever women he likes other than her, two or three or four."

[21] Allah's saying: "Prohibited to you (for marriage) are: your mothers, daughters, sisters; father's sisters, mother's sisters; brother's daughters, sister's daughters; foster mothers (who gave you suck), foster sisters; your wives' mothers; your step daughters under your guardianship, born of your wives to whom ye have gone in, no prohibition if ye have not gone in; (those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, for Allah is Oft-Forgiving, Most Merciful." (Women 23) on the other hand, The Messenger of Allah said: "the foster relations prohibit what blood relations prohibit (regarding marriage)."

5099- Amra Bint "daughter of" Abdur'rahman narrated That A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" had told her that once, while The Prophet "Allah's blessing and peace be upon him" was in her house, she heard a man asking Hafsa's permission to enter her home. A'isha said: "O Allah's Apostle! There is a man asking the permission to enter your house." The Messenger of Allah "Allah's blessing and peace be upon him" replied: "I think he is so-and-so, Hafsa's foster uncle." A'isha said: "If so-and-so (her foster uncle)was living would he be allowed to visit me?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, he would, for the foster relations prohibit what blood relations prohibit (regarding marriage)."

٥٠٩٦ ـ حدّثنا آدمُ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيمانَ التَّيمِيِّ قالَ: سَمِعْتُ أَبَا عُثْمانَ النَّهْدِيَّ، عَنْ أُسامَةَ بن زيدٍ رضيَ اللهُ عنهُما، عَنِ النَّبيِّ ﷺ قال: «ما تَركْتُ بَعْدِي فتنَةً أضرَّ على الرِّجالِ مِنَ النِّساءِ».

١٩ ـ بابُ الحُرَّةِ تَحْتَ العَبْدِ

٥٠٩٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنِ القَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: كانَ في بريرة ثَلاثُ سُنَنٍ: عَتقَتْ فَخُيِّرَتْ، وَقالَ رَسُولُ اللَّهِ ﷺ: «الوَلاءُ لِمَنْ أَعْتَقَ». وَدَخَلَ رَسُولُ اللَّهِ ﷺ وَبُرْمَةٌ عَلَى النَّارِ، فَقُرِّبَ إِلَيهِ خُبْزٌ وَأُدْمٌ مِنْ أُدْمِ البَيتِ، فَقالَ: «لَمْ أَرَ البُرْمَةَ». فَقِيلَ: لَحْمٌ تُصدِّقَ عَلَى بَرِيرَةَ، وَأَنتَ لا تَأْكُلُ الصَّدَقَةَ. قالَ: «هُوَ عَلَيْهَا صَدَقَةٌ، وَلَنَا هَدِيَّةٌ» [طرفه في: ٤٥٦].

٢٠ ـ بابٌ لا يَتَزَوَّجُ أَكْثَرَ مِنْ أَرْبَعٍ

لقَولِهِ تَعالَى: ﴿مَثْنَى وَثُلاثَ وَرُبَاعَ﴾ [النساء: ٢]. وَقالَ عَلِيُّ بْنُ الحُسَينِ عَلَيهِمَا السَّلامُ: يَعْنِي مَثْنَى أَوْ ثُلاثَ أَوْ رُبَاعَ. وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿أُولِي أَجْنِحَةٍ مَثْنَى وَثُلاثَ وَرُبَاعَ﴾ [فاطر: ١]. يَعْنِي مَثْنَى أَوْ ثُلاثَ أَوْ رُبَاعَ.

٥٠٩٨ ـ حدّثنا مُحَمَّدٌ: أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ: ﴿وَإِنْ خِفتُمْ أَنْ لا تُقْسِطُوا في اليَتَامَى﴾ [النساء: ٣]. قالَ: اليَتِيمَةُ تَكُونُ عِنْدَ الرَّجُلِ وَهُوَ وَلِيُّهَا، فَيَتَزَوَّجُهَا عَلَى مالِهَا، وَيُسِيءُ صُحْبَتَهَا، وَلا يَعْدِلُ في مالِهَا، فَلْيَتَزَوَّجْ ما طابَ لَهُ مِنَ النِّسَاءِ سِوَاهَا، مَثْنَى وَثُلاثَ وَرُبَاعَ [طرفه في: ٢٤٩٤].

٢١ ـ بابٌ ﴿وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ﴾ [النساء: ٢٣]

وَيَحْرُمُ مِنَ الرَّضَاعَةِ ما يَحْرُمُ مِنَ النَّسَبِ.

٥٠٩٩ ـ حدّثنا إِسْمَاعِيلُ قالَ: حَدَّثَنِي مالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ: أَنَّ عائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ عِنْدَهَا، وَأَنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ في بَيتِ حفصةَ، قالَتْ: فَقُلْتُ: يا رَسُولَ اللَّهِ، هذا رَجُلٌ يَسْتَأْذِنُ في بَيتِكَ، فَقالَ النَّبِيُّ ﷺ: «أُرَاهُ فُلاناً». لِعَمِّ حفصةَ مِنَ الرَّضَاعَةِ، قالَتْ عائِشَةُ: لَوْ كانَ فُلانٌ حَيّاً ـ لِعَمِّهَا مِنَ الرَّضَاعَةِ ـ دَخَلَ عَلَيَّ؟ فَقالَ: «نَعَمْ، الرَّضَاعَةُ، تُحَرِّمُ ما تُحَرِّمُ الوِلادَةُ». [طرفه في: ٢٦٤٦].

٥٠٩٧ ـ قوله: عتقت قد أصاب الشارح في ضبطه هذه الكلمة بفتحات فإنّ العينيّ قال على صيغة المجهول، أي أعتقتها عائشة رضي الله عنها ا هـ. وهو خطأ لغةً فإنّ الثلاثيّ لازم لا يبنى منه المجهول ولا يقال: عبد معتوق نصّ عليه الفيومي ا هـ. مصححه.

ـ قوله: وأدم قال في المصباح الإدام ما يؤتدم به وجمعه أدم مثل كتاب وكتب ويسكن للتخفيف ا هـ. مصححه.

ـ (لم أر البرمة) ألم أر البرمة نخ.

5100- Ibn Abbas "Allah be pleased with both" reported that The Prophet "Allah's blessing and peace be upon him" had been asked: "Wouldn't you marry the daughter of Hamza?" The Prophet "Allah's blessing and peace be upon him" answered: "She is the daughter of my foster brother."

5101- Ommu'habiba Bint "daughter of" Abu'sufyan "Allah be pleased with both" reported: I said: "O Allah's Apostle! Marry my sister, the daughter of Abu'sufyan." The Prophet "Allah's blessing and peace be upon him" said: "Do you like that?" I replied: "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet "Allah's blessing and peace be upon him" said: "But that is not lawful for me." I said: "We have heard that you want to marry the daughter of Abu'salama." He said: "(You mean) the daughter of Um Salama?" I said: "Yes." He said: "Even if she were not my step-daughter, she would be unlawful for me to marry since she is my foster niece. Abu'salama and I were suckled by Thuwaiba. So you should not offer to me your daughters or your sisters (in marriage)."

Urwa narrated: Thuwaiba was the freed slave girl of Abu'lahab whom he had manumitted, and then she suckled The Prophet "Allah's blessing and peace be upon him". When Abu'lahab died, one of his relatives saw him in a dream in a very bad state. He asked him: "What have you faced?" Abu'lahab said: "I have found no rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) just for my manumitting Thuwaiba."

[22] What about he, who said that there should be no sucking after two years as regards to Allah's saying: "The mothers shall give suck to their offspring for two whole years, if the father desires to complete the term." (Heifer 233)

5102- A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" entered upon her while a man was sitting with her. On that, the signs of anger appeared on his face as if he disliked that. She said: "Here is my (foster) brother." He said: "Be sure as to who is your foster brother, for foster suckling relationship is established only when milk is the only food of the child."

٥١٠٠ ـ حدّثنا مُسدَّدٌ: حدَّثنا يحيى، عَنْ شُعْبَةَ، عَنْ قَتادَةَ، عَنْ جابِرِ بْنِ زَيدٍ، عَنِ ابْنِ عبَّاسٍ قالَ: قِيلَ للنَّبيِّ ﷺ: أَلاَ تَزَوَّجُ ابْنَةَ حَمْزَةَ؟ قالَ: «إِنَّها ابْنَةُ أَخِي مِنَ الرَّضاعَةِ». وَقالَ بِشْرُ ابْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتادَةَ: سَمِعْتُ جابِرَ بْنَ زَيدٍ: مِثْلَهُ.

[طرفه في: ٢٦٤٥].

٥١٠١ ـ حدّثنا الحَكَمُ بْنُ نافِعٍ: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ زَينَبَ ابْنَةَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفيانَ أَخْبَرَتْها: أَنَّها قالَتْ: يا رَسُولَ اللهِ، انْكِحْ أُخْتِي بِنْتَ أَبِي سُفْيانَ، فَقالَ: «أَوَتُحِبِّينَ ذلِكِ؟». فَقُلْتُ: نَعَمْ، لَسْتُ لَكَ بِمُخْلِيَةٍ، وَأَحَبُّ مَنْ شارَكَنِي في خَيرٍ أُخْتِي، فَقالَ النَّبِيُّ ﷺ: «إِنَّ ذلِكِ لا يَحِلُّ لِي». قُلْتُ: فَإِنَّا نُحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ بِنْتَ أَبِي سَلَمَةَ؟ قالَ: «بِنْتَ أُمِّ سَلَمَةَ»! قُلْتُ: نَعَمْ، فَقالَ: «لَوْ أَنَّها لَمْ تَكُنْ رَبِيبَتِي في حَجْرِي ما حَلَّتْ لِي، إِنَّها لابْنَةُ أَخِي مِنَ الرَّضاعَةِ، أَرْضَعَتْنِي وَأَبا سَلَمَةَ ثُوَيبَةُ، فَلا تَعْرِضْنَ عَلَيَّ بَناتِكُنَّ وَلا أَخَواتِكُنَّ». قالَ عُرْوَةُ: وَثُوَيبَةُ مَوْلاةٌ لأَبِي لَهَبٍ، كانَ أَبُو لَهَبٍ أَعْتَقَها، فَأَرْضَعَتِ النَّبِيَّ ﷺ، فَلَمَّا ماتَ أَبُو لَهَبٍ أُرِيَهُ بَعْضُ أَهْلِهِ بِشَرِّ حِيبَةٍ، قالَ لَهُ ماذا لَقِيتَ؟ قالَ أَبُو لَهَبٍ: لَمْ أَلْقَ بَعْدَكُمْ غَيرَ أَنِّي سُقِيتُ في هذِهِ بِعَتاقَتِي ثُوَيبَةَ. [الحديث ٥١٠١ ـ أطرافه في: ٥١٠٦، ٥١٠٧، ٥١٢٣، ٥٣٧٢].

٢٢ ـ بابُ مَنْ قالَ لا رَضاعَ بَعْدَ حَوْلَينِ

لِقَوْلِهِ تَعالى: ﴿حَوْلَينِ كامِلَينِ لِمَنْ أَرادَ أَنْ يُتِمَّ الرَّضاعَةَ﴾ [البقرة: ٢٣٣]. وَما يُحَرِّمُ مِنْ قَلِيلِ الرَّضاعِ وَكَثِيرِهِ.

٥١٠٢ ـ حدّثنا أَبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنِ الأَشْعَثِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيها وَعِنْدَها رَجُلٌ، فَكَأَنَّهُ تَغَيَّرَ وَجْهُهُ، كَأَنَّهُ كَرِهَ ذلِكَ، فَقالَتْ: إِنَّهُ أَخِي، فَقالَ: «انْظُرْنَ مَنْ إِخْوانُكُنَّ، فَإِنَّما الرَّضاعَةُ مِنَ المَجاعَةِ». [طرفه في: ٢٦٤٦].

٢٣ ـ بابُ لَبَنِ الفَحْلِ

٥١٠٣ ـ حدّثنا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ،

٥١٠١ ـ قوله: بمخلية قال في النهاية المخلية التي تخلو بزوجها وتنفرد به وليس من قولهم امرأة مخلية إذا خلت من الزواج اهـ.

ـ قوله: بشرّ حيبة أي على أسوأ حالة يقال: بات الرجل بحيبة سوء أي بحالة رديئة ووقع عند المستملي بفتح الحاء المعجمة أي في حالة خائبة من كل خير اهـ. من العيني باختصار.

ـ قوله: لم ألف بعدكم خيراً وفي نسخة العيني: لم ألف بعدكم بحذف المفعول ولا يستقيم الكلام إلا به، وروي بدل خيراً رجاءً وراحة كما في الشارح.

باب ٢٣ ـ قوله: لبن الفحل أي الرجل ونسبة اللبن إليه مجاز لكونه سبباً فيه يعني هل يثبت حرمة الرضاع بينه وبين الرضيع أم لا أفاده الشارح.

[23] What about sucking in relation to the man (whose wife or brother's wife gave suck)

5103- Urwa narrated from A'isha "Allah be pleased with her" that Aflah, the brother of Abul'qu'ais, asked permission to visit her after the order of the veil was revealed. I rejected to give permission to him. When The Prophet "Allah's blessing and peace be upon him" entered upon me, I told him of what I had done. He allowed me to give permission to him.

[24] The witness of the nurse

5104- Uqba Ibn Al'harith "Allah be pleased with him" narrated: I married a woman and then a black lady came to us and said: "I have suckled you both." So I came to The Prophet "Allah's blessing and peace be upon him" and said: "I married so-and-so and then a black lady came to us and said to me: "I suckled both of you." But I think she is a liar." The Prophet "Allah's blessing and peace be upon him" turned his face away from me. But I moved to be in his face, and said: "She is a liar." The Prophet "Allah's blessing and peace be upon him" said: "How (can you keep her) since that lady said that she had suckled both of you? So divorce her."

[25] What is lawful and unlawful of women?

And Allah's saying: "Prohibited to you (for marriage) are: your mothers, daughters, sisters; father's sisters, mother's sisters; brother's daughters, sister's daughters; foster mothers (who gave you suck), foster sisters; your wives' mothers; your step daughters under your guardianship, born of your wives to whom ye have gone in, no prohibition if ye have not gone in; (those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, for Allah is Oft-Forgiving, Most Merciful; Also (prohibited are) women already married, except those whom your right hands possess: thus hath Allah ordained (prohibitions) against you: except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property, desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, ye agree mutually (to vary it), there is no blame on you, and Allah is All-Knowing All-Wise." (The Women 23:24)

5105- Ibn Abbas "Allah be pleased with both" narrated: Seven relations of women are prohibited (onto one to marry)", and he recited the previous verses.

On the other hand, Abdullah Ibn Ja'far was said to have gathered in wedlock both of Ali's daughter and wife (after his death). Ibn Sirin told that there was no harm in it. Though Al'hasan disliked it once, he, sometime later, told that there was no harm in it. Furthermore, Al'hasan Ibn Al'hasan Ibn Ali gathered two cousins in wedlock in one night. But Jaber Ibn Zaid disliked it since it could severe the relation with one's kith and kin, though there is nothing (of revelation) to regard it as unlawful. Indeed, Allah Almighty said: "except for these, all others are lawful."

Moreover, Ikrima narrated from Ibn Abbas: If a man committed adultery with his wife's sister or mother, then his wife would not be unlawful to him.

عَنْ عائِشَةَ، أَنَّ أَفلَحَ أَخا أَبي القُعَيسِ جاءَ يَستَأذِنُ عَلَيها، وَهوَ عَمُّها مِنَ الرَّضاعَةِ، بَعدَ أَنْ نَزَلَ الحِجابُ، فَأَبَيتُ أَنْ آذَنَ لَهُ، فَلَمّا جاءَ رَسُولُ اللهِ ﷺ أَخبَرْتُهُ بِالَّذِي صَنَعْتُ، فَأَمَرَنِي أَنْ آذَنَ لَهُ.

[طرفه في: ٢٦٤٤].

٢٤ ـ بابُ شَهادَةِ المُرْضِعَةِ

٥١٠٤ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنا إِسْماعِيلُ بْنُ إِبْراهِيمَ: أَخْبَرَنا أَيُّوبُ، عَنْ عَبْدِ اللهِ ابنِ أَبي مُلَيكَةَ قالَ: حَدَّثَني عُبَيدُ بْنُ أَبي مَرْيَمَ، عَنْ عُقْبَةَ بْنِ الحارِثِ قالَ: وَقَد سَمِعْتُهُ مِنْ عُقْبَةَ، لكِنِّي لِحَدِيثِ عُبَيدٍ أَحْفَظُ، قالَ: تَزَوَّجْتُ امْرَأَةً، فَجاءَتْنا امْرَأَةٌ سَوْداءُ، فَقالَتْ: أَرْضَعْتُكُما، فَأَتَيتُ النَّبِيَّ ﷺ فَقُلْتُ: تَزَوَّجْتُ فُلانَةَ بِنْتَ فُلانٍ، فَجاءَتْنا امْرَأَةٌ سَوْداءُ، فَقالَتْ لِي: إِنِّي قَدْ أَرْضَعْتُكُما، وَهِيَ كاذِبَةٌ، فَأَعْرَضَ، فَأَتَيتُهُ مِنْ قِبَلِ وَجْهِهِ، قُلْتُ: إِنَّها كاذِبَةٌ، قالَ: «كَيفَ بِها وَقَدْ زَعَمَتْ أَنَّها قَدْ أَرْضَعَتْكُما، دَعْها عَنْكَ». وَأَشارَ إِسْماعِيلُ بِإِصْبَعَيهِ السَّبّابَةِ وَالوُسْطَى، يَحْكِي أَيُّوبَ.

[طرفه في: ٨٨].

٢٥ ـ بابُ ما يَحِلُّ مِنَ النِّساءِ وَما يَحْرُمُ

وَقَوْلِهِ تَعالَى: ﴿حُرِّمَتْ عَلَيكُمْ أُمَّهاتُكُمْ وَبَناتُكُمْ وَأَخَواتُكُمْ وَعَمّاتُكُمْ وَخالاتُكُمْ وَبَناتُ ٱلأَخِ وَبَنَاتُ ٱلأُخْتِ ـ إِلَى آخِرِ الآيَتَينِ إِلَى قَوْلِهِ ـ إِنَّ اللَّهَ كانَ عَلِيماً حَكِيماً﴾ [النساء: ٢٣ ـ ٢٤] وَقالَ أَنَسٌ: ﴿وَالمُحْصَنَاتُ مِنَ النِّساءِ﴾ ذَواتُ ٱلأَزْواجِ الحَرائِرُ حَرامٌ ﴿إِلاَّ ما مَلَكَتْ أَيمانُكُمْ﴾، لا يَرَى بَأْساً أَنْ يَنْزِعَ الرَّجُلُ جارِيَتَهُ مِنْ عَبْدِهِ. وَقالَ: ﴿وَلا تَنْكِحُوا المُشْرِكاتِ حَتَّى يُؤْمِنَّ﴾ [البقرة: ٢٢١] وَقالَ ابْنُ عَبّاسٍ: ما زادَ عَلَى أَرْبَعٍ فَهُوَ حَرامٌ، كَأُمِّهِ وَابْنَتِهِ وَأُخْتِهِ

٥١٠٥ ـ وَقالَ لَنا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيانَ: حَدَّثَني حَبِيبٌ، عَنْ سَعِيدٍ، عَنِ ابْنِ عَبّاسٍ: حَرُمَ مِنَ النَّسَبِ سَبْعٌ، وَمِنَ الصِّهْرِ سَبْعٌ. ثُمَّ قَرَأَ: ﴿حُرِّمَتْ عَلَيكُمْ أُمَّهاتُكُمْ﴾ الآيَةَ. وَجَمَعَ عَبْدُ اللهِ بْنُ جَعْفَرٍ بَينَ ابْنَةِ عَلِيٍّ وَامْرَأَةِ عَلِيٍّ، وَقالَ ابْنُ سِيرِينَ: لا بَأْسَ بِهِ، وَكَرِهَهُ الحَسَنُ مَرَّةً، ثُمَّ قالَ: لا بَأْسَ بِهِ. وَجَمَعَ الحَسَنُ بْنُ الحَسَنِ بْنِ عَلِيٍّ بَينَ ابْنَتَي عَمٍّ في لَيلَةٍ، وَكَرِهَهُ جابِرُ بْنُ زَيدٍ لِلقَطِيعَةِ، وَلَيسَ فِيهِ تَحْرِيمٌ، لِقَوْلِهِ تَعالَى: ﴿وَأُحِلَّ لَكُمْ ما وَراءَ ذلِكُمْ﴾ [النساء: ٢٤]. وَقالَ عِكْرِمَةُ، عَنِ ابْنِ عَبّاسٍ: إِذَا زَنَى بِأُخْتِ امْرَأَتِهِ لَمْ تَحْرُمْ عَلَيهِ

٥١٠٤ ـ قوله (فأعرض عنه) فأعرض عني نخـ.

قوله يحكي أيوب يعني أن إسماعيل الراوي أشار بإصبعيه حكاية أيوب السختيانيّ في إشارته بهما إلى الزوجين حيث يحكم فعل النبيّ ﷺ فحكى ذلك كلّ راوٍ لمن دونه وحل الشارح هذه الإشارة.

٥١٠٥ ـ قوله فيمن يلعب الخ اللائق بمنصب العلماء أن يجلوا قدرهم عن كتب مثل هذا الكلام والتفوه به (مصحح).

قوله إذا زنى بها أي بأمّ امرأته (شارح).

[26] Allah's saying: "your step daughters under your guardianship, born of your wives to whom ye have gone in, no prohibition if ye have not gone in." (The Women 23)

5106- Ommu'habiba Bint "daughter of" Abu'sufyan "Allah be pleased with both" reported: I said: "O Allah's Apostle! Do you like to have the daughter of Abu'sufyan?" he said: "What shall I do with her?" I replied: "Marry her." The Prophet "Allah's blessing and peace be upon him" said: "Do you like that?" I replied: "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet "Allah's blessing and peace be upon him" said: "But that is not lawful for me." I said: "We have heard that you want to marry." He said: "(You mean) the daughter of Um Salama?" I said: "Yes." He said: "Even if she were not my step-daughter, she would be unlawful for me to marry since she is my foster niece. Abu'salama and I were suckled by Thuwaiba. So you should not offer to me your daughters or your sisters (in marriage)."

[27] Allah's saying: "and two sisters in wedlock at one and the same time."

5107- Ommu'habiba Bint "daughter of" Abu'sufyan "Allah be pleased with both" reported: I said: "O Allah's Apostle! Marry my sister, the daughter of Abu'sufyan." The Prophet "Allah's blessing and peace be upon him" said: "Do you like that?" I replied: "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet "Allah's blessing and peace be upon him" said: "But that is not lawful for me." I said: "We have heard that you want to marry Durra, daughter of Abu'salama." He said: "(You mean) the daughter of Um Salama?" I said: "Yes." He said: "Even if she were not my step-daughter, she would be unlawful for me to marry since she is my foster niece. Abu'salama and I were suckled by Thuwaiba. So you should not offer to me your daughters or your sisters (in marriage)."

[28] The woman should not be married to a man along with her paternal aunt

5108- Jaber "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a woman should be married to man along with her paternal or maternal aunt.

امرأته. ويُروى عن يحيى الكِنديّ، عن الشَّعْبيّ وأبي جعفر: فيمن يلعبُ بالصَّبيّ: إن أدخلَهُ فيه، فلا يتزوَّجنَّ أمَّهُ، ويحيى هذا غيرُ معروفٍ، لم يُتابَعْ عليه. وقال عِكرمةُ، عن ابن عبَّاس: إذا زنَى بها لم تحرُمْ عليه امرأتُهُ، ويُذكَرُ عن أبي نصرٍ: أنَّ ابنَ عبَّاسٍ حرَّمَهُ وأبو نصرٍ هذا لَمْ يُعرَفْ بسَماعِهِ من ابن عبَّاسٍ. ويُروى عن عِمرانَ بن حُصَينٍ، وجابرِ بن زيدٍ، والحَسَنِ، وبعضِ أهلِ العِراق: تَحرُمُ عليه. وقالَ أبو هُريرةَ: لا تَحرُمُ حتَّى يُلزِقَ بالأرضِ، يعني يُجامِعَ وجوَّزهُ ابنُ المسيَّبِ وعُروةُ والزُّهريُّ، وقال الزُّهريُّ: قال عليٌّ: لا تحرُمُ، وهذا مُرسَلٌ.

٢٦ ـ بابٌ ﴿وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ﴾ [النساء: ٢٣]

وَقالَ ابنُ عَبَّاسٍ: الدُّخولُ والمَسيسُ واللِّمَاسُ هُوَ الجِماعُ. وَمَنْ قالَ: بَناتُ وَلَدِهَا مِنْ بَناتِهِ في التَّحْريمِ. لِقَوْلِ النَّبيِّ ﷺ لأُمِّ حَبيبَةَ: «لاَ تَعْرِضْنَ عَلَيَّ بَناتِكُنَّ». وَكَذلِكَ حلائلُ وَلَدِ الأبناءِ هنَّ حلائِلُ الأبناءِ. وهل تُسمَّى الرَّبيبةُ وإن لَمْ تكن في حَجرِه. ودفعَ النبيُّ ﷺ ربيبةً له إلى مَنْ يَكفُلُها، وَسَمَّى النَّبيُّ ﷺ ابنَ ابنته ابناً.

٥١٠٦ ـ حدثنا الحُمَيديُّ: حدَّثنا سُفيانُ: حدَّثنا هِشامٌ، عَنْ أبيهِ، عَنْ زينبَ، عَنْ أمِّ حَبيبةَ قالَتْ: قُلتُ: يَا رَسُولَ اللّهِ، هَلْ لَكَ في بنتِ أبي سُفيانَ؟ قالَ: «فَأفعلُ ماذا؟». قُلتُ: تَنْكِحُ، قالَ: «أتُحبِّينَ؟». قُلتُ: لَسْتُ لَكَ بمُخْلِيَةٍ، وَأحَبُّ مَنْ شَرِكَنِي فِيكَ أُخْتِي، قالَ: «إنَّها لاَ تَحِلُّ لِي». قُلتُ: بَلَغني أنَّكَ تَخطُبُ. قالَ: «ابْنَةَ أُمِّ سَلَمَةَ». قُلتُ: نَعَمْ، قالَ: «لَوْ لَمْ تَكُنْ رَبيبَتِي ما حَلَّتْ لِي، أرْضَعَتْنِي وَأبَاهَا ثُوَيبَةُ، فَلا تَعْرِضنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أخَوَاتِكُنَّ». وَقالَ اللَّيثُ: حدَّثنا هِشامٌ: دُرَّةُ بنتُ أبي سَلَمَةَ [طرفه في: ٥١٠١]

٢٧ ـ بابٌ ﴿وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ﴾ [النساء: ٢٣]

٥١٠٧ ـ حدثنا عَبدُ اللّهِ بنُ يُوسُفَ: حدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ: أنَّ عُرْوَةَ ابنَ الزُّبيرِ أخْبَرَهُ: أنَّ زينَبَ ابنةَ أبي سَلَمَةَ أخبَرَتْهُ: أنَّ أُمَّ حَبيبَةَ قالَتْ: قُلتُ: يَا رَسُولَ اللّهِ، انْكِحْ أُخْتِي بِنتَ أبي سُفيانَ، قالَ: «وَتُحِبِّينَ؟». قُلتُ: نعم، لستُ بِمُخْلِيَةٍ، وأحَبُّ مَنْ شارَكَنِي في خَيرٍ أُخْتِي، فَقالَ النَّبيُّ ﷺ: «إنَّ ذلِكِ لاَ يَحِلُّ لِي». قُلتُ: يَا رَسُولَ اللّهِ، فَوَاللّهِ إنَّا لَنَتَحدَّثُ أنَّكَ تُريدُ أنْ تَنكِحَ دُرَّةَ بِنتَ أبي سَلَمةَ، قالَ: «بِنتَ أُمِّ سَلَمةَ؟» فَقُلتُ: نَعمْ، قالَ: «فَوَاللّهِ لَوْ لَمْ تَكُنْ فِي حَجْرِي ما حَلَّتْ لِي، إنَّهَا لابْنَةُ أخِي مِنَ الرَّضاعَةِ، أرْضَعَتْنِي وَأبَا سَلَمَةَ ثُوَيبَةُ، فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أخَوَاتِكُنَّ». [طرفه في: ٥١٠١]

٢٨ ـ بابٌ لا تُنْكَحُ المَرْأةُ عَلَى عَمَّتِها

٥١٠٨ ـ حدثنا عَبْدَانُ: أخبرَنا عَبْدُ اللّهِ: أخبرَنا عاصِمٌ، عَنِ الشَّعْبيِّ: سَمِعَ جابراً رَضيَ اللّهُ عنهُ قال: نَهى رَسُولُ اللّهِ ﷺ أنْ تُنْكَحَ المَرْأةُ على عَمَّتِها أوْ خالَتِها. وقال داوُدُ وابنُ عَوْنٍ، عَنِ الشَّعْبيِّ، عَنْ أبي هُرَيرَةَ.

5109- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a woman should be married to man along with her maternal aunt; she should also not be married to a man along with her paternal aunt.

5110- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade that a woman should be married to a man along with her paternal or maternal aunt. We (the sub-narrator) think that the same applies to the maternal aunt of the father of the woman's wife.

5111- (That is) because Urwa told me that A'isha said: "What is illegal because of blood relations, is also illegal because of corresponding foster relations."

[29] Forbidding the mutual marriage (without dowry)

5112- Ibn Omar "Allah be pleased with both" reported that The Prophet "Allah's blessing and peace be upon him" prevented the mutual marriage, which means that a man marries his daughter (or sister) to another whose daughter (or sister) is married, in return, to this man, without paying dowry for each.

[30] Could the woman present herself to a man?

5113- Hesham narrated from his father: Khawla Bint Hakim was one of those who presented themselves to The Messenger of Allah "Allah's blessing and peace be upon him". A'isha "Allah be pleased with her" said: "Can a lady present herself (to a man)?" But when Allah revealed: "Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose (turn) thou hadst set aside. This were nigher to the cooling of their eyes, The prevention of their grief, and their satisfaction that of all of them with that which thou hast to give them and Allah knows (all) that is in your hearts: and Allah is All knowing, Most Forbearing" (Al'ahzab 51) I said to The Prophet "Allah's blessing and peace be upon him": "Your lord seems to hasten to fulfill your desires."

[31] The Marriage of the one who is in the state if Ihram

5114- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" got married while he was in the state of Ihram.

[32] The Prophet's forbidding the temporary marriage of enjoyment at last

5115- Ali told Ibn Abbas "Allah be pleased with them": The Prophet "Allah's blessing and peace be upon him" forbade the temporary marriage of enjoyment as well as he forbade (eating the meat of) the donkeys while being in the battle of Khaibar.

٥١٠٩ - حدّثنا عَبْدُ اللَّهِ بْنُ يوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قال: «لا يُجْمَعُ بينَ المرأةِ وعمَّتِها، ولا بينَ المرأةِ وخالَتِها».

[الحديث ٥١٠٩ - طرفه في: ٥١١٠].

٥١١٠ - حدّثنا عَبْدانُ: أَخْبَرَنَا عَبْدُ اللَّهِ قال: أَخْبَرَنِي يُونُسُ، عَنِ الزُّهْرِيِّ قال: حَدَّثَنِي قَبِيصَةُ بنُ ذُؤَيْبٍ: أَنَّهُ سَمِعَ أَبا هُرَيرَةَ يقولُ: نَهى النَّبِيُّ ﷺ أَنْ تُنْكَحَ المَرْأَةُ على عَمَّتِها، والمَرْأَةُ وخالَتُها. فَنُرَى خالَةَ أَبِيهَا بِتِلْكَ المَنْزِلَةِ.

٥١١١ - لأَنَّ عُرْوَةَ حَدَّثَني عَنْ عائِشَةَ قالَتْ: حَرِّمُوا مِنَ الرَّضاعَةِ ما يَحْرُمُ مِنَ النَّسَبِ.

[طرفه في: ٢٦٤٤].

٢٩ - بابُ الشِّغارِ

٥١١٢ - حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ نهى عَنِ الشِّغارِ. وَالشِّغارُ أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ عَلَى أَنْ يُزَوِّجَهُ الآخَرُ ابْنَتَهُ، لَيسَ بينَهُما صَداقٌ. [الحديث ٥١١٢ - طرفه في: ٦٩٦٠].

٣٠ - بابٌ هَل لِلْمَرْأَةِ أَنْ تَهَبَ نَفْسَها لأَحَدٍ

٥١١٣ - حدّثنا مُحَمَّدُ بنُ سَلامٍ: حَدَّثَنا ابْنُ فُضَيلٍ: حَدَّثَنا هِشامٌ، عن أبيهِ قال: كانَتْ خَوْلَةُ بِنْتُ حَكِيمٍ مِنَ اللَّائِي وَهَبْنَ أَنْفُسَهُنَّ لِلنَّبِيِّ ﷺ، فَقالَتْ عائِشَةُ: أَما تَسْتَحِي المَرْأَةُ أَنْ تَهَبَ نَفْسَها لِلرَّجُلِ؟ فَلَمَّا نَزَلَتْ: ﴿تُرْجِىءُ مَن تَشَاءُ مِنْهُنَّ﴾ [الأحزاب: ٥١] قُلتُ: يا رَسُولَ اللهِ، ما أَرَى رَبَّكَ إِلَّا يُسارِعُ في هَواكَ. رَواهُ أَبُو سَعِيدٍ المُؤَدِّبُ، وَمُحَمَّدُ بْنُ بِشْرٍ، وَعَبْدَةُ، عَنْ هِشامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ، يَزِيدُ بَعْضُهُمْ على بَعْضٍ.

[طرفه في: ٤٧٨٨].

٣١ - بابُ نِكاحِ المُحْرِمِ

٥١١٤ - حدّثنا مالِكُ بْنُ إِسْماعِيلَ: أَخْبَرَنا ابْنُ عُيَيْنَةَ: أَخْبَرَنا عَمْرٌو: حَدَّثَنا جابِرُ بنُ زَيدٍ قال: أَنْبَأَنا ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما: تَزَوَّجَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ.

[طرفه في: ١٨٣٧].

٣٢ - بابُ نَهْيِ رَسُولِ اللهِ ﷺ عَنْ نِكاحِ المُتْعَةِ آخِرًا

٥١١٥ - حدّثنا مالِكُ بنُ إِسْماعِيلَ: حَدَّثَنا ابْنُ عُيَيْنَةَ: أَنَّهُ سَمِعَ الزُّهْرِيَّ يَقُولُ: أَخْبَرَنِي الحَسَنُ بْنُ مُحَمَّدِ بنِ عَلِيٍّ، وَأَخُوهُ عَبْدُ اللَّهِ، عَنْ أَبِيهِما: أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ قالَ لابْنِ عَبَّاسٍ: إِنَّ النَّبِيَّ ﷺ نَهى عَنِ المُتْعَةِ، وَعَنْ لُحُومِ الحُمُرِ الأَهْلِيَّةِ، زَمَنَ خَيْبَرَ.

[طرفه في: ٤٢١٦].

5116- Abu'jamra narrated: Ibn Abbas was asked about the (temporary marriage of) enjoyment with the women; and he permitted it. On that a freed slave of his said to him: "That is only when it is very badly needed and women are rare." Ibn Abbas said: "Yes."

5117- both of Jaber Ibn Abdullah and Salama Ibn Al'akwa "Allah be pleased with them" narrated: While we were in an army, Allah's Apostle "Allah's blessing and peace be upon him" came to us and said: "You have been allowed to do the temporary marriage of enjoyment, so do it." (But it was cancelled later.)

5118- The same previous narration.

5119- Salama Ibn Al'akwa "Allah be pleased with him" told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man and a woman agree to marry temporarily, their marriage should last for three nights. If they like to continue, they can do so; and if they want to separate, they can do so." I do not know whether that was only for us or for all the people in general. Abu Abdullah (Al'bukhari) said: Ali made it clear that The Prophet "Allah's blessing and peace be upon him" said: "The temporary marriage of enjoyment has been annulled."

[33] The woman could present herself to the pious man

5120- Thabit Al'banani narrated: I was with Anas while his daughter was present with him. Anas said: "A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and presented herself to him, saying: "O Allah's Apostle! Do you have any need for me (to marry)?" Thereupon Anas's daughter said: "What a shameless lady she was! Shame! Shame!" Anas said: "She was better than you. She had a liking for The Prophet "Allah's blessing and peace be upon him". So she presented herself for marriage to him."

5121- Sahl "Allah be pleased with him" reported: A woman presented herself to The Prophet "Allah's blessing and peace be upon him" (for marriage). A man said to him: "O Allah's Apostle! (If you are not in need of her) marry her to me." The Prophet "Allah's blessing and peace be upon him" said: "What have you got?" The man said: "I have nothing." The Prophet "Allah's blessing and peace be upon him" said (to him): "(Go and search for something) even if it were an iron ring." The man went and returned saying: "No, I have found nothing, not even an iron ring; but this is my waist sheet, half of which is for her." Sahl said that He had no upper garment. The Prophet "Allah's blessing and peace be upon him" said: "What will she do with your waist sheet? If you wear it, she will have nothing over her; and if she wears it, you will have nothing over you." So the man sat down and when he had sat a long time, he got up (to leave). When The Prophet "Allah's blessing and peace be upon him" saw him (leaving), he called him back, or the man was called (for him), to whom he said: "How much of the Qur'an do you keep (by heart)?" The man replied: "I keep such and such Suras (by heart). " (Naming many Suras) The Prophet "Allah's blessing and peace be upon him" said: "I have married her to you for what you know of the Qur'an."

٥١١٦ ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ قالَ: سَمِعْتُ ابْنَ عَبَّاسٍ: سُئِلَ عَنْ مُتْعَةِ النِّساءِ فَرَخَّصَ، فَقالَ لَهُ مَوْلًى لَهُ: إِنَّمَا ذٰلِكَ فِي الحالِ الشَّدِيدِ، وَفِي النِّساءِ قِلَّةٌ؟ أَوْ نَحْوَهُ، فَقالَ ابْنُ عَبَّاسٍ: نَعَمْ.

٥١١٧، ٥١١٨ ـ حدّثنا عَلِيٌّ: حَدَّثَنا سُفْيانُ: قالَ عَمْرٌو، عَنِ الحَسَنِ بْنِ مُحَمَّدٍ، عَنْ جابِرِ بْنِ عَبْدِ اللهِ وَسَلَمَةَ بْنِ الأَكْوَعِ قالا: كُنَّا فِي جَيْشٍ، فَأَتانا رَسُولُ رَسُولِ اللهِ ﷺ فَقالَ: إِنَّهُ قَدْ أُذِنَ لَكُمْ أَنْ تَسْتَمْتِعُوا، فَاسْتَمْتِعُوا.

٥١١٩ ـ وَقالَ ابْنُ أَبِي ذِئْبٍ: حَدَّثَنِي إِياسُ بْنُ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللهِ ﷺ: «أَيُّما رَجُلٍ وَامْرَأَةٍ تَوافَقا، فَعِشْرَةُ ما بَيْنَهُما ثَلاثُ لَيالٍ، فَإِنْ أَحَبَّا أَنْ يَتَزايَدا، أَوْ يَتَتارَكا تَتارَكا» فَما أَدْرِي أَشَيْءٌ كانَ لَنا خاصَّةً، أَمْ لِلنَّاسِ عامَّةً! قالَ أَبُو عَبْدِ اللهِ: وَبَيَّنَهُ عَلِيٌّ عَنِ النَّبِيِّ ﷺ أَنَّهُ مَنْسُوخٌ.

٣٣ ـ بابُ عَرْضِ المَرْأَةِ نَفْسَها عَلَى الرَّجُلِ الصَّالِحِ

٥١٢٠ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنا مَرْحُومٌ، قالَ: سَمِعْتُ ثابِتاً البُنانِيَّ قالَ: كُنْتُ عِنْدَ أَنَسٍ، وَعِنْدَهُ ابْنَةٌ لَهُ، قالَ أَنَسٌ: جاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللهِ ﷺ تَعْرِضُ عَلَيْهِ نَفْسَها، قالَتْ: يا رَسُولَ اللهِ، أَلَكَ بِي حاجَةٌ؟ فَقالَتْ بِنْتُ أَنَسٍ: ما أَقَلَّ حَياءَها، واسَوْأَتاهْ، واسَوْأَتاهْ، قالَ: هِيَ خَيْرٌ مِنْكِ، رَغِبَتْ فِي النَّبِيِّ ﷺ فَعَرَضَتْ عَلَيْهِ نَفْسَها.

[الحديث ٥١٢٠ ـ طرفه في: ٦١٢٣].

٥١٢١ ـ حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنا أَبُو غَسَّانَ قالَ: حَدَّثَنِي أَبُو حازِمٍ، عَنْ سَهْلٍ: أَنَّ امْرَأَةً عَرَضَتْ نَفْسَها عَلَى النَّبِيِّ ﷺ، فَقالَ لَهُ رَجُلٌ: يا رَسُولَ اللهِ زَوِّجْنِيها. فَقالَ: «ما عِنْدَكَ»؟ قالَ: ما عِنْدِي شَيْءٌ، قالَ: «اذْهَبْ فَالْتَمِسْ وَلَوْ خاتَماً مِنْ حَدِيدٍ». فَذَهَبَ ثُمَّ رَجَعَ، فَقالَ: لا وَاللهِ ما وَجَدْتُ شَيْئاً وَلا خاتَماً مِنْ حَدِيدٍ، وَلٰكِنْ هٰذا إِزارِي وَلَها نِصْفُهُ، قالَ سَهْلٌ: وَما لَهُ رِداءٌ، فَقالَ النَّبِيُّ ﷺ: «وَما تَصْنَعُ بِإِزارِكَ، إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْها مِنْهُ شَيْءٌ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ»؟ فَجَلَسَ الرَّجُلُ حَتَّى إِذا طالَ مَجْلَسُهُ قامَ، فَرَآهُ النَّبِيُّ ﷺ فَدَعاهُ أَوْ دُعِيَ لَهُ، فَقالَ لَهُ: «ماذا مَعَكَ مِنَ القُرْآنِ»؟ فَقالَ: مَعِي سُورَةُ كَذا وَسُورَةُ كَذا، لِسُوَرٍ يُعَدِّدُها، فَقالَ النَّبِيُّ ﷺ: «أَمْلَكْناكَها بِما مَعَكَ مِنَ القُرْآنِ».

[طرفه في: ٢٣١٠].

٥١١٩ ـ وقد بين عليّ نخ.

٥١٢٠ ـ السوءة هنا الفعلة القبيحة.

٥١٢١ ـ قوله: (لم يكن عليها من شيء) لم يكن عليها منه شيء نخ.

ـ قوله: مجلسه بفتح اللام وكسرها (شارح).

[34] One's presenting his daughter or sister to the good men for marriage

5122- Abdullah Ibn Omar "Allah be pleased with both" told: Hafsa Bint Omar lost her husband Khunais Ibn Hudhaifa As'sahmi who was one of the companions of Allah's Apostle "Allah's blessing and peace be upon him" and had taken part in the battle of Badr and had died in Medina. Omar said: "I met Othman Ibn Affan and presented to him Hafsa for marriage. He said: "I will think it over." I waited for a few days and then he said to me: "I see that I shall not marry at present." Then I met Abu'bakr and said: "If you wish, I will marry Hafsa Bint Omar to you." He kept quiet and did give me no reply. I became angrier with him than I was with Othman. Some days later, Allah's Apostle "Allah's blessing and peace be upon him" demanded her hand in marriage to whom I married her. Later on Abu'bakr met me and said: "Perhaps you were angry with me when you offered me Hafsa for marriage and I gave no reply to you!" I said: "Yes." Abu'bakr said: "Nothing prevented me from accepting your offer except that I learnt that Allah's Apostle "Allah's blessing and peace be upon him" had referred to the issue of Hafsa and I did not want to disclose the secret of Allah's Apostle "Allah's blessing and peace be upon him". But had he given her up I would surely have accepted her."

5123- Zainab Bint Abu'salama narrated: Ommu'habiba said to The Messenger of Allah "Allah's blessing and peace be upon him": "We learnt that you want to marry Durra Bint Abu'salama." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Could she be married along with Ommu'salama? Even if I did not marry Ommu'salama, she would not be lawful for me to marry, since her father is my foster brother."

[35] Allah's saying: "There is no blame on you if ye make an offer of betrothal or hold it in your hearts. Allah knows that ye cherish them in your hearts: but do not make a secret contract with them except that you speak to them in terms honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah knoweth what is in your hearts, and take heed of Him: and know that Allah is Oft-Forgiving, Most Forbearing." (The Heifer 235)

5124- Ibn Abbas said: " make an offer of betrothal" is made by saying (to the widow) for example: "I want to marry, and I wish that Allah will make a righteous lady available for me." Al'qasim said: One may say to the widow: "I hold all respect for you, and I am interested in you; Allah will bring you much good" or something similar. Ata said: One should hint his intention, and should not declare it openly. One might say: "I have some need. Have good tidings. Praise be to Allah; you are fitting for marriage again." She (the widow) might say in reply: "I am listening to what you say." But she should not make a promise. Her guardian should not make a promise (to somebody to get her married to him) without her knowledge. But if, while still in the Iddat period, she makes a promise to marry somebody, and he ultimately marries her, they

٣٤ ـ بابُ عَرْضِ الإنْسَانِ ابْنَتَهُ أَوْ أُخْتَهُ عَلَىٰ أَهْلِ الخَيرِ

٥١٢٢ ـ حدثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَن ابْنِ شِهَابٍ قال: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُحَدِّثُ: أَنَّ عُمَرَ بْنَ الخَطَّابِ، حِينَ تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنْ خُنَيْسِ بْنِ حُذَافَةَ السَّهْمِيِّ، وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَتُوُفِّيَ بِالمَدِينَةِ، فَقَالَ عُمَرُ بْنُ الخَطَّابِ: أَتَيْتُ عُثْمَانَ بْنَ عَفَّانَ، فَعَرَضْتُ عَلَيْهِ حَفْصَةَ، فَقَالَ: سَأَنْظُرُ فِي أَمْرِي، فَلَبِثْتُ لَيَالِيَ ثُمَّ لَقِيَنِي فَقَالَ: قَدْ بَدَا لِي أَنْ لاَ أَتَزَوَّجَ يَوْمِي هٰذَا. قال عُمَرُ: فَلَقِيتُ أَبَا بَكْرٍ الصِّدِّيقَ، فَقُلْتُ: إِنْ شِئْتَ زَوَّجْتُكَ حَفْصَةَ بِنْتَ عُمَرَ، فَصَمَتَ أَبُو بَكْرٍ فَلَمْ يَرْجِعْ إِلَيَّ شَيْئاً، وَكُنْتُ أَوْجَدَ عَلَيْهِ مِنِّي عَلَى عُثْمَانَ، فَلَبِثْتُ لَيَالِيَ ثُمَّ خَطَبَهَا رَسُولُ اللَّهِ ﷺ فَأَنْكَحْتُهَا إِيَّاهُ، فَلَقِيَنِي أَبُو بَكْرٍ فَقَالَ: لَعَلَّكَ وَجَدْتَ عَلَيَّ حِينَ عَرَضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ شَيْئاً؟ قال عُمَرُ: قُلْتُ: نَعَمْ، قال أَبُو بَكْرٍ: فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتَ عَلَيَّ، إِلاَّ أَنِّي كُنْتُ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ ذَكَرَهَا، فَلَمْ أَكُنْ لأُفْشِيَ سِرَّ رَسُولِ اللَّهِ ﷺ، وَلَوْ تَرَكَهَا رَسُولُ اللَّهِ ﷺ قَبِلْتُهَا. [طرفه في: ٤٠٠٥].

٥١٢٣ ـ حدثنا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ: أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ حَبِيبَةَ قَالَتْ لِرَسُولِ اللَّهِ ﷺ: إِنَّا قَدْ تَحَدَّثْنَا أَنَّكَ نَاكِحٌ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعَلَى أُمِّ سَلَمَةَ؟ لَوْ لَمْ أَنْكِحْ أُمَّ سَلَمَةَ مَا حَلَّتْ لِي، إِنَّ أَبَاهَا أَخِي مِنَ الرَّضَاعَةِ». [طرفه في: ٥١٠١].

٣٥ ـ بابُ قَوْلِ اللهِ جَلَّ وَعَزَّ: ﴿وَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللهُ ـ الآيَةَ إِلَىٰ قَوْلِهِ ـ غَفُورٌ حَلِيمٌ﴾ [البقرة: ٢٣٥]

أَكْنَنْتُمْ: أَضْمَرْتُمْ، وَكُلُّ شَيْءٍ صُنْتَهُ فَهُوَ مَكْنُونٌ.

٥١٢٤ ـ وَقَالَ لِي طَلْقٌ: حَدَّثَنَا زَائِدَةُ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: ﴿فِيمَا عَرَّضْتُمْ﴾: يَقُولُ: إِنِّي أُرِيدُ التَّزْوِيجَ، وَلَوَدِدْتُ أَنَّهُ تَيَسَّرَ لِي امْرَأَةٌ صَالِحَةٌ. وَقَالَ القَاسِمُ: يَقُولُ: إِنَّكِ عَلَيَّ كَرِيمَةٌ، وَإِنِّي فِيكِ لَرَاغِبٌ، وَإِنَّ اللهَ لَسَائِقٌ إِلَيْكِ خَيْراً، أَوْ نَحْوَ هٰذَا. وَقَالَ عَطَاءٌ: يُعَرِّضُ وَلاَ يَبُوحُ، يَقُولُ: إِنَّ لِي حَاجَةً، وَأَبْشِرِي، وَأَنْتِ بِحَمْدِ اللهِ نَافِقَةٌ. وَتَقُولُ هِيَ: قَدْ أَسْمَعُ مَا تَقُولُ، وَلاَ تَعِدُ شَيْئاً، وَلاَ يُوَاعِدُ وَلِيُّهَا بِغَيْرِ عِلْمِهَا، وَإِنْ وَاعَدَتْ رَجُلاً فِي عِدَّتِهَا، ثُمَّ نَكَحَهَا

٥١٢٢ ـ وجدت عليه موجدة غضبت (مصباح).

٥١٢٤ ـ قوله: ابن غنام ساقط عن بعض النسخ.

ـ لا يبوح أي لا يصرح.

ـ قوله: نافقة أي رائجة.

ـ قوله: (ولا يواعد) أي الرجل (وليها) بالرفع فاعلاً كذا في الشارح قال وفي اليونينية: ولا يواعد بالجزم على النهي وليها بالنصب على المفعولية ا هـ. =

are not to be separated by divorce (for their marriage is considered to be valid).

[36] Looking at the woman before marrying her

5125- A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" said to her: "You have been shown to me in my dream. The angel carried you on a piece of silk and said (to me): "This is your wife." When I uncovered the picture, I saw that it was yours. I said: "If this is from Allah, it will be done.""

5126- Sahl "Allah be pleased with him" reported: A woman came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I have come to you to present myself to you (for marriage)." Allah's Apostle "Allah's blessing and peace be upon him" glanced at her carefully. Fixed his glance on her, he then lowered his head. When the lady saw that he said nothing, she sat down. A man from his companions got up and said: "O Allah's Apostle! If you are not in need of her, then marry her to me." The Prophet "Allah's blessing and peace be upon him" said: "Have you got anything to offer?" The man said: "No, by Allah, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said (to him): "Go to your family in an attempt to find something." So the man went and returned, saying: "No, by Allah, O Allah's Apostle! I have found nothing." The Prophet "Allah's blessing and peace be upon him" said: "Go again and look for something, even if it were an iron ring." He went and returned, saying: "No, by Allah, O Allah's Apostle! I could not find even an iron ring, but this is my waist sheet." It (according to Sahl) had no upper garment. He added: "I give half of it to her." Allah's Apostle "Allah's blessing and peace be upon him" said: "What will she do with your loin-cloth? If you wear it, she will have nothing over herself thereof ; and if she wears it, then you will have nothing over yourself thereof." so the man sat for a long period and then got up (to leave). When Allah's Apostle "Allah's blessing and peace be upon him" saw him leaving, he ordered that he should be called back. When he came, The Prophet "Allah's blessing and peace be upon him" asked (him): "How much of the Qur'an do you keep (by heart)?" The man replied: "I know such and such Sura, and such and such Sura," naming the Suras. The Prophet "Allah's blessing and peace be upon him" said: "Can you recite it by heart?" He said: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "Go and I married her to you for what you know of the Qur'an (as her dowry)."

[37] There is no marriage for a woman without her guardian's agreement

This is in view of Allah's saying: "When you divorce women, and they fulfill the term of their (Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms." (The Heifer 232)

This applies to both of virgins and matrons.

He also said: "Don't marry unbelieving women (idolaters) until they believe." (The Heifer 221) and: "Marry those among you who are single, or the virtuous ones among your slaves, male or female: if they are in poverty, Allah will give them means out of His Grace: for Allah encompasseth all, and He knoweth all things." (The Light 32)

بَعْدُ لَمْ يُفَرِّقْ بَيْنَهُمَا. وَقَالَ الحَسَنُ: ﴿لاَ تُوَاعِدُوهُنَّ سِرًّا﴾ [البقرة: ٢٣٥] الزِّنَا. وَيُذْكَرُ عَنِ ابْنِ عَبَّاسٍ: ﴿الكِتَابُ أَجَلَهُ﴾ [البقرة: ٢٣٥] تَنْقَضِي العِدَّةُ.

٣٦ ـ بابُ النَّظرِ إلى المَرْأةِ قبْلَ التَّزْويجِ

٥١٢٥ ـ حدَّثنا مُسَدَّدٌ: حَدَّثَنا حمَّادُ بْنُ زيد، عَنْ هشام، عَنْ أَبيه، عَنْ عائشة رَضيَ اللَّه عنها قالَتْ: قالَ لي رَسُولُ اللَّهِ ﷺ: «رَأَيْتُكِ في المَنامِ يَجيءُ بِكِ المَلَكُ في سَرَقَةٍ مِنْ حَرير، فقالَ لي: هذه امرَأتُك، فكَشفتُ عَنْ وَجْهِكِ الثَّوْبَ فإذا أَنْتِ هِيَ، فقُلتُ: إنْ يَكُ هذا مِنْ عِندِ اللَّهِ يُمضِه». [طرفه في: ٣٨٩٥].

٥١٢٦ ـ حدَّثنا قُتَيبَةُ: حدَّثنا يعقوبُ، عَنْ أبي حازم، عَنْ سَهْلِ بْنِ سَعْدٍ: أنَّ امْرَأَةً جاءَتْ رَسُولَ اللَّهِ ﷺ فقالَتْ: يَا رَسُولَ اللَّهِ، جِئْتُ لأَهَبَ لَكَ نَفسي، فنَظَرَ إليها رَسُولُ اللَّهِ ﷺ فصَعَّدَ النَّظَرَ إليها وصَوَّبَهُ، ثُمَّ طَأْطَأَ رأسَه، فلَمَّا رأَتِ المرأةُ أنَّهُ لَمْ يقضِ فيها شيئاً جَلَسَتْ، فقامَ رَجُلٌ مِنْ أَصْحابه فقالَ: أي رَسُولَ اللَّهِ، إنْ لَمْ تَكُنْ لكَ بها حاجَةٌ فزَوِّجْنيها، فقالَ: «هَلْ عِنْدَكَ مِنْ شَيءٍ؟». قالَ: لا وَاللَّهِ يا رَسُولَ اللَّهِ، قالَ: «اذهَبْ إلى أَهلِكَ فانظُرْ هل تَجِدُ شيئاً». فذَهَبَ ثُمَّ رَجَعَ فقالَ: لا وَاللَّهِ يَا رَسُولَ اللَّهِ ما وَجَدْتُ شيئاً، قالَ: «انظُرْ ولَوْ خاتماً مِنْ حَديد». فذَهَبَ ثُمَّ رَجعَ فقالَ: لا وَاللَّهِ يا رَسُولَ اللَّهِ، ولا خاتماً مِنْ حديد، ولَكِنْ هذا إزاري ـ قالَ سَهْلٌ: مالَهُ رِداءٌ ـ فلَها نِصْفُهُ، فقالَ رَسُولُ اللَّهِ ﷺ: «ما تَصْنَعُ بإزارِكَ إنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيها مِنْهُ شَيءٌ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيكَ شَيءٌ»؟ فَجَلَسَ الرَّجُلُ حَتَّى طَالَ مَجْلِسُهُ، ثُمَّ قامَ، فَرَآهُ رَسُولُ اللَّهِ ﷺ مُوَلِّياً فَأَمَرَ بِهِ فَدُعِيَ، فَلَمَّا جاءَ قالَ: «ماذَا مَعَكَ مِنَ القُرْآنِ»؟ قالَ: مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا وَسُورَةُ كَذَا، عَدَّدَهَا، قالَ: «أَتَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ»؟ قالَ: نَعَمْ، قالَ: «اذْهَبْ فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ». [طرفه في: ٢٣١٠].

٣٧ ـ بابُ مَنْ قالَ: لا نِكاحَ إلاَّ بوَليٍّ

لِقَوْلِ اللَّهِ تَعَالَى: ﴿فَلاَ تَعْضُلُوهُنَّ﴾ [البقرة: ٢٣٢] فَدَخَلَ فِيهِ الثَّيِّبُ، وَكَذَلِكَ البِكْرُ وَقَالَ: ﴿وَلاَ تُنْكِحُوا المُشْرِكِينَ حَتَّى يُؤْمِنُوا﴾ [البقرة: ٢٢١] وَقَالَ: ﴿وَأَنْكِحُوا الأَيَامَى مِنْكُمْ﴾ [النور: ٣٢].

٥١٢٧ ـ قالَ يَحيى بْنُ سُلَيمانَ: حَدَّثَنا ابْنُ وَهْبٍ، عَنْ يُونُسَ. وَحَدَّثَنا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنا عَنْبَسَةُ: حَدَّثَنا يُونُسُ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ عائِشَةَ زَوْجَ النَّبِيِّ =

ـ قوله: الكتاب أجله ولأبي ذر ثبوت حتى يبلغ (شارح).

٥١٢٦ ـ قوله: مجلسه اقتصر الشارح هنا على فتح اللام اهـ. مصححه.

ـ قوله: سورة بالنصب والرفع في الثلاثة اهـ. من الشارح.

٥١٢٧ ـ قوله: أنحاء، أي أنواع.

5127- A'isha "Allah be pleased with her" narrated: The marriage in the Pre-Islamic period of ignorance was of four types: The first was that which people know today. That is, the man would demand the hand of the woman from her guardian who would marry her to him with the dower. The second was that the man used to say to his wife after her getting clean from menses: "Send to so-and-so and let him have sexual intercourse with you", until you become pregnant. During this period, her real husband would not touch her. After her pregnancy became clear, then her husband would touch her if he wished. This type of marriage was made seeking for begetting children. The third type of marriage was that a group of men, less than ten, would go to the woman. All of them would have sexual relation with her, with the result that she would become pregnant. A few nights after she gave birth to her child, she would invite all of them; and none could be able to flee. When they gathered she would say to them: "You knew what you had done. This child is the son of you", calling whomever she wanted from amongst them to ascribe the child to him. Of course, he would accept and join the child to him. As for the fourth type, a lot of men used to enter into the woman and have sexual relations with her. Such women were known as the prostitutes. When that woman became pregnant and then gave birth to her child, she would invite all men who committed adultery with her, who would come, accompanied by those whose job was to follow the traces of the ascription of children, by checking the similarity, shape, and colour, in order to attribute them to their fathers. When such child was known to have belonged to a certain man, he would join him with mo objection to that.

When The Messenger of Allah "Allah's blessing and peace be upon him" was sent down, all types of marriage of The Pre-Islamic period of Ignorance were nullified except that which people know and practice those days.

5128- A'isha "Allah be pleased with her" narrated, concerning Allah's saying: "and (remember) what hath been rehearsed unto you in the book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry": "This Verse is about the orphan girl who is under the guardianship of a man with whom she shares her property and he has more right over her (than anybody else) but does not like to marry her. So he prevents her from marrying anybody else, for fear that he should share the property with him.

ﷺ أخبرَتْه: أنَّ النّكاحَ في الجاهِلِيَّةِ كانَ عَلَى أَرْبَعةِ أَنْحاءٍ: فَنِكاحٌ مِنْها نِكاحُ النَّاسِ اليَوْمَ: يَخطُبُ الرَّجُلُ إِلَى الرَّجُلِ وَلِيَّتَه أَو ابْنَتَه، فَيُصْدِقُها ثُمَّ يَنكِحُها. وَنِكاحٌ آخَرُ: كانَ الرَّجُلُ يَقولُ لامْرأتِهِ إذا طَهُرَتْ مِن طَمْثِها: أَرْسِلِي إلَى فُلانٍ فاسْتَبْضِعِي مِنْه، وَيَعْتَزِلُها زَوجُها ولا يَمَسُّها أَبداً، حَتّى يَتَبَيَّنَ حَمْلُها مِن ذلكَ الرَّجُلِ الَّذي تَسْتَبْضِعُ مِنْه، فإذا تَبَيَّنَ حَمْلُها أَصابَها زَوْجُها إذا أَحَبَّ، وَإِنَّما يَفعلُ ذلِكَ رَغْبَةً في نَجابَةِ الوَلَدِ، فَكانَ هذا النِّكاحُ نِكاحَ الاسْتِبْضاعِ. وَنِكاحٌ آخَرُ يَجتَمِعُ الرَّهْطُ ما دُونَ العَشَرَةِ، فَيَدخُلونَ على المَرْأةِ، كُلُّهُمْ يُصِيبُها، فإذا حَمَلَتْ وَوَضَعَتْ، وَمَرَّ عَلَيها لَيالِيَ بَعْدَ أَنْ تَضَعَ حَمْلَها، أَرْسَلَت إِلَيهِمْ، فَلَمْ يَسْتَطِعْ رَجُلٌ مِنْهُمْ أَنْ يَمْتَنِعَ، حَتّى يَجْتَمِعُوا عِندَها، تَقولُ لَهُم: قَدْ عَرَفْتُمُ الَّذي كانَ مِنْ أَمْرِكُمْ وَقَدْ وَلَدتُ، فَهُوَ ابْنُكَ يا فُلانُ، تُسَمِّي مَنْ أَحَبَّتْ بِاسْمِهِ فَيَلحَقُ بِهِ وَلَدُها، لا يَستَطِيعُ أَنْ يَمتَنِعَ بِهِ الرَّجُلُ. وَنِكاحُ الرَّابِعِ: يَجتَمِعُ النَّاسُ الكَثيرُ، فَيَدخُلونَ على المَرْأةِ، لا تَمتَنِعُ مِمَّنْ جاءَها، وَهُنَّ البَغايا، كُنَّ يَنْصِبنَ عَلى أَبْوابِهِنَّ راياتٍ تَكُونُ عَلَماً، فَمَنْ أَرادَهُنَّ، دَخَلَ عَلَيهِنَّ، فَإِذا حَمَلَتْ إِحْداهُنَّ وَوَضَعَتْ حَمْلَها جُمِعُوا لَها، وَدَعَوُا لَهُمُ القافَةَ، ثُمَّ أَلحَقُوا وَلَدَها بِالَّذي يَرَوْنَ، فالتاطَ بِهِ، وَدُعِيَ ابْنَهُ، لا يَمتَنِعُ مِن ذلكَ، فَلَمَّا بُعِثَ مُحَمَّدٌ ﷺ بِالحَقِّ، هَدَمَ نِكاحَ الجاهِلِيَّةِ كُلَّهُ إلاَّ نِكاحَ النَّاسِ اليَوْمَ

٥١٢٨ ـ حدثنا يَحيى: حَدَّثَنا وَكِيعٌ، عَنْ هِشامِ بنِ عُروَةَ، عَنْ أَبيهِ، عَنْ عائشةَ: ﴿وما يُتلى عليكم في الكتاب في يتامى النساء اللاتي لا تؤتونهنّ ما كتب لهنّ وترغبون أن تنكحوهن﴾ [النساء: ١٢٧]. قالَتْ: هذا في اليَتيمَةِ الَّتي تَكونُ عِندَ الرَّجُلِ، لَعَلَّها أَنْ تَكونَ شَريكَتَه في مالِه، وَهوَ أَوْلى بِها، فَيَرْغَبُ أَنْ يَنكِحَها، فَيَعْضُلُها لِمالِها، ولا يُنكِحُها غَيرَه، كَراهِيَةَ أَنْ يَشرَكَهُ أَحَدٌ في مالِها. [طرفه في: ٢٤٩٤].

٥١٢٩ ـ حدثنا عَبْدُ اللهِ بْنُ مُحمَّدٍ: حَدَّثَنا هِشامٌ: أَخبَرَنا مَعْمَرٌ: حَدَّثَنا الزُّهْرِيُّ قالَ: أَخْبَرَنِي سَالِمٌ: أَنَّ ابْنَ عُمَرَ أَخْبَرَهُ: أَنَّ عُمَرَ، حِينَ تَأَيَّمَتْ حَفصَةُ بِنتُ عُمَرَ مِن ابْنِ حُذافَةَ السَّهْمِيِّ، وَكانَ مِنْ أَصْحابِ النَّبِيِّ ﷺ مِن أَهْلِ بَدْرٍ، تُوُفِّيَ بالمَدِينَةِ، فقالَ عُمَرُ. لَقِيتُ عُثمانَ بْنَ

ـ الإصداق تعيين الصداق وتسميته والطمث الحيض والاستبضاع طلب المباضعة وهي الجماع.

ـ قوله: (ومرّ ليال) ومر عليها ليال نخ. وفي بعض النسخ: ليالي بإثبات الياء وفتحها.

ـ قوله: (أن يمتنع به) أن يمتنع منه نخ.

ـ قوله: ونكاح الرابع بالإضافة أي ونكاح النوع الرابع وهو من إضافة الشيء لنفسه على رأي الكوفيين (شارح).

ـ القافة جمع قائف كقادة وقائد.

ـ قوله: فالتاط أي التصق.

٥١٢٨ ـ قوله: فيرغب أن ينكحها أي يرغب عنها أي ينكحها كما جاء في رواية على ما حكاه الشارح وإسقاط عن في مثل هذا الموضع يشكل المعنى.

ـ قوله: فيعضلها عطف على قوله فيرغب فهو مرفوع لا منصوب وعضل المرأة منعها من الزواج.

5129- Abdullah Ibn Omar "Allah be pleased with both" told: Hafsa Bint Omar lost her husband Khunais Ibn Hudhaifa As'sahmi who was one of the companions of Allah's Apostle "Allah's blessing and peace be upon him" and had taken part in the battle of Badr and had died in Medina. Omar said: “I met Othman Ibn Affan and suggested that he might marry Hafsa saying: "If you wish, I will marry Hafsa Bint Omar to you.” He said: “I will think it over.” I waited for a few days and then he said to me: “I see that I shall not marry at present.” Then I met Abu'bakr and said: “If you wish, I will marry Hafsa Bint Omar to you.”

5130- Al'hasan narrated that Ma'qil Ibn Yasar "Allah be pleased with him" told him, concerning Allah's saying: "When you divorce women, and they fulfill the term of their (Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms": "I married my sister to a man who divorced her. When her days of Iddat (three menstrual months) were over, the man came again and asked for her hand, but I said to him: “I married her to you, made her your bed (wife), and favoured you with her, but you divorced her. Now you come to ask for her hand again? No, by Allah, she will never go back to you (again)!” That man was not a bad man and his wife wanted to go back to him. So Allah revealed this Verse: "When you divorce women, and they fulfill the term of their (Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is (the course making for) most virtue and purity amongst you. And Allah knows, and ye know not." (Heifer 232) So I said: “Now I will do it (let her go back to him), O Allah's Apostle!” So he married her to him again.

[38] When the guardian himself becomes the suitor (of the girl under his guardianship)

In this respect, it was said that Al'mogheera Ibn Sho'ba demanded the hand of a girl over whom he had more right than anybody else. He asked somebody to marry her to him. Abdur'rahman Ibn Awf said to Ommu'hakim Bint Qariz: “Do you make me your guardian?” she replied affirmatively. Then he said: “I married you.” Ata said (concerning a certain woman whose hand her cousin had demanded): “Let one of your clan witness that I married you.” Sahl said: “A woman said to The Prophet “Allah's blessing and peace be upon him”: “I present myself to you.” A man said: “If you aren't in need for her O Messenger of Allah, then marry her to me.”

5131- A'isha “Allah be pleased with her” narrated, concerning Allah's saying: “and (remember) what hath been rehearsed unto you in the book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry”: “This Verse is about the orphan girl who is under the guardianship of a man with whom she shares her property and he has more right over her (than anybody else) but does not like to marry her. So he prevents her from marrying anybody else, for fear that he should share the property with him. So, Allah forbade them to do so.

عفَّانَ فَعرضْتُ عليهِ فقلتُ: إنْ شئتَ أَنكحتُكَ حفصةَ، فقالَ: سأنظُرُ في أَمري، فلَبِثْتُ لَيالِيَ ثُمَّ لَقيَني، فقالَ: بدا لي أنْ لا أتزوَّجَ يومي هذا، قال عمرُ: فلَقيتُ أبا بكرٍ، فقلتُ: إنْ شئْتَ أَنْكحْتُكَ حفصةَ.

[طرفه في: ٤٠٠٥].

٥١٣٠ ـ حدثنا أحمدُ بنُ أبي عمرٍو قال: حدَّثني أبي قال: حدَّثني إبراهيم عنْ يونُسَ، عنِ الحسَنِ: ﴿فَلَا تَعْضُلُوهُنَّ﴾ [البقرة: ٢٣٢] قال: حدَّثني معقِلُ بنُ يسارٍ: أنَّها نزلَتْ فِيهِ، قال: زوَّجتُ أختاً لي منْ رجُلٍ فطلَّقها، حتَّى إذا انقضتْ عدتُها جاءَ يخطبُها، فقلتُ لهُ: زوَّجتُكَ وفرَشْتُكَ وأكرمْتُكَ، فطلَّقْتَها، ثُمَّ جئتَ تخطُبُها! لا واللهِ لا تعودُ إليكَ أبداً. وكانَ رجُلاً لا بأسَ بِهِ، وكانتِ المرأةُ تُريدُ أنْ ترجِعَ إليهِ، فأنزلَ اللهُ هذهِ الآيةَ: ﴿فَلَا تَعْضُلُوهُنَّ﴾ فقُلتُ: الآنَ أفعلُ يا رسُولَ اللهِ، قال: فزوَّجها إيَّاه.

[طرفه في: ٤٥٢٩].

٣٨ ـ بابٌ إذَا كانَ الوليُّ هُوَ الخَاطِب

وخطبَ المُغيرَةُ بنُ شُعبةَ امرأةً هوَ أولى النَّاسِ بها، فأمرَ رجُلاً فزوَّجهُ. وقالَ عبدُ الرَّحمنِ ابنُ عوفٍ لأمِّ حكيمٍ بنتِ قارظٍ: أتجعلِينَ أمرَكِ إليَّ؟ قالتْ: نعَمْ، فقالَ: قدْ زوَّجْتُكِ. وقالَ عطاءٌ: ليُشهِدْ أنِّي قدْ نكحتُكِ، أو ليأمُرْ رجُلاً منْ عشيرتِها. وقالَ سهلٌ: قالتِ امرأةٌ للنَّبيِّ ﷺ: أهَبُ لكَ نفسِي، فقالَ رجُلٌ: يا رسُولَ اللهِ، إنْ لمْ تكنْ لكَ بها حاجةٌ فزوِّجْنيها.

٥١٣١ ـ حدّثنا ابنُ سلامٍ: أخبرَنا أبو معاويةَ: حدَّثنا هشامٌ، عنْ أبيهِ، عنْ عائشةَ رضيَ اللهُ عنها في قولِهِ: ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ﴾ [النساء: ١٢٧]. إلى آخرِ الآيةِ، قالتْ: هيَ اليتيمةُ تكونُ في حجرِ الرَّجلِ، قدْ شركتْهُ في مالِهِ، فيَرْغبُ عنها أنْ يتزوَّجها، ويكرَهُ أنْ يزوِّجها غيرَهُ، فيدْخلَ عليهِ في مالِهِ فيَحْبِسُها، فنهاهُمُ اللهُ عنْ ذلكَ.

[طرفه في: ٢٤٩٤].

٥١٣٢ ـ حدّثنا أحمدُ بنُ المِقدامِ: حدَّثنا فُضيلُ بنُ سُليمانَ: حدَّثنا أبو حازمٍ: حدَّثنا سهلُ ابنُ سعدٍ: كُنَّا عندَ النَّبيِّ ﷺ جلوساً، فجاءتْهُ امرأةٌ تعرضُ نفسَها عليهِ، فخفَّضَ فيها النَّظرَ ورفعَهُ، فلمْ يُرِدْها، فقالَ رجُلٌ منْ أصحابِهِ: زوِّجْنيها يا رسُولَ اللهِ، قال: «أعندَكَ منْ شيءٍ»؟

باب ٣٨ ـ قوله: وقال عطاء ليشهد الخ المفهوم من كلام الشارح أن عطاء بن أبي رباح قاله في امرأة خطبها ابن عم لها لا رجل لها غيره قال حين سألوه عنها فلتشهد أن فلاناً خطبها وإني أشهدكم أني قد نكحته أو تفوض الأمر إلى الولي الأبعد وهو معنى قوله بعد هذا أو ليأمر رجلاً من عشيرتها والكلام جرى على التذكير في ضبط الشارح ونحن أتينا البيوت من أبوابها مصحح

ـ قوله: أو ليأمر رجلاً من عشيرتها أن يزوجها له مع كونه أبعد هـ. (شارح).

باب ٣٩ ـ قوله: (واللاء) واللائي نخ.

5132- Sahl Ibn Sa'd "Allah be pleased with him" narrated: While we were sitting with The Prophet "Allah's blessing and peace be upon him" a woman came and presented herself to him (for marriage). The Prophet "Allah's blessing and peace be upon him" looked at her, lowering and raising his eyes, but did not give a reply. One of his companions said: "Marry her to me O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" asked (him): "Do you have anything (to give her as a dower)?" He said: "I have nothing." The Prophet "Allah's blessing and peace be upon him" said: "Not even an iron ring?" He Said: "Not even an iron ring, but I will tear my garment into two halves one of which I will give her and keep the other." The Prophet "Allah's blessing and peace be upon him" said: "No. Do you keep anything of the Qur'an (by heart)?" He said: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "Go, I married her to you with what you know of the Qur'an (as her dower)."

[39] One's marrying his small daughters (to others)

This is in view of Allah's saying: "Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months, and for those who have no courses (it is the same)." (The Divorce 4) The Iddat for the girl before puberty is three months (according to the previous verse).

5133- A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" married her when she was six years old, and consummated marriage with her when she was nine. She remained with him nine years (and then he died).

[40] The father's marrying his daughter to the imam

Omar "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" demanded the hand of Hafsa; and I married her to him.

5134- A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" married her when she was six years old, and consummated marriage with her when she was nine. Hesham (the sub-narrator) said: I was told that She remained with him nine years (and then he died).

[41] The ruler is considered to be a guardian

This is in view of The Messenger of Allah's saying: "We married her to you with what you know of The Qur'an."

5135- Sahl Ibn Sa'd "Allah be pleased with him" narrated: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I present myself (to you)." She stayed for a long while before a man said: "If you are not in need of her then marry her to me." The Prophet "Allah's blessing and peace be upon him" said: "Do you have anything in order to pay her dower?" He said: "I have nothing with me except my waist sheet." The Prophet "Allah's blessing and peace be upon him" said: "If you give her your waist sheet, you will have no waist sheet to wear. Look for something else." He said: "I could not find anything." The Prophet "Allah's blessing and peace be upon him" said: "Try (to find something), even if it were an iron ring." But he was unable to find (even this). The Prophet "Allah's blessing and peace be upon him" said : "Do you keep (by heart) anything of the Qur'an?" He said: Yes: such Sura and such Sura", naming those Suras which he was keeping. The Prophet "Allah's blessing and peace be upon him" said: "We married her to you with what you keep of the Qur'an (by heart)."

قالَ: ما عِنْدِي مِنْ شيءٍ، قالَ: «وَلاَ خاتَماً مِنْ حَدِيدٍ». قالَ: وَلاَ خاتَماً مِنْ حَدِيدٍ، وَلكِنْ أَشُقُّ بُرْدَتي هذهِ فأعطِيها النِّصفَ، وآخُذُ النِّصفَ، قالَ: «لا، هَل مَعَكَ مِنَ القُرْآنِ شَيءٌ»؟ قالَ: نَعَمْ، قالَ: «اذهبْ فقدْ زوَّجْتُكَها، بِما معَكَ من القُرآنِ». [طرفه في: ٢٣١٠]

٣٩ ـ بابُ إِنْكاحِ الرَّجُلِ وَلَدَهُ الصِّغارَ

لقَوْلِه تَعالَى: ﴿وَٱلَّٰٓـِٔي لَمْ يَحِضْنَ﴾ [الطلاق: ٤]، فجعلَ عِدَّتها ثلاثةَ أشْهرٍ قبلَ البُلُوغِ.

٥١٣٣ ـ حدّثنا مُحَمَّدُ بنُ يُوسُفَ: حَدَّثَنَا سُفيَانُ، عَنْ هِشَام، عَنْ أَبِيه، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنهَا: أَنَّ النَّبِيَّ ﷺ تزَوَّجَها وَهيَ بِنْتُ سِتِّ سِنِينَ، وَأُدْخِلَتْ عَلَيهِ وَهيَ بِنْتُ تِسعٍ، ومَكَثَتْ عِنْدَهُ تِسْعاً. [طرفه في: ٣٨٩٤]

٤٠ ـ بابُ تَزوِيجِ الأبِ ابْنَتَهُ مِنَ الإمام

وقالَ عُمَرُ: خَطَبَ النَّبِيُّ ﷺ إِلَيَّ حَفصَةَ فأَنْكَحْتُهُ.

٥١٣٤ ـ حدّثنا مُعَلّى بنُ أَسَدٍ: حَدَّثَنا وُهَيبٌ، عَنْ هِشَامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ: أَنَّ النَّبِيَّ ﷺ تَزَوَّجَهَا وَهْيَ بِنْتُ سِتِّ سِنِينَ، وَبَنَى بِهَا وَهْيَ بِنْتُ تِسْعِ سِنِينَ. قالَ هِشَامٌ: وَأُنْبِئْتُ أَنَّهَا كانَتْ عِنْدَهُ تِسْعَ سِنِينَ. [طرفه في: ٣٨٩٤]

٤١ ـ بابٌ السُّلطَانُ وَلِيٌّ

بِقَولِ النَّبِيِّ ﷺ: «زَوَّجْناكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ».

٥١٣٥ ـ حدّثنا عَبدُ اللّهِ بنُ يُوسُفَ: أَخبَرَنا مالِكٌ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ قالَ: جاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللّهِ ﷺ فَقالَتْ: إِنِّي وَهَبْتُ مِنْ نَفسِي، فَقَامَتْ طَوِيلاً، فَقالَ رَجُلٌ: زَوِّجنِيهَا إِنْ لَمْ تَكُنْ لَكَ بِهَا حاجَةٌ، قالَ: «هل عِنْدَكَ مِنْ شَيءٍ تُصْدِقُها»؟ قالَ: ما عِنْدِي إلاَّ إِزارِي، فقالَ: «إِنْ أَعْطَيتَها إِيَّاهُ جَلَسْتَ لا إِزارَ لَكَ، فالتَمِسْ شَيئاً». فَقالَ: ما أَجِدُ شَيئاً، فَقالَ: «التَمِسْ وَلَوْ خاتَماً مِنْ حَدِيدٍ». فَلَمْ يَجِدْ، فَقالَ: «أَمَعَكَ مِنَ القُرْآنِ شَيءٌ»؟ قالَ: نَعَمْ، سُورَةُ كَذا، وَسُورَةُ كَذا، لِسُوَرٍ سَمَّاها، فَقالَ: «زَوَّجْناكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ».

[طرفه في: ٢٣١٠]

٤٢ ـ بابٌ لا يُنْكِحُ الأبُ وَغَيرُهُ البِكرَ وَالثَّيِّبَ إلا برِضاها

٥١٣٦ ـ حدّثنا مُعاذُ بنُ فَضالَةَ: حَدَّثَنا هِشامٌ، عَنْ يَحيى، عَنْ أَبي سَلَمةَ: أَنَّ أَبَا هُرَيرَةَ حَدَّثَهُمْ: أَنَّ النَّبِيَّ ﷺ قالَ: «لاَ تُنْكَحُ الأَيِّمُ حَتَّى تُسْتَأْمَرَ، وَلاَ تُنْكَحُ البِكْرُ حَتَّى تُسْتَأْذَنَ». قالُوا:

٥١٣٣ ـ قوله: ومكثت بفتح الكاف وضمها (شارح).

٥١٣٤ ـ قوله: ست ضبطه الشارح أولاً بالفتح ثم ذكر رواية الجر.

٥١٣٥ ـ قوله: إني وهبت من نفسي كلمة من زائدة ويروى وهبت منك نفسي ا هـ. عيني مختصراً

[42] The matron or the virgin should not be given (to anyone) in marriage before being consulted, or before taking her permission

5136- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A matron should not be given (to any person) in marriage before being consulted; and a virgin should not be given in marriage except after her permission." The people asked: "O Allah's Apostle! How can we know her permission?" He said: "Her silence (indicates her permission)."

5137- A'isha "Allah be pleased with her" reported: I said: "O Allah's Apostle! A virgin feels shy." He said: "Her agreement is (understood through) her silence."

[43] If a woman was given by her father in marriage, which she disliked, this marriage should be considered as invalid

5138- Khansa Bint Khizam Al'ansariyya "Allah be pleased with her" reported that her father had given her in marriage when she was a matron. She disliked that marriage. So she went to Allah's Apostle "Allah's blessing and peace be upon him" who declared that marriage as invalid.

5139- Abdur'rahman and Mujammi, sons of Yazid narrated the same previous narration: that a man called Khizam married his daughter (Khansa)…

[44] Marrying the orphan girls

Indeed, Allah Almighty said: "If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them). Then only one, or (a captive) that your right hands possess." (Women 3)

5140- Urwa Ibn Az'zubair narrated: I asked A'isha : "O mother! What about Allah's saying: "If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess." A'isha said: "O my nephew! It was about the orphan girl under the care of her guardian who was interested in her beauty and wealth and wanted to marry her with a reduced dower. So such guardians were forbidden to marry the orphan girls unless they deal with them justly and give their full dowry; and they were ordered to marry women other than them." A'isha further said: "Then people asked Allah's Apostle, for instructions, and then Allah revealed: "They ask thy instruction concerning the women say: Allah doth instruct you about them: and (remember) what hath been rehearsed unto you in the book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry." (Women 127)

This means if a female orphan had wealth and beauty, they desired to marry her and were interested in her noble descent and the reduction of her dower. But if she was not desired by them because of her lack in wealth and beauty, they would leave her and marry some other woman. So, as they used to leave her when they had no interest in her, they were prevented to marry her if they had the desire to do so, unless they deal justly with her and gave her a full dowry."

يَا رَسُولَ اللَّهِ، وَكَيفَ إِذْنُهَا؟ قَالَ: «أَنْ تَسْكُتَ».

[الحديث ٥١٣٦ ـ طرفاه في: ٦٩٦٨، ٦٩٧٠]

٥١٣٧ ـ حدّثنا عَمْرُو بْنُ الرَّبِيعِ بْنِ طَارِقٍ قالَ: أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنْ أَبِي عَمْرٍو مَوْلَى عائِشَةَ، عَنْ عائِشَةَ أَنَّهَا قالَتْ: يَا رَسُولَ اللَّه، إِنَّ الْبِكْرَ تَسْتَحِي؟ قالَ: «رِضَاهَا صَمْتُهَا».

[الحديث ٥١٣٧ ـ طرفاه في: ٦٩٤٦، ٦٩٧١]

٤٣ ـ بابٌ إِذَا زَوَّجَ ابْنَتَهُ وَهْيَ كارِهَةٌ، فَنِكاحُهُ مَرْدُودٌ

٥١٣٨ ـ حدّثنا إِسماعِيلُ قالَ: حدّثني مالِكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمٰنِ وَمُجَمِّعٍ ابْنَيْ يَزِيدَ بْنِ جارِيَةَ، عَنْ خَنْسَاءَ بِنْتِ خِذَامٍ الأَنْصَارِيَّةِ: أَنَّ أَبَاهَا زَوَّجَهَا وَهْيَ ثَيِّبٌ فَكَرِهَتْ ذٰلِكَ، فَأَتَتْ رَسُولَ اللهِ ﷺ فَرَدَّ نِكاحَهُ.

[الحديث ٥١٣٨ ـ أطرافه في: ٥١٣٩، ٦٩٤٥، ٦٩٦٩].

٥١٣٩ ـ حدّثنا إِسْحاقُ: أَخْبَرَنَا يَزِيدُ: أَخْبَرَنَا يَحْيَى: أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ حَدَّثَهُ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ يَزِيدَ وَمُجَمِّعَ بْنَ يَزِيدَ حَدَّثَاهُ: أَنَّ رَجُلاً يُدْعَى خِذَاماً أَنْكَحَ ابْنَةً لَهُ، نَحْوَهُ.

[طرفه في: ٥١٣٨]

٤٤ ـ بابُ تَزْوِيجِ الْيَتِيمَةِ

لِقَوْلِهِ: ﴿وَإِنْ خِفْتُمْ أَنْ لَا تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا﴾ [النساء: ٣]، وَإِذَا قالَ لِلْوَلِيِّ: زَوِّجْنِي فُلَانَةَ، فَمَكُثَ سَاعَةً، أَوْ قَالَ: ما مَعَكَ؟ فَقَالَ: مَعِي كَذَا وَكَذَا، أَوْ لَبِثَا، ثُمَّ قالَ: زَوَّجْتُكَهَا، فَهُوَ جائِزٌ فِيهِ سَهْلٌ، عَنِ النَّبِيِّ ﷺ.

٥١٤٠ ـ حدّثنا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيبٌ، عَنِ الزُّهْرِيِّ. وَقالَ اللَّيْثُ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّهُ سَأَلَ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَ لَهَا: يَا أُمَّتَاهُ: ﴿وَإِنْ خِفْتُمْ أَنْ لَا تُقْسِطُوا فِي الْيَتَامَى ـ إِلَى ـ ما مَلَكَتْ أَيْمَانُكُمْ﴾ [النساء: ٣] قالَتْ عائِشَةُ: يَا ابْنَ أُخْتِي، هذه الْيَتِيمَةُ تَكُونُ فِي حَجْرِ وَلِيِّهَا، فَيَرْغَبُ فِي جَمَالِهَا وَمالِهَا، وَيُرِيدُ أَنْ يَنْتَقِصَ مِنْ صَدَاقِهَا، فَنُهُوا عَنْ نِكاحِهِنَّ إِلاَّ أَنْ يُقْسِطُوا لَهُنَّ فِي إِكْمَالِ الصَّدَاقِ، وَأُمِرُوا بِنِكاحِ مَنْ سِوَاهُنَّ مِنَ النِّسَاءِ، قالَتْ عائِشَةُ: اسْتَفْتَى النَّاسُ رَسُولَ اللهِ ﷺ بَعْدَ ذٰلِكَ، فَأَنْزَلَ اللهُ: ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ـ إِلَى ـ وَتَرْغَبُونَ﴾ [النساء: ١٢٧] فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ لَهُمْ فِي هذه الآيَةِ: أَنَّ الْيَتِيمَةَ إِذَا كانَتْ ذَاتَ مالٍ وَجَمالٍ رَغِبُوا فِي نِكاحِهَا وَنَسَبِهَا وَالصَّدَاقِ، وَإِذَا كانَتْ مَرْغُوباً عَنْهَا فِي قِلَّةِ الْمَالِ وَالْجَمالِ تَرَكُوهَا وَأَخَذُوا غَيْرَهَا مِنَ النِّسَاءِ، قالَتْ: فَكَمَا يَتْرُكُونَهَا حِينَ يَرْغَبُونَ عَنْهَا، فَلَيْسَ لَهُمْ أَنْ يَنْكِحُوهَا إِذَا رَغِبُوا فِيهَا، إِلاَّ أَنْ يُقْسِطُوا لَهَا وَيُعْطُوهَا حَقَّهَا الأَوْفَى مِنَ الصَّدَاقِ. [طرفه في: ٢٤٩٤].

باب ٤٤: قوله فمكث بضم الكاف وفتحها (شارح).

[45] If the suitor said to the guardian: "Marry so-and-so to me", and the guardian said: "I married her to you with such-and-such, and such-and-such", then the marriage would be valid even if the suitor did not say: "I accepted"

5141- Sahl "Allah be pleased with him" narrated: A woman came to The Prophet "Allah's blessing and peace be upon him", to whom she presented herself. He said: "I am not in need of women these days." T man said: "O Allah's Apostle! Marry her to me." The Prophet "Allah's blessing and peace be upon him" asked him: "What do you have?" He said: "I have nothing." The Prophet "Allah's blessing and peace be upon him" said: "Give her something, even an iron ring." He said: "I have nothing." The Prophet "Allah's blessing and peace be upon him" asked: "How much of the Qur'an do you keep (by heart)?" He said: "So much and so much." The Prophet "Allah's blessing and peace be upon him" said: "I married her to you with what you keep of the Qur'an."

[46] One should not demand the hand of a woman who is engaged to another Muslim until the first suitor marries or leaves her

5142- Abdullah Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" decreed that one should not try to cancel a bargain already agreed upon between some other persons (by offering a bigger price). Furthermore, a man should not demand the hand of a girl who is already engaged to his Muslim brother, unless the first wooer gives her up, or allows him to ask for her hand.

5143- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Beware of suspicion for suspicion is the falsest talk. Do not spy upon each other, and do not listen to the evil talk of the people about others. Do not have enmity with one another, but be brothers.

5144- None should demand the hand of a girl who is already engaged to his (Muslim) brother, but he should wait till the first suitor marries or leaves her."

[47] One's apologizing for rejecting the (offer of) marriage

5145- Abdullah Ibn Omar "Allah be pleased with both" narrated: When Hafsa became a widow, Omar said: "I met Abu'bakr and said to him: "If you wish I will marry Hafsa Bint Omar to you." A few days later, The Messenger of Allah "Allah's blessing and peace be upon him" asked for her hand. Later Abu'bakr met me and said: "Nothing prevented me from returning to you regarding your offer except that I knew that The Messenger of Allah "Allah's blessing and peace be upon him" had mentioned (his desire to marry) her. However, I could not disclose the secret of The Messenger of Allah "Allah's blessing and peace be upon him". Had he given her up, I would have accepted her."

٤٥ ـ بابٌ إِذَا قالَ الخَاطِبُ لِلوَلِيِّ: زَوِّجْنِي فُلانَةَ، فَقالَ: قَدْ زَوَّجْتُكَ بِكَذَا وَكَذَا، جازَ النِّكاحُ، وَإِنْ لَمْ يَقُلْ لِلزَّوْجِ: أَرَضِيتَ أَوْ قَبِلتَ

٥١٤١ ـ حدثنا أبو النعمان: حدثنا حماد بن زيد، عن أبي حازم، عن سهل: أنَّ امرأة أتت النبيَّ ﷺ فعرضت عليه نفسها، فقال: «مالِي اليَوْمَ في النِّساءِ مِن حاجةٍ». فقالَ رجُلٌ: يا رَسُولَ اللهِ زوِّجنيها، قال: «ما عندك؟» قال: ما عِندي شيءٌ، قال: «أعطها ولو خاتماً من حديدٍ». قال: ما عِندِي شيءٌ، قالَ: «فَمَا عِندَكَ مِنَ القُرْآنِ؟». قالَ: كَذَا وَكَذَا، قالَ: «فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ». [طرفه في: ٢٣١٠].

٤٦ ـ بابُ لا يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَنْكِحَ أَوْ يَدَعَ

٥١٤٢ ـ حدثنا مَكِّيُّ بنُ إبراهيمَ: حدَّثنا ابنُ جُريجٍ قالَ: سَمِعْتُ نَافِعاً يُحدِّثُ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عنهما كانَ يقولُ: نهى النَّبيُّ ﷺ أن يبيع بعضُكُم على بيع بعض، ولا يخطب الرَّجُلُ على خِطْبَةِ أخيه، حَتَّى يَتْرُكَ الخاطِبُ قَبْلَهُ أَوْ يَأْذَنَ لَهُ الخاطِبُ. [طرفه في: ٢١٣٩].

٥١٤٣ ـ حدثنا يَحيى بنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ، عَن جَعفَرِ بنِ رَبِيعَةَ، عَنِ الأعرج قالَ: قال أبو هُرَيرَة: يأثُرُ عن النَّبيِّ ﷺ قال: «إيَّاكُم والظَّنَّ، فإنَّ الظَّنَّ أكذبُ الحديث، ولا تجسَّسُوا، ولا تحسَّسُوا، ولا تَباغَضُوا، وكونُوا إخوَاناً».

[الحديث ٥١٤٣ ـ أطرافه في: ٦٠٦٤، ٦٠٦٦، ٦٧٢٤].

٥١٤٤ ـ «لا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَنْكِحَ أَوْ يَتْرُكَ». [طرفه في: ٢١٤٠].

٤٧ ـ بابُ تَفسِيرِ تَرْكِ الخِطْبَةِ

٥١٤٥ ـ حدثنا أبو اليمانِ: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُحَدِّثُ: أَنَّ عُمَرَ بْنَ الخَطَّابِ، حِينَ تَأَيَّمَتْ حَفصةُ، قالَ عُمَرُ: لَقِيتُ أبا بَكْرٍ، فَقُلتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حفصةَ بِنتَ عُمَرَ، فَلَبِثْتُ لَيالِيَ ثُمَّ خَطَبَها رَسُولُ اللهِ ﷺ، فلقيني أبو بكرٍ فقال: إنَّهُ لم يمنعني أن أرجِعَ إليكَ فيما عرضتَ، إلا أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللهِ ﷺ قَدْ ذَكَرَهَا، فَلَمْ أَكُنْ لأُفشِيَ سِرَّ رَسُولِ اللَّهِ ﷺ. وَلَوْ تَرَكَهَا لَقَبِلتُها.

٥١٤٢ ـ قوله: ولا يخطب بالرفع على النفي ا هـ. قسطلاني، وقال العيني بالنصب ولا زائدة وبالرفع نفياً وبالكسر نهياً بتقدير قال: عطفاً على نهى أي وقال: لا يخطب ا هـ.

٥١٤٣ ـ قوله: يأثر أي يروي.

ـ قوله: عباد الله لم يوجد في بعض النسخ ا هـ.

٥١٤٤ ـ قوله: حتى ينكح أو يترك الظاهر أن المغيا محذوف هنا وفي الترجمة وتقدير الكلام لا يخطب الرجل على خطبة أخيه بل ينتظر حتى ينكح أو يترك (مصححه).

باب ٤٧ ـ قوله: تفسير ترك الخطبة أي الاعتذار عن تركها.

[48] (Delivering) the speech (in the wedding party)

5146- Ibn Omar “Allah be pleased with both” narrated: Two men came from the east and delivered speeches, as a result of which, The Prophet “Allah’s blessing and peace be upon him” said: "Some eloquent speech has the influence of magic” (as to persuade the listener of something which he might have rejected before listening).

[49] Beating the tambourine in the wedding party and banquet

5147- Ar’rubaiy Bint "daughter of" Mu'awwedh "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" came to me after my consummating marriage and sat down on my bed as you (the sub-narrator) are sitting now, with small girls beating the tambourine and singing in lamentation of my father who had been killed on the day of the battle of Badr. Then one of the girls said: "There is a Prophet amongst us who knows what will happen tomorrow." The Prophet "Allah's blessing and peace be upon him" said (to her):" Do not say this, but go on saying what you have spoken before."

[50] Allah’s saying: “And give the women (on marriage) their dower as a free gift.” (Women 4)

And what about the high amount of dower, and the permitted minimum amount of it

Allah further said: “But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, take not the least bit of it back: would ye take it by slander and a manifest wrong?” (Women 20)

He said too: “There is no blame on you if ye divorce women before consummation or the fixation of their dower.” (The Ḥeifer 236)

5148- Anas “Allah be pleased with him” narrated: Abdur’rahman Ibn Awf married a woman with (a piece of) gold equal in weight to a date stone (as dower). When The Prophet “Allah’s blessing and peace be upon him” noticed the effects of happiness of the marriage (on his face) and asked him about it, he said: "I married a woman with (a piece of) gold equal in weight to a date stone (as dower)."

تابعهُ يونُسُ، ومُوسى بْنُ عُقْبَةَ، وابْنُ أَبِي عَتِيقٍ عَنِ الزُّهْرِيِّ. [طرفه في: ٤٠٠٥].

٤٨ ـ بابُ الخُطْبَةِ

٥١٤٦ ـ حدثنا قَبِيصَةُ: حَدَّثَنَا سُفيَانُ، عَنْ زَيدِ بْنِ أَسْلَمَ قال: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: جاءَ رَجُلانِ من المَشرِق فَخطبا، فَقالَ النبيُّ ﷺ: «إِنَّ مِنَ البَيانِ سِحْراً».

[الحديث ٥١٤٦ ـ طرفه في: ٥٧٦٧].

٤٩ ـ بابُ ضَرْبِ الدُّفِّ في النِّكاحِ والوَلِيمَةِ

٥١٤٧ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ المُفَضَّلِ: حَدَّثنا خالِدُ بْنُ ذَكْوانَ قال: قالَتِ الرُّبَيِّعُ بنتُ مُعوِّذِ بْنِ عَفراءَ: جاءَ النَّبيُّ ﷺ فدخلَ حِينَ بُنِيَ عَلَيَّ، فجلسَ على فِرَاشي كمَجلسِكَ مِني، فَجعلتْ جُويرياتٌ لَنَا، يَضْرِبْنَ بِالدُّفِّ وَيَنْدُبْنَ مَنْ قُتِلَ مِنْ آبَائِي يَوْمَ بَدْرٍ، إِذْ قالَتْ إِحْدَاهُنَّ: وَفِينَا نبيٌّ يَعْلَمُ ما في غدٍ، فقالَ ﷺ: «دَعي هذه، وقُولي بالَّذي كُنْتِ تَقُولِينَ». [طرفه في: ٤٠٠١].

٥٠ ـ بابُ قَوْلِ اللهِ تعالى: ﴿وَآتُوا النِّساءَ صُدقاتِهنَّ نِحْلَة﴾ [النساء: ٤].

وكَثْرَةِ المَهْرِ، وأدْنى ما يَجُوزُ مِنَ الصَّداقِ

وَقَوْلِهِ تَعَالَى: ﴿وَآتَيتُمْ إِحْدَاهُنَّ قِنْطاراً فَلا تَأْخُذُوا مِنْهُ شَيئاً﴾ [النساء: ٢٠] وَقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿أَوْ تَفرِضُوا لَهُنَّ﴾ [البقرة: ٢٣٦]. وَقالَ سَهْلٌ: قالَ النَّبِيُّ ﷺ: «وَلَوْ خاتَماً مِنْ حَدِيدٍ».

٥١٤٨ ـ حدثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ العَزِيزِ بْنِ صُهَيبٍ، عَنْ أَنَسٍ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ، فرأَى النَّبيُّ ﷺ بَشَاشَةَ العُرسِ، فَسأَلَهُ، فَقالَ: إِنِّي تزوَّجتُ امْرَأَةً عَلى وَزْنِ نَواةٍ. وعن قَتادةَ، عَنْ أَنسٍ: أَنَّ عَبْدَ الرَّحْمنِ بْنَ عَوْفٍ، تزوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. [طرفه في: ٢٠٤٩].

٥١ ـ بابُ التَّزْوِيجِ عَلَى القُرْآنِ وَبِغَيرِ صَداقٍ

٥١٤٩ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ: سَمِعْتُ أَبَا حازِمٍ يَقُولُ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ يَقُولُ: إِنِّي لَفِي القَوْمِ عِندَ رَسُولِ اللهِ ﷺ، إِذ قامَتِ امْرَأَةٌ فقالَتْ: يا رَسُولَ اللهِ،

باب ٤٨ ـ قوله: باب الخطبة بضمّ الخاء يعني عند العقد كما في العينيّ.

٥١٤٦ ـ قوله: (سحراً) لسحراً نخـ.

باب ٤٩ ـ قوله: الأفصح في الدفّ ضمّ الدال وقد تفتح ا هـ. عيني.

٥١٤٧ ـ قوله: كمجلسك اقتصر الشارح هنا على كسرة اللام وفسر المجلس بالمكان، وقال العينيّ بفتح اللام مصدر ميميّ أي كجلوسك ويروى بكسر اللام ا هـ

ـ قوله: في غد بالسكون وبالخفض منوناً ا هـ من الشارح.

٥١٤٩ ـ قوله: إنها قد وهبت نفسها فيه عدول عن التكلم إلى الغيبة.

[51] Marrying (to the man) with (what he keeps of) The Qur'an (as dower)

5149- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" narrated: While I was among the people with The Messenger of Allah "Allah's blessing and peace be upon him", a woman got up and said: "O Allah's Apostle! She presented herself to you; please give your opinion of her." The Prophet "Allah's blessing and peace be upon him" gave her no reply. She again got up and said: "O Allah's Apostle! She presented herself to you; so please give your opinion regarding her." The Prophet "Allah's blessing and peace be upon him" gave her no answer. She got up for the third time and said: "She presented herself to you; so give your opinion concerning her." Then, a man stood up and said: "O Allah's Apostle! Marry her to me." The Prophet "Allah's blessing and peace be upon him" asked him: "Do you have anything?" He said: "No." The Prophet "Allah's blessing and peace be upon him" said: "Go and look for anything, even if it were an iron ring." The man went and looked for something. Then he returned and said: "I could find nothing, not even an iron ring." The Prophet "Allah's blessing and peace be upon him" said: "Do you keep (by heart) anything of the Qur'an?" He replied: "I keep (by heart) such Sura and such Sura." The Prophet "Allah's blessing and peace be upon him" said: "Go! I married her to you with what you keep (by heart) of the Qur'an."

[52] The proposals of the dower and the iron ring (as a dowry)

5150- Sahl Ibn Sa'd "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said to a man: "Marry with (a dower of) even an iron ring."

[53] The Conditions in marriage

5151- Uqba Ibn Amer "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "From among all the conditions which you have to fulfill, the conditions which make it legal for you to have sexual relations (with your wives by The marriage contract) have the greatest right to be fulfilled."

[54] The unlawful stipulations in marriage

5152- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It is not lawful for a woman (at the time of wedding) to ask for the divorce of her sister (to have her husband) in order to have everything for herself. She will take only what has been written for her."

إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ، فَرِ فِيهَا رأْيَكَ، فلَمْ يُجِبْهَا شَيئاً، ثُمَّ قامَتْ فَقالَتْ: يَا رَسُولَ اللَّهِ، إِنَّهَاقَدْ وَهَبَتْ نَفسَهَا لَك، فَرِ فيهَا رَأْيَك، فَلَمْ يُجبْهَا شَيئاً، ثُمَّ قامَتِ الثَّالِثَةَ فقَالَتْ: إِنَّها قَدْ وَهبتْ نفسَهَا لَكَ، فَرِ فِيهَا رأْيكَ، فقامَ رَجُلٌ فقَالَ: يَا رَسُولَ اللَّهِ أَنْكِحْنِيهَا، قال: «هَل عِنْدكَ مِنْ شيءٍ»؟ قال: لا، قال: «اذْهبْ فاطْلبْ ولَوْ خاتماً مِنْ حَدِيدٍ». فذَهبَ فطَلَبَ، ثُمَّ جاءَ فقال: ما وَجَدْتُ شَيئاً، ولاَ خاتَماً مِنْ حَدِيدٍ، فقَالَ: «هَل مَعَكَ مِنَ القُرْآنِ شَيءٌ»؟ قالَ: مَعِي سُورَةُ كَذَا وَسُورةُ كَذا، قال: «اذْهبْ فقَدْ أَنْكَحْتُكَهَا بِما مَعَكَ مِنَ القُرْآنِ».

[طرفه في: ٢٣١٠].

٥٢ ـ بابُ المَهْرِ بِالعُرُوضِ وَخاتَمٍ مِنْ حَدِيدٍ

٥١٥٠ ـ حدّثنا يَحيى: حَدَّثَنَا وَكِيعٌ، عَنْ سُفيَانَ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ النَّبِيَّ ﷺ قالَ لِرَجُلٍ: «تَزَوَّجْ ولَوْ بِخَاتَمٍ مِنْ حَدِيدٍ».

[طرفه في: ٢٣١٠].

٥٣ ـ بابُ الشُّرُوطِ فِي النِّكاحِ

وقال عُمَرُ: مَقاطِعُ الحُقوقِ عِنْدَ الشُّرُوطِ. وَقالَ المِسوَرُ: سَمِعْتُ النَّبِيَّ ﷺ ذَكَرَ صِهْراً لَهُ، فَأَثْنَى عَلَيْهِ فِي مُصاهَرَتِهِ فَأَحْسَنَ، قالَ: «حَدَّثَنِي فَصَدَقَنِي، وَوَعَدَنِي فَوَفَى لِي».

٥١٥١ ـ حدّثنا أَبُو الوَلِيدِ هِشَامُ بْنُ عَبْدِ المَلِكِ: حَدَّثَنَا لَيثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الخَيرِ، عَنْ عُقْبَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «أَحَقُّ ما أَوْفَيتُمْ مِنَ الشُّرُوطِ، أَنْ تُوفُوا بِهِ ما اسْتَحْلَلْتُمْ بِهِ الفُرُوجَ». [طرفه في: ٢٧٢١].

٥٤ ـ بابُ الشُّرُوطِ الَّتِي لا تَحِلُّ فِي النِّكاحِ

وَقالَ ابْنُ مَسْعُودٍ: لا تَشْتَرِطِ المَرْأَةُ طَلاقَ أُخْتِهَا.

٥١٥٢ ـ حدّثنا عُبَيدُ اللَّهِ بْنُ مُوسى، عَنْ زَكَرِيَّاءَ، هُوَ ابْنُ أَبِي زَائِدَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لا يَحِلُّ لامْرَأَةٍ تَسْأَلُ طَلاقَ أُخْتِهَا، لِتَسْتَفْرِغَ صَحْفَتَهَا، فَإِنَّمَا لَهَا ما قُدِّرَ لَهَا».

[طرفه في: ٢١٤٠].

٥٥ ـ بابُ الصُّفْرَةِ لِلْمُتَزَوِّجِ

وَرَوَاهُ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ عَنِ النَّبِيِّ ﷺ.

ـ قوله: فر (ر) أمر من الرأي وهو من الصيغ التي تبقى على حرف واحد.

باب ٥٣ ـ قوله (فوفى لي) فوفاني نخ.

٥١٥١ ـ قوله أن توفوا متعلق بأحق تقدير الباء، والمعنى الشروط التي كنتم توفون بها في الجاهلية أحقها، بالإيفاء بها فيما بعد هي الشروط التي استحللتم بها الفروج.

[55] The yellow perfume for he who got married

5153- Anas Ibn Malik “Allah be pleased with him” narrated: Abdur’rahman Ibn Awf came to The Messenger of Allah “Allah’s blessing and peace be upon him” having the traces of yellow perfume. The Messenger of Allah “Allah’s blessing and peace be upon him” asked him (about those traces). Abdur’rahman Ibn Awf told him that he had married a woman from the Ansar. The Prophet “Allah’s blessing and peace be upon him” asked: "How much dower did you pay her?" He said: "I paid (a piece of) gold equal in weight to a date stone." The Messenger of Allah “Allah’s blessing and peace be upon him” said to him: "Give a wedding banquet, even if with one sheep."

[56]

5154- Anas “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” presented a wedding banquet when he married Zainab, and provided a good meal for the Muslims. Then he went out as he used to do on marrying: he came to the dwelling places of the mothers of the Believers invoking good (on them), and they were invoking good (on him). Then he left (for his dwelling place) and saw two men (still sitting there). So he left again. I do not remember whether I informed him or he was informed (by somebody else) that they had departed).

[57] How could one invoke good upon he, who got married

5155- Anas “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” saw the traces of yellow perfume on Abdur’rahman Ibn Awf and said: "What is this?" Abdur’rahman said: "I married a woman with (a dower of a piece of) gold equal in weight to a date stone.” The Prophet “Allah’s blessing and peace be upon him” said to him: "May Allah bless you! Offer a wedding banquet even with a sheep."

[58] The invocation of good upon the bride by the women who prepare her

5156- A’isha “Allah be pleased with her” narrated: When The Prophet “Allah’s blessing and peace be upon him” married me, my mother came to me and made me enter the house where I saw some women from the Ansar who said: "May you prosper, have blessings and good omen."

[59] What about he, who wanted to consummate his marriage before going for fight

5157- Abu’huraira “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” said: "A prophet among The Prophets (David) went for a military expedition and said to his people: "A man who has married a woman and wants to consummate his marriage with her and he has not done so yet, should not accompany me.”

٥١٥٣ ـ حدّثنا عَبْدُ اللّهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ حُمَيدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللّهُ عَنْهُ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ، جاءَ إِلَى رَسُولِ اللّهِ ﷺ وَبِهِ أَثَرُ صُفرَةٍ، فَسَأَلَهُ رَسُولُ اللّهِ ﷺ، فَأَخْبَرَهُ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنَ الأَنصار، قال: «كَمْ سُقْتَ إِليها؟». قال زِنَةَ نَواةٍ من ذَهَبٍ، قالَ رَسُولُ اللّهِ ﷺ: «أَوْلِمْ وَلَوْ بِشَاةٍ».

[طرفه في: ٢٠٤٩].

٥٦ ـ بابٌ

٥١٥٤ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحْيى، عَنْ حُمَيدٍ، عَنْ أَنَسٍ قالَ: أَوْلَمَ النَّبِيُّ ﷺ بِزَيْنَبَ فَأَوْسَعَ المُسْلِمِينَ خَيراً، فَخَرَجَ كَما يَصْنَعُ إِذا تَزَوَّجَ، فَأَتى حُجَرَ أُمَّهاتِ المُؤْمِنِينَ يَدْعُو وَيَدْعُونَ، ثُمَّ انْصَرَفَ فَرَأَى رَجُلَينِ فَرَجَعَ، لا أَدْري: آخْبَرْتُهُ أَوْ أُخْبِرَ بِخُرُوجِهِما.

[طرفه في: ٤٧٩١].

٥٧ ـ بابٌ كَيفَ يُدْعى لِلمُتَزَوِّجِ

٥١٥٥ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا حَمَّادٌ هُوَ ابْنُ زَيدٍ، عَنْ ثابِتٍ، عَنْ أَنس رَضِيَ اللّه عنه: أَنَّ النَّبِيَّ ﷺ رَأَى عَلى عبدِ الرَّحمٰنِ بنِ عوفٍ أثرَ صُفرةٍ، قالَ: «ما هذا؟». قالَ: إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَواةٍ مِنْ ذَهَبٍ، قالَ: «بارَكَ اللّهُ لَكَ، أَوْلِمْ وَلَوْ بِشاةٍ».

[طرفه في: ٢٠٤٩].

٥٨ ـ بابُ الدُّعاءِ لِلنِّساءِ اللَّاتِي يَهْدِينَ العَرُوسَ وَلِلعَرُوسِ

٥١٥٦ ـ حدّثنا فَرْوَةُ: حَدَّثَنا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْهَا: تَزَوَّجَنِي النَّبِيُّ ﷺ، فَأَتَتْنِي أُمِّي فَأَدْخَلَتْنِي الدَّارَ، فَإِذا نِسْوَةٌ مِنَ الأَنْصارِ في البيتِ، فَقُلْنَ: عَلى الخَيرِ وَالبَرَكَةِ، وَعَلى خَيرِ طائِرٍ.

[طرفه في: ٣٨٩٤].

٥٩ ـ بابُ مَنْ أَحَبَّ البِناءَ قَبْلَ الغَزْوِ

٥١٥٧ ـ حدّثنا مُحَمَّدُ بْنُ العَلاءِ: حَدَّثَنا ابْنُ المُبارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «غَزا نَبِيٌّ مِنَ الأَنبياءِ، فَقالَ لِقَومِهِ: لا يَتْبَعْنِي رَجُلٌ مَلَكَ بُضْعَ امْرَأَةٍ، وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بِها، وَلَمْ يَبْنِ بِها».

[طرفه في: ٣١٢٤].

٦٠ ـ بابُ مَنْ بَنى بِامْرَأَةٍ، وَهِيَ بِنْتُ تِسْعِ سِنِينَ

٥١٥٨ ـ حدّثنا قَبِيصَةُ بْنُ عُقْبَةَ: حَدَّثَنا سُفيانُ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ: تَزَوَّجَ

باب ٥٨ ـ قوله: يهدين بضم الياء من أهدى وبفتحها لغير أبي ذر (شارح)

[60] What about he, who consummated marriage with a girl of nine

5158- Urwa narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” married A’isha when she was six years old, and consummated his marriage with her when she was nine. She remained with him nine years (till he died).

[61] Consummating marriage while being on journey

5159- Anas “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” stayed between Khaibar and Medina for three days, where he consummated his marriage to Safiyya Bint Huyai. I invited the Muslims to the wedding banquet in which neither meat nor bread was served. He ordered (Bilal to collect) leather-dining sheets to be spread, on which dates, dried yoghurt and butter were laid. Indeed, that was the wedding banquet of The Prophet “Allah’s blessing and peace be upon him”. The Muslims wondered: "Would she (Safiyya) be one of The Mothers of The Believers (his wife) or his slave girl?" Then they said: "If she was ordered to veil herself, she would be one of the mothers of the Believers; but if she was not ordered to veil herself, she would be a slave girl.” So when The Prophet “Allah’s blessing and peace be upon him” proceeded from there, a place was made for her behind him (on his she-camel) and a screening veil was put between her and the people.

[62] Consummating marriage with no procession (of riding people for the announcement)

5160- A’isha “Allah be pleased with her” narrated: When The Messenger of Allah “Allah’s blessing and peace be upon him” consummated marriage with me, my mother made me enter the house, where I was surprised by seeing The Messenger of Allah at forenoon.

[63] What about carpets and their like for women

5161- Jaber Ibn Abdullah “Allah be pleased with both” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said to me: “Do you have carpets?” I replied: “O Messenger of Allah! From where could we have carpets?” he replied: “You would have them.”

[64] Women's preparing the bride for marriage

5162- A’isha "Allah be pleased with her" reported that she prepared a lady for a man from the Ansar as his bride. The Prophet "Allah's blessing and peace be upon him" said: "O A’isha! Haven't you got any kind of entertainment (during the marriage ceremony) as the Ansar like it?"

النَّبِيُّ ﷺ عائِشَةَ وَهِيَ ابْنَةُ سِتٍّ، وَبَنَى بِهَا وَهِيَ ابْنَةُ تِسْعٍ، وَمَكَثَتْ عِنْدَهُ تِسْعاً.

[طرفه في: ٣٨٩٤].

٦١ ـ بابُ البِنَاءِ فِي السَّفَرِ

٥١٥٩ ـ حدّثنا مُحمّدُ بنُ سَلامٍ: أَخْبَرَنَا إِسماعِيلُ بنُ جعفرٍ، عَنْ حُمَيدٍ، عَنْ أَنَسٍ قالَ: أَقامَ النَّبِيُّ ﷺ بينَ خيبرَ والمَدينَةِ ثلاثاً، يُبْنَى عليهِ بِصَفِيَّةَ بِنْتِ حُيَيٍّ، فَدَعَوْتُ المُسْلِمِينَ إِلى وَلِيمَتِهِ، فَمَا كَانَ فِيهَا مِنْ خُبْزٍ وَلَا لَحْمٍ، أَمَرَ بِالأَنْطَاعِ فَأَلْقِيَ فِيهَا مِنَ التَّمْرِ وَالأَقِطِ وَالسَّمْنِ، فَكانَتْ وَلِيمتَهُ، فقالَ المُسلمونَ: إِحْدَى أُمَّهَاتِ المُؤْمِنِينَ، أَوْ مِمَّا مَلَكَتْ يَمِينُهُ؟ فَقالوا: إِنْ حَجَبَهَا فَهِيَ مِنْ أُمَّهَاتِ المُؤْمِنِينَ، وَإِنْ لَمْ يَحْجُبْهَا فَهِيَ مِمَّا مَلَكَتْ يَمِينُهُ، فَلَمَّا ارْتَحَلَ وَطَّى لَهَا خَلْفَهُ، وَمَدَّ الحِجابَ بَيْنَها وَبَينَ النَّاسِ.

[طرفه في: ٣٧١].

٦٢ ـ بابُ البِنَاءِ بِالنَّهَارِ بِغَيرِ مَرْكَبٍ وَلا نِيرَانٍ

٥١٦٠ ـ حدّثني فَرْوَةُ بنُ أَبِي المَغْرَاءِ: حَدَّثَنا عَلِيُّ بنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْها قالَتْ: تَزَوَّجَنِي النَّبِيُّ ﷺ، فَأَتَتْنِي أُمِّي فَأَدْخَلَتْنِي الدَّارَ، فَلَمْ يَرُعْنِي إِلَّا رَسُولُ اللّهِ ﷺ ضُحَىً. [طرفه في: ٣٨٩٤].

٦٣ ـ بابُ الأَنْمَاطِ وَنَحْوِهَا لِلنِّسَاءِ

٥١٦١ ـ حدّثنا قُتيبةُ بنُ سَعيدٍ: حَدَّثَنا سُفْيَانُ: حَدَّثَنا مُحمَّدُ بنُ المُنْكَدِرِ، عَنْ جابرِ بنِ عَبْدِ اللّهِ رَضِيَ اللّهُ عَنهُما قالَ: قالَ رَسُولُ اللّهِ ﷺ: «هَلِ اتَّخَذْتُمْ أَنْمَاطاً»؟ قلتُ: يا رَسُولَ اللّهِ، وَأَنَّى لَنَا أَنْمَاطٌ؟ قالَ: «إِنَّهَا سَتَكُونُ».

[طرفه في: ٣٦٣١].

٦٤ ـ بابُ النِّسْوَةِ اللَّاتِي يَهْدِينَ المَرْأَةَ إِلَى زَوْجِهَا

٥١٦٢ ـ حدّثنا الفَضْلُ بنُ يَعْقُوبَ: حَدَّثَنا مُحَمَّدُ بنُ سَابِقٍ: حَدَّثَنا إِسْرَائِيلُ، عَنْ هِشَامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ: أَنَّهَا زَفَّتِ امْرَأَةً إِلَى رَجُلٍ مِنَ الأَنْصَارِ، فَقَالَ نَبِيُّ اللّهِ ﷺ: «يَا عائِشَةُ، ما كانَ معكُم لَهوٌ؟ فَإِنَّ الأَنْصارَ يُعْجِبُهُمُ اللَّهْوُ».

باب ٦٢ ـ قوله: بغير مركب أي بغير ركوب ناس للإعلان ويروى بغير موكب بالواو بدل الراء وهم القوم الركوب على الإبل للزينة ا هـ. عيني.

باب ٦٣ ـ قوله باب الأنماط بفتح الهمزة جمع نمط بفتحتين ضرب من البسط له خمل رقيق يستر به المخدع ونحوه.

باب ٦٤ ـ قوله: يهدين ذكر الشارح هنا الضم فقط كما هو الظاهر.

٥١٦٢ ـ قوله: ما كان معكم لهو الظاهر أن الكلام على تقدير الاستفهام.

[65] The present for the bride

5163- Anas Ibn Malik "Allah be pleased with him" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" passed by Ommu'sulaim he used to enter and greet her. Anas added: Once The Prophet "Allah's blessing and peace be upon him" was a bridegroom during his marriage with Zainab, When Ommu'sulaim said to me: "Let us give a present to The Messenger of Allah "Allah's blessing and peace be upon him"." I said to her: "Let's do." So she prepared a sweet dish made from dates, butter and dried yoghurt, which she sent with me to him. I took it to him and he said: "Put it down." He ordered me to call some men whom he named, and to invite whomever I would meet. I did what he ordered me to do. When I returned, I found the house full of people and saw The Prophet "Allah's blessing and peace be upon him" keeping his hand over the dish and saying whatever Allah wanted (him to say). Then he called the men in groups of ten to eat of it, saying to them: "Mention the Name of Allah, and each man should eat (of the dish) from the nearest to him." When all of them had finished their meals, some of them left and a few remained there talking, over which I felt unhappy. Then The Prophet "Allah's blessing and peace be upon him" went out towards the dwelling places (of his wives) and I too, went out after him and told him that those people had left. Then he returned and entered his dwelling place. He let the curtains fall and I was still in (his) dwelling place, while he was reciting Allah's saying: "O ye who Believe! enter not the Prophet's houses- until leave is given you- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behavior) annoys the Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Messenger, or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity." (The Confederates "Al'ahzab" 53)

Abu'othman narrated that Anas had told him that he remained serving The Messenger of Allah "Allah's blessing and peace be upon him" for ten years.

[66] Borrowing the garment for the bride and others

5164- A'isha "Allah be pleased with her" narrated that she borrowed a necklace from Asma which got lost. So The Messenger of Allah "Allah's blessing and peace be upon him" sent some people from his companions in search of it. In the meantime the time for the prayer became due and they offered their prayer without ablution. When they came to The Prophet "Allah's blessing and peace be upon him", they complained about it to him, so the Verse regarding Tayammum was revealed. Osaid Ibn Hudair said: "(O Family of Abu'bakr!) May Allah bless you with a good reward, for by Allah, never did a difficulty happened in connection with you, but Allah made an escape from it for you, and a Blessing for the Muslims."

٦٥ ـ بابُ الهَدِيَّةِ لِلعَرُوسِ

٥١٦٣ ـ وَقالَ إبْرَاهِيمُ: عَنْ أَبِي عُثْمانَ، وَاسْمُهُ الجَعْدُ، عَنْ أَنَسِ بنِ مالِكٍ قالَ: مَرَّ بِنَا في مَسْجِدِ بَنِي رِفاعَةَ، فَسمِعْتُهُ يَقُولُ: كانَ النَّبِيُّ ﷺ إذا مَرَّ بِجَنَبَاتِ أُمِّ سُلَيمٍ دَخَلَ عَلَيها فَسَلَّمَ عَلَيهَا، ثُمَّ قالَ: كانَ النَّبِيُّ ﷺ عَرُوساً بِزَيْنَبَ، فَقالَتْ لِي أُمُّ سُلَيمٍ: لَوْ أَهْدَيْنَا لِرَسُولِ اللَّهِ ﷺ هَدِيَّةً، فَقُلْتُ لَهَا: افعَلِي، فَعَمَدَتْ إلَى تَمْرٍ وَسَمْنٍ وَأَقِطٍ، فَاتَّخَذَتْ حَيسَةً في بُرْمَةٍ، فَأَرْسَلَتْ بِهَا مَعِي إلَيهِ، فانطَلَقْتُ بِهَا إلَيهِ، فَقالَ لِي: «ضَعْهَا». ثُمَّ أَمَرَنِي فَقالَ: «ادْعُ لِي رِجالاً ـ سَمَّاهُمْ ـ وَادْعُ لِي مَنْ لَقِيتَ» قالَ: فَفَعَلْتُ الَّذِي أَمَرَنِي، فَرَجَعْتُ فَإذَا البَيتُ غاصٌّ بِأَهْلِهِ، فَرَأَيتُ النَّبِيَّ ﷺ وَضَعَ يَدَيهِ عَلَى تِلْكَ الحَيسَةِ وَتَكَلَّمَ بِهَا ما شاءَ اللَّهُ، ثُمَّ جَعَلَ يَدْعُو عَشَرَةً عَشَرَةً يَأْكُلُونَ مِنْهُ، وَيَقُولُ لَهُمْ: «اذْكُرُوا اسْمَ اللَّهِ، وَلْيَأْكُلْ كُلُّ رَجُلٍ مِمَّا يَلِيهِ». قالَ: حَتَّى تَصَدَّعُوا كُلُّهُمْ عَنْهَا، فَخَرَجَ مِنْهُمْ مَنْ خَرَجَ، وَبَقِيَ نَفَرٌ يَتَحَدَّثُونَ، قالَ: وَجَعَلْتُ أَغْتَمُّ، ثُمَّ خَرَجَ النَّبِيُّ ﷺ نَحْوَ الحُجُرَاتِ وَخَرَجْتُ في إثْرِهِ، فَقُلْتُ: إنَّهُمْ قَدْ ذَهَبُوا، فَرَجَعَ فَدَخَلَ البَيتَ. وَأَرْخَى السِّتْرَ وَإنِّي لَفِي الحُجْرَةِ، وَهُوَ يَقُولُ: ﴿يا أَيُّهَا الَّذِينَ آمَنُوا لا تَدْخُلُوا بُيُوتَ النَّبِيِّ إلا أَنْ يُؤْذَنَ لَكُمْ إلى طَعَامٍ غَيرَ ناظِرِينَ إنَاهُ، وَلكِنْ إذَا دُعِيتُمْ فَادْخُلُوا، فَإذَا طَعِمْتُمْ فَانْتَشِرُوا وَلاَ مُسْتَأْنِسِينَ لِحَدِيثٍ إنَّ ذلِكُمْ كانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لاَ يَسْتَحْيِي مِنَ الحَقِّ﴾ [الأحزاب: ٥٣]. قالَ أَبُو عُثْمانَ: قالَ أَنَسٌ: إنَّهُ خَدَمَ رَسُولَ اللَّهِ ﷺ عَشْرَ سِنِينَ.

[طرفه في: ٤٧٩١].

٦٦ ـ بابُ اسْتِعارَةِ الثِّيابِ لِلعَرُوسِ وَغَيرِهَا

٥١٦٤ ـ حدّثني عُبَيدُ بْنُ إسْماعِيلَ: حَدَّثَنَا أَبُو أُسامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها: أَنَّهَا اسْتَعارَتْ مِنْ أَسْماءَ قِلاَدَةً فَهَلَكَتْ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ نَاساً مِنْ أَصْحَابِهِ في طَلَبِهَا، فَأَدْرَكَتْهُمُ الصَّلاَةُ فَصَلَّوْا بِغَيرِ وُضُوءٍ، فَلَمَّا أَتَوُا النَّبِيَّ ﷺ شَكَوْا ذلِكَ إلَيهِ، فَنَزَلَتْ آيَةُ التَّيَمُّمِ، فَقالَ أُسَيدُ بْنُ حُضَيرٍ: جَزَاكِ اللَّهُ خَيراً، فَوَاللَّهِ ما نَزَلَ بِكِ أَمْرٌ قَطُّ، إلاَّ جَعَلَ لَكِ مِنْهُ مَخْرَجاً، وَجُعِلَ لِلمُسْلِمِينَ فِيهِ بَرَكَةٌ. [طرفه في: ٣٣٤].

٥١٦٣ ـ قوله جنباتها: نواحيها.

ـ (الرسول الله) إلى رسول الله نخ.

ـ غاص: ممتلىء.

ـ (وتكلم بها الخ) وتكلم ما شاء الله نخ.

ـ قوله: تصدعوا أي تفرقوا (شارح).

٥١٦٤ ـ قوله فهلكت أي ضاعت (شارح).

ـ قوله: إلاّ جعل لك ولأبي ذر إلاّ جعل الله لك اهـ شارح.

[67] What one says when having sexual intercourse with his wife?

5165- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If any of you says, when having sexual intercourse with her wife: "In the name of Allah! O Allah! Might you cause Satan to be far from us, and let it be far from what you bestow upon us!" then, their child, if they are destined to have a child, will be kept far from Satan's harm."

[68] The wedding banquet is true

In this respect, Abdur'rahman Ibn Awf "Allah be pleased with him" told: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Present a wedding banquet even with a sheep."

5166- Anas Ibn Malik "Allah be pleased with him" narrated: I was ten years old when The Messenger of Allah "Allah's blessing and peace be upon him" came to Medina. My mother and aunts used to urge me to serve The Prophet "Allah's blessing and peace be upon him" regularly, and I served him for ten years. When The Prophet "Allah's blessing and peace be upon him" died I was twenty years old. Indeed, I knew about the order of veiling women more than any other person when it was revealed. It was revealed for the first time when The Messenger of Allah "Allah's blessing and peace be upon him" had consummated his marriage with Zainab Bint Jahsh. When the day dawned, The Prophet "Allah's blessing and peace be upon him" was a bridegroom and he invited the people to a banquet, so they came, ate, and then all left except a few who remained with The Prophet "Allah's blessing and peace be upon him" for a long time. The Prophet "Allah's blessing and peace be upon him" got up and went out, and I too went out with him so that those people might leave too. The Prophet "Allah's blessing and peace be upon him" proceeded and so did I, till he came to the threshold of A'isha's dwelling place. Then thinking that these people had left, he returned and so did I along with him till he entered upon Zainab. Behold, they were still sitting and had not gone. So The Prophet "Allah's blessing and peace be upon him" again went away and I went away along with him. When we reached the threshold of A'isha's dwelling place, he thought that they had left, and so he returned and I too, returned along with him and found those people had left. Then The Prophet "Allah's blessing and peace be upon him" drew a curtain between him, and me and the Verse of the veil was sent down.

[69] (Presenting) a wedding banquet even with a sheep

5167- Anas "Allah be pleased with him" narrated: When Abdur'rahman Ibn Awf married an Ansari woman, The Prophet "Allah's blessing and peace be upon him" asked him: "How much did you give her as dower?" Abdur'rahman said: "(A piece of) gold equal in weight to a date stone."

Anas further said: When they (The Prophet "Allah's blessing and peace be upon him" and his companions) came to Medina, the emigrants stayed at the Ansar's houses. Abdur'rahman Ibn Awf stayed at Sa'd Ibn Ar'rabie's house. Sa'd said to Abdur'rahman: "I will divide and share my property with you. Moreover, I will give one of my two wives to you." Abdur'rahman said: "May Allah bless you, your wives and property." So Abdur'rahman went to the market where he practised trading. Then he gained a profit of some dried yoghurt and butter, and married (an Ansari woman). The Prophet "Allah's blessing and peace be upon him" said to him: "Present a wedding banquet, even with a sheep."

٦٧ ـ بابُ ما يَقُولُ الرَّجُلُ إذَا أَتَى أَهْلَهُ

٥١٦٥ ـ حدّثنا سَعْدُ بْنُ حَفْصٍ: حَدَّثَنَا شَيْبَانُ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: قالَ النَّبِيُّ ﷺ: «أَمَا لَوْ أَنَّ أَحَدَهُمْ يَقُولُ حِينَ يَأْتِي أَهْلَهُ: بِاسْمِ اللهِ، اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ ما رَزَقْتَنَا، ثُمَّ قُدِّرَ بَيْنَهُمَا في ذلِكَ، أَوْ قُضِيَ وَلَدٌ، لَمْ يَضُرَّهُ شَيْطَانٌ أَبَداً».

[طرفه في: ١٤١].

٦٨ ـ بابُ الوَلِيمَةِ حَقٌّ

وَقَالَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ: قَالَ لِي النَّبِيُّ ﷺ: «أَوْلِمْ وَلَوْ بِشَاةٍ».

٥١٦٦ ـ حدّثنا يَحْيى بْنُ بُكَيْرٍ قالَ: حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ: أَنَّهُ كانَ ابْنَ عَشْرِ سِنِينَ، مَقْدَمَ رَسُولِ اللّٰهِ ﷺ المَدِينَةَ، فَكانَ أُمَّهاتِي يُوَاظِبْنَنِي عَلَى خِدْمَةِ النَّبِيِّ ﷺ فَخَدَمْتُهُ عَشْرَ سِنِينَ، وَتُوُفِّيَ النَّبِيُّ ﷺ وَأَنَا ابْنُ عِشْرِينَ سَنَةً، فَكُنْتُ أَعْلَمَ النَّاسِ بِشَأْنِ الحِجَابِ حِينَ أُنْزِلَ، وَكانَ أَوَّلَ ما أُنْزِلَ في مُبْتَنَى رَسُولِ اللّٰهِ ﷺ بِزَيْنَبَ ابْنَةِ جَحْشٍ: أَصْبَحَ النَّبِيُّ ﷺ بِهَا عَرُوساً، فَدَعَا القَوْمَ فَأَصَابُوا مِنَ الطَّعَامِ، ثُمَّ خَرَجُوا وَبَقِيَ رَهْطٌ مِنْهُمْ عِنْدَ النَّبِيِّ ﷺ، فَأَطَالُوا المُكْثَ، فَقَامَ النَّبِيُّ ﷺ فَخَرَجَ، وَخَرَجْتُ مَعَهُ لِكَي يَخْرُجُوا، فَمَشَى النَّبِيُّ ﷺ وَمَشَيْتُ، حَتَّى جَاءَ عَتَبَةَ حُجْرَةِ عَائِشَةَ، ثُمَّ ظَنَّ أَنَّهُمْ خَرَجُوا فَرَجَعَ وَرَجَعْتُ مَعَهُ، حَتَّى إِذَا دَخَلَ عَلَى زَيْنَبَ فَإِذَا هُمْ جُلُوسٌ لَمْ يَقُومُوا، فَرَجَعَ النَّبِيُّ ﷺ وَرَجَعْتُ مَعَهُ حَتَّى إِذَا بَلَغَ عَتَبَةَ حُجْرَةِ عَائِشَةَ وَظَنَّ أَنَّهُمْ خَرَجُوا، فَرَجَعَ وَرَجَعْتُ مَعَهُ، فَإِذَا هُمْ قَدْ خَرَجُوا، فَضَرَبَ النَّبِيُّ ﷺ بَيْنِي وَبَيْنَهُ بِالسِّتْرِ، وَأُنْزِلَ الحِجَابُ.

[طرفه في: ٤٧٩١].

٦٩ ـ بابُ الوَلِيمَةِ وَلَوْ بِشَاةٍ

٥١٦٧ ـ حدّثنا عَلِيٌّ: حَدَّثَنَا سُفْيَانُ قالَ: حَدَّثَنِي حُمَيْدٌ: أَنَّه سَمِعَ أَنَساً رَضِيَ اللّٰهُ عَنْهُ قالَ: سَأَلَ النَّبِيُّ ﷺ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ، وَتَزَوَّجَ امْرَأَةً مِنَ الأَنْصَارِ: «كَمْ أَصْدَقْتَهَا»؟ قالَ: وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ. وَعَنْ حُمَيْدٍ: سَمِعْتُ أَنَساً قالَ: لَمَّا قَدِمُوا المَدِينَةَ، نَزَلَ المُهَاجِرُونَ عَلَى الأَنْصَارِ، فَنَزَلَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ عَلَى سَعْدِ بْنِ الرَّبِيعِ، فَقَالَ: أُقَاسِمُكَ مالِي، وَأَنْزِلُ لَكَ عَنْ إِحْدَى امْرَأَتَيَّ، قالَ: بَارَكَ اللّٰهُ لَكَ في أَهْلِكَ وَمالِكَ، فَخَرَجَ إِلَى السُّوقِ فَبَاعَ وَاشْتَرَى، فَأَصَابَ شَيْئاً مِنْ أَقِطٍ وَسَمْنٍ، فَتَزَوَّجَ، فَقَالَ النَّبِيُّ ﷺ: «أَوْلِمْ وَلَوْ بِشَاةٍ». [طرفه في: ٢٠٤٩].

٥١٦٦ ـ قوله: يواظبنني أي يحرضنني، وروي: يواطئنني أي يوافقنني، ا هـ. من الشارح بزيادة.

ـ قوله: أول ضبط في بعض النسخ بالنصب.

ـ قوله: في مبتنى رسول الله أي في زمان ابتنائه ودخوله عليه الصلاة والسلام.

5168- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" did not give a better wedding banquet on the occasion of marrying any of his wives than the one he gave on marrying Zainab, which consisted of one sheep.

5169- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" manumitted Safiyya and then married her. Indeed, her dower was her manumission. He presented a wedding banquet with a sweet dish made from butter, yoghurt, and dates.

5170- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" consummated marriage with a woman (Zainab) and sent me to invite people to the food (of his wedding banquet).

[70] Presenting a wedding banquet of one's marriage to a certain woman, better than those, presented on the occasion of his marriage to other women

5171- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" did not give a better wedding banquet on the occasion of marrying any of his wives than the one he gave on marrying Zainab, which consisted of one sheep.

[71] Presenting a wedding banquet (even) with less than a sheep

5172- Safiyya Bint Shaiba "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" gave a banquet of two Mudds (old weighing unit) of barley on marrying some of his wives.

[72] One's responding to the invitation of the wedding banquet; and what about the seven-day banquet

5173- Abdullah Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" said: "If one is invited to a wedding banquet, he must respond to it and go."

5174- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Release the captive, respond to (the invitation of) the caller (to the wedding banquet), and visit the ill person (to enquire about his health).

5175- Al'bara Ibn Azib "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" ordered us to do seven (things) and forbade us from seven. He ordered us to visit the patients, to follow the funeral procession, to reply to the sneezer (by saying: May Allah bestow His Mercy upon you, if he says: Praise be to Allah), to help others to fulfill their oaths, to help the oppressed, to greet (whomever one meets), and to accept the invitation (to the wedding banquet). He forbade us to wear golden rings, to use silver utensils, to use the cushions of silk stuffed with cotton (placed under the rider

٥١٦٨ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قالَ: ما أَوْلَمَ النَّبِيُّ ﷺ على شيءٍ مِنْ نِسائِهِ ما أَوْلَمَ على زَيْنَبَ، أَوْلَمَ بِشَاةٍ.

[طرفه في: ٤٧٩١].

٥١٦٩ ـ حدّثنا مُسَدَّدٌ، عَنْ عَبْدِ الوَارِثِ، عَنْ شُعَيبٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَعْتَقَ صَفِيَّةَ وَتَزَوَّجَها، وَجَعَلَ عِتْقَهَا صَدَاقَهَا، وَأَوْلَمَ عَلَيهَا بِحَيسٍ [طرفه في: ٣٧١]

٥١٧٠ ـ حدّثنا مالكُ بْنُ إِسْماعيلَ: حَدَّثَنَا زُهَيرٌ، عَنْ بَيَانٍ قالَ: سَمِعْتُ أَنَساً يَقُولُ: بَنَى النَّبِيُّ ﷺ بِامْرَأَةٍ، فَأَرْسَلَنِي فَدَعَوْتُ رِجالاً إِلَى الطَّعَامِ.

[طرفه في: ٤٧٩١].

٧٠ ـ بابُ مَنْ أَوْلَمَ عَلَى بَعْضِ نِسَائِهِ أَكْثَرَ مِنْ بَعْضٍ

٥١٧١ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ ثَابِتٍ قالَ: ذُكِرَ تَزْوِيجُ زَيْنَبَ ابْنَةِ جَحْشٍ عِنْدَ أَنَسٍ فقالَ: ما رَأَيتُ النَّبِيَّ ﷺ أَوْلَمَ عَلَى أَحَدٍ مِنْ نِسَائِهِ ما أَوْلَمَ عَلَيهَا، أَوْلَمَ بِشَاةٍ.

[طرفه في: ٤٧٩١].

٧١ ـ بابُ مَنْ أَوْلَمَ بِأَقَلَّ مِنْ شَاةٍ

٥١٧٢ ـ حدّثنا محمدُ بن يوسفَ: حدّثنا سُفيانُ، عن منصورِ بن صَفيّةَ، عن أُمّهِ صَفيّةَ بنتِ شَيبَةَ قالَتْ: أَوْلَمَ النَّبِيُّ ﷺ عَلَى بَعْضِ نِسَائِهِ بِمُدَّينِ مِنْ شَعِيرٍ.

٧٢ ـ بابُ حَقِّ إِجابَةِ الوَلِيمَةِ وَالدَّعْوَةِ، وَمَنْ أَوْلَمَ سَبْعَةَ أَيَّامٍ وَنَحْوَهُ

وَلَمْ يُوَقِّتِ النَّبِيُّ ﷺ يَوماً وَلاَ يَوْمَينِ.

٥١٧٣ ـ حدّثنا عَبدُ اللهِ بنُ يوسفَ: أخبرَنا مالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى الوَلِيمَةِ فَلْيَأْتِهَا».

[الحديث ٥١٧٣ ـ طرفه في: ٥١٧٩].

٥١٧٤ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يحيى، عَنْ سُفيانَ قالَ: حَدَّثَنِي مَنْصُورٌ، عَنْ أَبي وَائِلٍ، عَنْ أَبي مُوسَى، عَنِ النَّبِيِّ ﷺ قالَ: «فُكُّوا العَانِيَ، وَأَجِيبُوا الدَّاعِيَ، وَعُودُوا المَرِيضَ».

[طرفه في: ٣٠٤٦].

٥١٧٥ ـ حدّثنا الحَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنِ الأَشْعَثِ، عَنْ مُعَاوِيَةَ بْنِ سُوَيدٍ: قالَ البَرَاءُ بْنُ عازِبٍ رَضِيَ اللَّهُ عَنْهُمَا: أَمَرَنَا النَّبِيُّ ﷺ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ: أَمَرَنَا بِعِيَادَةِ المَرِيضِ، وَاتِّبَاعِ الجِنَازَةِ، وَتَشْمِيتِ العَاطِسِ، وَإِبْرَارِ القَسَمِ، وَنَصْرِ المظلومِ، وَإِفْشَاءِ السَّلاَمِ، وَإِجابَةِ الدَّاعِي. وَنَهَانَا عَنْ خَوَاتِيمِ الذَّهَبِ، وَعَنْ آنِيَةِ الفِضَّةِ، وَعَنِ المَيَاثِرِ،

٥١٧٥ ـ قوله: وعن المياثر جمع ميثرة فراش من حرير محشوّ بالقطن يجعله الركب تحته على الرحل والسرج

on the saddle), the linen clothes containing silk (brought from an Egyptian town), the thick silk, and the Dibaj (another kind of silk).

5176- Sahl Ibn Sa'd "Allah be pleased with him" narrated: Abu'osaid As'sa'idi invited The Messenger of Allah "Allah's blessing and peace be upon him" to his wedding party. His wife who was the bride, served them on that day. Do you know what drink she presented to Allah's Apostle? She had soaked some dates for him (in water) overnight; and after he had finished his meal she gave him that drink.

[73] He, who refuses the invitation (to a banquet) disobeys Allah and His Messenger

5177- Abu'huraira "Allah be pleased with him" narrated: The worst food is that of a wedding banquet to which only the rich are invited while the poor are left. And he who refuses an invitation (to a banquet) disobeys Allah and His Apostle.

[74] Accepting the invitation to the meal of trotters

5178- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If I am invited to a meal of trotters I will accept it; and if I am given a trotter as a present I will accept it."

[75] Accepting the invitation to the wedding banquet or to other parties

5179- Nafi narrated: Abdullah Ibn Omar said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Accept the marriage invitation if you are invited to it." Ibn Omar used to accept the invitation whether to a wedding banquet or to any other party, even if he was fasting.

وَالْقَسِّيَّةِ، وَالإِسْتَبْرَقِ، وَالدِّيبَاجِ. تَابَعَهُ أَبُو عَوَانَةَ، وَالشَّيْبَانِيُّ، عَنْ أَشْعَثَ: في إِفْشَاءِ السَّلَامِ.

[طرفه في: ١٢٣٩].

٥١٧٦ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حازِمٍ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ ابْنِ سَعْدٍ قالَ: دَعا أَبُو أُسَيدٍ السَّاعِدِيُّ رَسُولَ اللَّهِ ﷺ في عُرْسِهِ، وَكَانَتِ امْرَأَتُهُ يَوْمَئِذٍ خادِمَهُمْ، وَهْيَ الْعَرُوسُ، قالَ سَهْلٌ: تَدْرُونَ ما سَقَتْ رَسُولَ اللَّهِ ﷺ؟ أَنْقَعَتْ لَهُ تَمَرَاتٍ مِنَ اللَّيلِ، فَلَمَّا أَكَلَ سَقَتْهُ إِيَّاهُ.

[الحديث ٥١٧٦ ـ أطرافه في: ٥١٨٢، ٥١٨٣، ٥٥٩١، ٥٥٩٧، ٦٦٨٥].

٧٣ ـ بابُ مَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصى اللَّهَ وَرَسُولَهُ

٥١٧٧ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كانَ يَقُولُ: شَرُّ الطَّعَامِ طَعَامُ الوَلِيمَةِ، يُدْعى لَهَا الأَغْنِيَاءُ، وَيُتْرَكُ الفُقَرَاءُ، وَمَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصى اللَّهَ وَرَسُولَهُ ﷺ.

٧٤ ـ بابُ مَنْ أَجابَ إِلَى كُرَاعٍ

٥١٧٨ ـ حدّثنا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي حازِمٍ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «لَوْ دُعِيتُ إِلَى كُرَاعٍ لأَجَبْتُ، وَلَوْ أُهْدِيَ إِلَيَّ ذِرَاعٌ لَقَبِلْتُ».

[طرفه في: ٢٥٦٨].

٧٥ ـ بابُ إِجابَةِ الدَّاعِي في العُرْسِ وَغَيرِهَا

٥١٧٩ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ: حَدَّثَنَا الحَجَّاجُ بْنُ مُحَمَّدٍ قالَ: قالَ ابْنُ جُرَيجٍ: أَخْبَرَنِي مُوسى بْنُ عُقْبَةَ، عَنْ نافِعٍ قالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «أَجِيبُوا هذهِ الدَّعْوَةَ إِذَا دُعِيتُمْ لَهَا». قالَ: كانَ عَبْدُ اللَّهِ يَأْتِي الدَّعْوَةَ في العُرْسِ وَغَيرِ العُرْسِ وَهُوَ صائِمٌ. [طرفه في: ٥١٧٣].

٧٦ ـ بابُ ذَهَابِ النِّسَاءِ وَالصِّبْيَانِ إِلَى العُرْسِ

٥١٨٠ ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ المُبَارَكِ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ

= وأصلها مؤثرة فقلبت الواو ياء لكسرة الميم (شارح).

ـ قوله: والقسية بفتح القاف وتشديد السين ضرب من ثياب كتاب مخلوط بحرير يؤتى به من مصر نسب إلى قرية على ساحل البحر بالقرب من دمياط درسها البحر (شارح).

٥١٧٦ ـ قوله: خادمهم يقع على الذكر والأنثى ا هـ. شارح.

باب ٧٥ ـ قوله: العرس هنا الطعام الذي يعمل عند العرس سمي باسم سببه أفاده العيني.

٥١٨٠ ـ قوله: ممتنا هو في ضبط الشارح بالمثلثة المفتوحة بدل التاء ولا معنى له، وقال العيني ممتناً بمثناة فوقية من

[76] Women and children go (to attend) the wedding parties

5180- Anas Ibn Malik "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" saw some women and children coming from a wedding party. He got up happily and said: "By Allah! You are the most beloved of all to me."

[77] Is the one (who went to the wedding party) required to return in case he saw a wicked thing?

5181- A'isha "Allah be pleased with her" narrated: I bought a cushion having pictures (of animals). When The Messenger of Allah "Allah's blessing and peace be upon him" saw it, he stood at the door and did not enter. I noticed the sign of disapproval on his face and said: "O Allah's Apostle! I repent to Allah and His Apostle. What sin did I do?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is this cushion?" I said: "I bought it for you so as to sit and recline on." The Messenger of Allah "Allah's blessing and peace be upon him" said: "The makers of these pictures will be punished on the Day of Judgement, to whom it will be said : "Give life to what you created."" The Prophet "Allah's blessing and peace be upon him" further said: "The Angels of (Mercy) never enter a house in which there are pictures."

[78] The bride serves by herself the people in the wedding party

5182- Sahl "Allah be pleased with him" narrated: When Abu'osaid As'sa'idi got married, he invited The Prophet "Allah's blessing and peace be upon him" and his companions. None prepared and brought the food for them but his wife. She soaked some dates in water in a stone pot overnight. After The Prophet "Allah's blessing and peace be upon him" had finished his food, she provided him with it (that drink of soaked dates).

صُهَيب، عَنْ أَنسِ بنِ مالِكٍ رضيَ اللّهُ عَنهُ قال: أَبْصرَ النَّبِيُّ ﷺ نِساءً وَصِبْيَاناً مُقْبِلِينَ مِنْ عُرُسٍ، فَقامَ مُمْتَنّاً فَقالَ: «اللّهُمَّ أَنتُم مِنْ أَحَبِّ النَّاسِ إِلَيَّ». [طرفه في: ٣٧٨٥].

٧٧ ـ بابٌ هَل يَرْجعُ إذا رَأى مُنْكراً في الدَّعْوَة

ورأَى ابنُ مَسْعُودٍ صُورةً في البيتِ فَرجَعَ. وَدعا ابنُ عُمرَ أبا أيُوبَ، فرأَى في البيتِ سِتْراً عَلى الجِدَارِ، فَقالَ ابنُ عُمَرَ: غَلَبَنا عَليهِ النِّساءُ، فَقالَ: مَنْ كُنتُ أَخْشى عَلَيهِ فَلَمْ أكُنْ أَخْشى عَلَيكَ، وَاللّهِ لاَ أَطْعَمُ لَكُمْ طَعاماً، فَرَجَعَ.

٥١٨١ ـ حدثنا إِسْماعِيلُ قالَ: حَدَّثَني مالِكٌ، عَنْ نَافِعٍ، عَنِ القَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عائِشَةَ زَوْجِ النَّبيِّ ﷺ أَنها أَخْبَرتْهُ: أَنَّها اشْترتْ نُمرُقَةً فِيها تَصاوِيرُ، فَلمَّا رَآها رَسُولُ اللّهِ ﷺ قامَ عَلى البَابِ فَلَمْ يَدْخل، فعَرَفتُ في وَجهِهِ الكَرَاهِيَةَ، فَقُلتُ: يَا رَسُولَ اللّهِ أَتوبُ إِلَى اللّهِ وَإِلى رَسُولِهِ، ماذا أَذْنَبْتُ؟ فَقالَ رَسُولُ اللّهِ ﷺ «ما بَالُ هذهِ النُّمرُقَةِ»؟ قالَتْ: فَقُلتُ: اشْتَرَيتُهَا لَكَ لِتَقْعُدَ عَلَيهَا وَتَوَسَّدَهَا، فَقَالَ رَسُولُ اللّهِ ﷺ: «إِنَّ أَصْحَابَ هذه الصُّوَرِ يُعَذَّبُونَ يَوْمَ القِيَامَةِ، وَيُقَالُ لَهُمْ: أَحْيُوا ما خَلَقْتُمْ. وَقالَ: إِنَّ البَيتَ الَّذِي فِيهِ الصُّوَرُ لاَ تَدْخُلُهُ المَلاَئِكَةُ». [: ٢١٠٥].

٧٨ ـ بابُ قِيامِ المرْأةِ عَلى الرِّجالِ في العُرُسِ وَخِدْمَتِهِمْ بالنَّفْس

٥١٨٢ ـ حدثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنا أَبُو غسَّانَ قالَ: حَدَّثني أَبُو حازِمٍ، عَنْ سَهْلٍ قالَ: لَمَّا عَرَّسَ أَبُو أُسَيدٍ السَّاعِدِيُّ دَعا النَّبِيَّ ﷺ وَأَصْحابَهُ، فَما صَنَعَ لَهُم طَعاماً وَلا قَرَّبَهُ إِلَيهِمْ إِلاَّ امْرَأَتُهُ أُمُّ أُسَيدٍ، بَلَّتْ تَمَرَاتٍ في تَوْرٍ مِنْ حِجارَةٍ مِنَ اللَّيلِ، فَلَمَّا فَرَغَ النَّبِيُّ ﷺ مِنَ الطَّعَامِ أَماثَتْهُ لَهُ فَسَقَتْهُ، تُتْحِفُهُ بِذلِكَ.

[طرفه في: ٥١٧٦]

٧٩ ـ بابُ النَّقِيعِ وَالشَّرَابِ الَّذِي لا يُسْكِرُ في العُرْس

٥١٨٣ ـ حدّثنا يَحْيى بْنُ بُكَيرٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ القَارِيُّ، عَنْ أَبِي حازِمٍ

المنة بضم الميم وهي القوة أي قام قياماً مشتداً في ذلك فرحاً بهم ويقال: ممتناً من الامتنان أي منعماً متفضلاً مكرماً لهم ا هـ.

باب ٧٧ ـ قوله: عليه أي على وضع الستر على الجدار.

٥١٨١ ـ قوله: نمرقة بضم النون والراء وبالكسر لغة وهي الوسادة الصغيرة ا هـ. من العيني كتبه مصححه.

ـ قوله: وتوسدها أي لتتوسدها.

٥١٨٢ ـ قوله: عرس أي اتخذ عروساً والتور القدح، وقوله: من الليل متعلق بقوله: بلت وهو من البلل وأماثته مرسته بيدها ا هـ. من العيني.

ـ أمّ أسيد هي العروس نفسها كما جاء التصريح به في الباب الذي يليه.

باب ٧٩ ـ قوله: النقيع وهو ما ينقع من تمر في ماء لتخرج حلاوته ا هـ. من الشارح.

[79] The soaked dates (Syrup) which does not intoxicate, and which is provided in the wedding party

5183- Sahl Ibn Sa'd "Allah be pleased with him" narrated: Abu'osaid As'sa'idi invited The Prophet "Allah's blessing and peace be upon him" to his wedding party; and his wife, who was the bride, served him on that day. She said (or Sahl said): "Do you know what she soaked for Allah's Apostle? She soaked some dates for him (in water) in a pot overnight."

[80] Dealing (gently) with women

5184- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The woman is like a rib; if you try to straighten her, she will break. So if you want to get benefit from her, do so while she still has some crookedness."

[81] The advice of taking care of women

5185- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever believes in Allah and the Last Day should not cause harm to his neighbour. I advise you to take care of the women, for they are created from a rib and the most crooked portion of the rib is its upper part. If you try to straighten it, it will break, and if you leave it, it will remain crooked.

5186- So, I recommend you to take care of the women."

5187- Ibn Omar "Allah be pleased with both" narrated: During the lifetime of The Prophet "Allah's blessing and peace be upon him" we used to avoid talking easily and freely with our wives for fear that some revelation might be sent down in connection with us. But after The Prophet "Allah's blessing and peace be upon him" had died, we started talking easily and freely (with them).

[82] (Allah's saying) "O ye who believe! Save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded." (The Prohibition 6)

5188- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Everyone of you is a guardian and is responsible (for his wards): A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and responsible (for it); a slave is a guardian of his master's property and responsible (for it). Then, all of you are guardians and are responsible (for your wards)."

قال: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ: أَنَّ أَبَا أُسَيْدٍ السَّاعِدِيَّ دَعَا النَّبِيَّ ﷺ لِعُرْسِهِ، فَكَانَتِ امْرَأَتُهُ خَادِمَهُمْ يَوْمَئِذٍ، وَهِيَ الْعَرُوسُ ـ فَقَالَتْ، أَوْ ـ قَالَ: أَتَدْرُونَ مَا أَنْقَعْتُ لِرَسُولِ اللَّهِ ﷺ؟ أَنْقَعْتُ لَهُ تَمَرَاتٍ مِنَ اللَّيْلِ فِي تَوْرٍ.

[طرفه في: ٥١٧٦]

٨٠ ـ بابُ الْمُدَارَاةِ مَعَ النِّسَاءِ، وَقَوْلِ النَّبِيِّ ﷺ: «إِنَّمَا الْمَرْأَةُ كَالضِّلَعِ»

٥١٨٤ ـ حدثنا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قال: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمَرْأَةُ كَالضِّلَعِ، إِنْ أَقَمْتَهَا كَسَرْتَهَا، وَإِنِ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عِوَجٌ».

[طرفه في: ٣٣٣١]

٨١ ـ بابُ الْوَصَاةِ بِالنِّسَاءِ

٥١٨٥ ـ حدثنا إِسْحَاقُ بْنُ نَصْرٍ: حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ مَيْسَرَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِي جَارَهُ، وَاسْتَوْصُوا بِالنِّسَاءِ خَيْراً، فَإِنَّهُنَّ خُلِقْنَ مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلاَهُ، فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ».

[الحديث ٥١٨٥ ـ أطرافه في: ٦٠١٨، ٦١٣٦، ٦١٣٨، ٦٤٧٥].

٥١٨٦ ـ «فَاسْتَوْصُوا بِالنِّسَاءِ خَيْراً».

[طرفه في: ٣٣٣١]

٥١٨٧ ـ حدثنا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا نَتَّقِي الْكَلاَمَ وَالاِنْبِسَاطَ إِلَى نِسَائِنَا عَلَى عَهْدِ النَّبِيِّ ﷺ، هَيْبَةَ أَنْ يَنْزِلَ فِينَا شَيْءٌ، فَلَمَّا تُوُفِّيَ النَّبِيُّ ﷺ تَكَلَّمْنَا وَانْبَسَطْنَا.

٨٢ ـ بابٌ ﴿قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَاراً﴾ [التحريم: ٦]

٥١٨٨ ـ حدثنا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ. قَالَ النَّبِيُّ ﷺ: «كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُولٌ، فَالإِمَامُ رَاعٍ وَهُوَ مَسْؤُولٌ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِهِ وَهُوَ مَسْؤُولٌ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَهِيَ مَسْؤُولَةٌ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْؤُولٌ، أَلاَ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُولٌ».

[طرفه في: ٨٩٣].

باب ٨١ ـ باب الوصاية نخ.

٥١٨٥ ـ قوله: فلا يؤذي كذا بإثبات الياء وفي بعض النسخ: فلا يؤذ بحذفها.

[83] Men's good intercourse with their wives

5189- A'isha "Allah be pleased with her" reported: Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the news of their husbands.

The first one said: "My husband is like the meat of a slim weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it."

The second one said: "I shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits."

The third one said: "My husband is the (too-tall)! If I describe him (and he hears that) he will divorce me, and if I keep quiet, he will keep me hanging (neither as divorced nor as a wife)."

The fourth one said: "My husband is (moderate in temper) like the night of Tihama: neither hot nor cold; I am neither afraid of him, nor am I discontented with him."

The fifth one said: "My husband, when entering (the house) is a leopard (sleeps a lot), and when going out, is a lion (boasts a lot). He does not ask about whatever is in the house."

The sixth one said: "If my husband eats, he will eat too much (leaving the dishes empty); if he drinks he will leave nothing; and if he sleeps he will roll himself (alone in our blankets); and he does not insert his palm to inquire about my feelings."

The seventh one said: "My husband is a wrong-doer or weak and foolish. All the defects are present in him. He may injure your head or your body or may do both."

The eighth one said: "My husband is too soft to touch, like a rabbit, and he smells like a Zarnab (a kind of good smelling grass)."

The ninth one said: "My husband is a tall generous man wearing a long strap for carrying his sword. His ashes are abundant (in view of his Generosity to his guests) and his house is near to the people (so as to consult him easily)."

The tenth one said: "My husband is Malik (possessor), and what is Malik? he is greater than (and beyond) whatever I can say about him. Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. Whenever the camels hear the sound of the lute (or the tambourine) they would realize that they are going to be slaughtered for the guests."

The eleventh one said: "My husband is Abu'zar and what is Abu'zar? He has given me many ornaments with which my ears are heavily loaded; and my arms have become fat (as a result of my being fat). He has pleased me, and I became so happy that I feel proud of myself. He found me with my family who were merely owners of sheep and living in poverty. But he brought me to a respected family having horses and camels in addition to threshing and purifying grain. All what I can say is that he does not rebuke or insult me. When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill. The mother of Abu'zar,

٨٣ ـ بابُ حُسْنِ المُعاشَرَةِ مَعَ الأَهْلِ

٥١٨٩ ـ حدّثنا سُلَيمانُ بنُ عَبدِ الرَّحمٰنِ وعَلِيُّ بنُ حُجرٍ قالاَ: أَخبَرنا عِيسَى بنُ يُونُسَ. حَدَّثَنا هِشامُ بنُ عُروَةَ، عَن عَبدِ اللهِ بنِ عُروَةَ، عَن عُروَةَ، عَن عائِشَةَ قالَتْ: جَلَسَ إِحدَى عَشرَةَ امرَأَةً، فَتَعاهَدنَ وتَعاقَدنَ أَن لا يَكتُمنَ مِن أَخبارِ أَزواجِهِنَّ شيئاً، قالَتِ الأُولَى: زَوجِي لَحمُ جَمَلٍ غَثٍّ، عَلَى رَأسِ جَبَلٍ: لا سَهلٍ فَيُرتَقَى ولاَ سَمِينٍ فَيُنتَقَلُ. قالَتِ الثَّانِيَةُ: زَوجِي لاَ أَبُثُّ خَبَرَهُ، إِنِّي أَخافُ أَن لا أَذَرَهُ، إِن أَذكُرهُ أَذكُرْ عُجَرَهُ وَبُجَرَهُ. قالَتِ الثَّالِثَةُ: زَوجِي العَشَنَّقُ، إِن أَنطِقْ أُطَلَّقْ، وَإِن أَسكُتْ أُعَلَّقْ. قالَتِ الرَّابِعَةُ: زَوجِي كَلَيلِ تِهامَةَ، لاَ حَرٌّ وَلاَ قُرٌّ، وَلاَ مَخافَةَ وَلاَ سَآمَةَ. قالَتِ الخامِسَةُ: زَوجِي إِن دَخَلَ فَهِدَ، وَإِن خَرَجَ أَسِدَ، وَلاَ يَسأَلُ عَمَّا عَهِدَ. قالَتِ السَّادِسَةُ: زَوجِي إِن أَكَلَ لَفَّ، وَإِن شَرِبَ اشتَفَّ، وَإِنِ اضطَجَعَ التَفَّ، وَلاَ يُولِجُ الكَفَّ لِيَعلَمَ البَثَّ، قالَتِ السَّابِعَةُ: زَوجِي غَيايَاءُ، أَو عَيَايَاءُ، طَباقَاءُ، كُلُّ داءٍ لَهُ داءٌ، شَجَّكِ أَو فَلَّكِ أَو جَمَعَ كُلاًّ لَكِ. قالَتِ الثَّامِنَةُ: زَوجِي المَسُّ مَسُّ أَرنَبٍ، وَالرِّيحُ رِيحُ زَرنَبٍ، قالَتِ التَّاسِعَةُ: زَوجِي رَفِيعُ العِمادِ، طَوِيلُ النِّجادِ، عَظِيمُ الرَّمادِ، قَرِيبُ البَيتِ مِنَ النَّادِ. قالَتِ العاشِرَةُ: زَوجِي مالِكٌ وَما مالِكٌ، مالِكٌ خَيرٌ مِن ذٰلِكِ، لَهُ إِبِلٌ كَثِيراتُ المَبارِكِ، قَلِيلاتُ المَسارِحِ، وَإِذا سَمِعنَ صَوتَ المِزهَرِ، أَيقَنَّ أَنَّهُنَّ هَوالِكُ. قالَتِ الحادِيَةَ عَشرَةَ: زَوجِي أَبُو زَرعٍ، فَمَا أَبُو زَرعٍ، أَناسَ مِن حُلِيٍّ أُذُنَيَّ، وَمَلأَ مِن شَحمٍ عَضُدَيَّ، وَبَجَّحَنِي فَبَجِحَتْ إِلَيَّ نَفسِي، وَجَدَنِي فِي أَهلِ غُنَيمَةٍ بِشِقٍّ، فَجَعَلَنِي فِي أَهلِ صَهِيلٍ وَأَطِيطٍ، وَدائِسٍ وَمُنَقٍّ، فَعِندَهُ أَقُولُ فَلاَ أُقَبَّحُ، وَأَرقُدُ فَأَتَصَبَّحُ، وَأَشرَبُ

٥١٨٩ ـ قوله: غثّ أي شديد الهزال ذكر فيه الشارح الرفع والجرّ وكذا في قوله: لا سهل وزاد فيه الفتح بلا تنوين.

ـ وقوله: ولا سمين بالجر والرفع منوناً والفتح بلا تنوين ا هـ.

ـ (العشنق) الطويل المذموم ا هـ. شارح.

ـ قوله: فهد أي فعل فعل الفهد وهو حيوان متنوّم، وقوله: أسد أي فعل فعل الأسد، وقوله: اشتفّ أي استقصى ما في الإناء، وروي: استف بالسين، وهو بمعناه، وقوله: التف أي في ثيابه وحده و(غياياء): من الغيّ وهو الخيبة و(عياياء) من العيّ وهو العجز و(طباقاء) هو المطبقة عليه الأمور حقاً و(المزهر): العود وضربه فرحاً بالضيفان وقوله: أناس من النوس وهو الحركة من كلّ شيء متدلّ.

ـ (البث): الحزن.

ـ (النادي): مجلس القوم ا هـ.

ـ قوله: وبجحني أي عظمني، وروي بالتشديد، وقوله: فبجحت الخ وروي فبجحت بضم التاء والى بالتخفيف كما في العيني ا هـ.

ـ قوله: بشق قيل: هو اسم موضع والأصل فيه فتح الشين وقيل: بمعنى المشقة و(صهيل) صوت خيل و(أطيط) صوت إبل من ثقل حملها و(دائس): هو الذي يدوس الزرع في بيدره و(منق): هو الذي ينقيه من التبن، وقوله: فأتقنح أو فأنقمح كما يأتي أي أشرب حتى أروى، وقوله: عكومها أي غرائرها التي تجمع فيها أمتعتها وهو جمع عكم كجلد وجلود، وقوله: رداح بكسر الراء وفتحها أي كثيرة الحشو وهو جمع رادح أي ثقيل وهذا إذا كان بالكسر وأما إذا كان بالفتح فيقدر المبتدأ أي عكومها كلها رداح وبيت فساح بالفتح واسع،

وقوله: ومضجعه الخ أي هو صغير الجسم يضطجع في محلّ يسع سلّ السيف والحفرة وهي الأنثى من ولد =

And what could one say in praise of the mother of Abu'zar? Her saddlebags were always full of provision and her house was spacious. As for the son of Abu'zar, what could one say about the son of Abu'zar? His bed is as narrow as an unsheathed sword; and an arm of a kid (of four months) could satisfy his hunger. As for the daughter of Abu'zar, and what could one say of the daughter of Abu'zar? She is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the slave girl of Abu'zar, and what could one say about the slave girl of Abu'zar? She does not uncover our secrets but keeps them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house."

The eleventh lady added: "One day it so happened that Abu'zar went out at the time of milking the animals, when he saw a woman who had two sons like two leopards playing with her two breasts. (On seeing her) he divorced me and married her. Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said: "Eat (of this), O Ommu'zar, and give provision to your relatives.""

She added: "Yet, all those things which my second husband gave me could not fill the smallest utensil of Abu'zar's."

A'isha then said: Allah's Apostle "Allah's blessing and peace be upon him" said to me: "I am to you as Abu'zar was to (his wife) Ommu'zar."

5190- Urwa narrated: A'isha "Allah be pleased with her" said: "While the Ethiopians were playing with their small spears, The Messenger of Allah "Allah's blessing and peace be upon him" screened me behind him in order to watch (that display). I kept on watching till I left on my own." So you would consider how old a little girl was to listen to amusement.

[84] The man's advice to his daughter how to treat her husband well

5191- Ibn Abbas "Allah be pleased with both" narrated: I had been eager to ask Omar Ibn Al'khattab about the two ladies from among the wives of The Prophet "Allah's blessing and peace be upon him" in connection with whom Allah said: "If you two turn in repentance to Allah, your hearts are indeed so inclined (to oppose what The Prophet likes)" (The Prohibition 4) until Omar performed the Hajj and I too performed it along with him. (On the way) Omar went aside to answer the call of nature, and I also went aside along with him carrying a tumbler full of water. After Omar had finished answering the call of nature, I poured water over his hands and he performed the ablution. Then I said to him: "O Commander of The Believers! Who were the two ladies from among the wives of The Prophet "Allah's blessing and peace be upon him" in connection with whom Allah said: "If you two turn in repentance to Allah your hearts are indeed so inclined (to oppose what The Prophet likes)" (The Prohibition 4)? He said: "I am astonished at your question, O Ibn Abbas. They were A'isha and Hafsa." Then Omar went on narrating the tradition in full. He said: "I and my Ansari neighbor from Banu'omaiyya Ibn Zaid who used to live in Awali of Medina, used to visit The Prophet "Allah's blessing and peace be upon him" in turn. He used to go one day and I another day. Whenever I went, I would bring him the news of what had happened that day regarding the revelation and other things; and whenever he went, he used to do the same for me. We, the people of Quraish used to have the upper hand over our wives, but when we came to the Ansar, we found that their women had the upper hand over their men, so our women also started learning the ways of the Ansari

فَأَتَقَمَّحُ. أُمُّ أَبِي زَرْعٍ، فَمَا أُمُّ أَبِي زَرْعٍ، عُكُومُهَا رَدَاحٌ، وَبَيْتُهَا فَسَاحٌ. ابْنُ أَبِي زَرْعٍ، فَمَا ابْنُ زَرْعٍ، مَضْجَعُهُ كَمَسَلِّ شَطْبَةٍ، وَيُشْبِعُهُ ذِرَاعُ الجَفْرَةِ. بِنْتُ أَبِي زَرْعٍ، فَمَا بِنْتُ أَبِي زَرْعٍ، طَوْعُ أَبِيهَا، وَطَوْعُ أُمِّهَا، وَمِلْءُ كِسَائِهَا، وَغَيْظُ جَارَتِهَا. جَارِيَةُ أَبِي زَرْعٍ، فَمَا جَارِيَةُ أَبِي زَرْعٍ، لاَ تَبُثُّ حَدِيثَنَا تَبْثِيثاً، وَلاَ تُنَقِّثُ مِيرَتَنَا تَنْقِيثاً، وَلاَ تَمْلأُ بَيْتَنَا تَعْشِيشاً. قَالَتْ: خَرَجَ أَبُو زَرْعٍ وَالأَوْطَابُ تُمْخَضُ، فَلَقِيَ امْرَأَةً مَعَهَا وَلَدَانِ لَهَا كَالفَهْدَيْنِ، يَلْعَبَانِ مِنْ تَحْتِ خَصْرِهَا بِرُمَّانَتَيْنِ، فَطَلَّقَنِي وَنَكَحَهَا، فَنَكَحْتُ بَعْدَهُ رَجُلاً سَرِيّاً، رَكِبَ شَرِيّاً، وَأَخَذَ خَطِّيّاً، وَأَرَاحَ عَلَيَّ نَعَماً ثَرِيّاً، وَأَعْطَانِي مِنْ كُلِّ رَائِحَةٍ زَوْجاً، وَقَالَ: كُلِي أُمَّ زَرْعٍ، وَمِيرِي أَهْلَكِ، قَالَتْ: فَلَوْ جَمَعْتُ كُلَّ شَيْءٍ أَعْطَانِيهِ، مَا بَلَغَ أَصْغَرَ آنِيَةِ أَبِي زَرْعٍ. قَالَتْ عَائِشَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُنْتُ لَكِ كَأَبِي زَرْعٍ لأُمِّ زَرْعٍ». قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ سَعِيدُ بْنُ سَلَمَةَ، عَنْ هِشَامٍ: وَلاَ تُعَشِّشُ بَيْتَنَا تَعْشِيشاً. قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ بَعْضُهُمْ: فَأَتَقَمَّحُ، بِالمِيمِ، وَهذا أَصَحُّ.

٥١٩٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ الحَبَشُ يَلْعَبُونَ بِحِرَابِهِمْ، فَسَتَرَنِي رَسُولُ اللَّهِ ﷺ وَأَنَا أَنْظُرُ، فَمَا زِلْتُ أَنْظُرُ حَتَّى كُنْتُ أَنَا أَنْصَرِفُ، فَاقْدُرُوا قَدْرَ الجَارِيَةِ الحَدِيثَةِ السِّنِّ، تَسْمَعُ اللَّهْوَ.

[طرفه في: ٤٥٤].

٨٤ ـ بابُ مَوْعِظَةِ الرَّجُلِ ابْنَتَهُ لِحَالِ زَوْجِهَا

٥١٩١ ـ حدّثنا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنِ أَبِي ثَوْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمْ أَزَلْ حَرِيصاً عَلَى أَنْ أَسْأَلَ عُمَرَ بْنَ الخَطَّابِ عَنِ المَرْأَتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ، اللَّتَيْنِ قَالَ اللَّهُ تَعَالَى: ﴿إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ [التحريم: ٤] حَتَّى حَجَّ وَحَجَجْتُ مَعَهُ، وَعَدَلَ وَعَدَلْتُ مَعَهُ بِإِدَاوَةٍ فَتَبَرَّزَ، ثُمَّ جَاءَ فَسَكَبْتُ عَلَى يَدَيْهِ مِنْهَا فَتَوَضَّأَ. فَقُلْتُ لَهُ: يَا أَمِيرَ المُؤْمِنِينَ مَنِ المَرْأَتَانِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ، اللَّتَانِ قَالَ اللَّهُ تَعَالَى: ﴿إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾؟ قَالَ: وَاعَجَباً لَكَ يَا ابْنَ عَبَّاسٍ، هُمَا عَائِشَةُ وَحَفْصَةُ، ثُمَّ اسْتَقْبَلَ عُمَرُ الحَدِيثَ يَسُوقُهُ قَالَ: كُنْتُ أَنَا وَجَارٌ لِي مِنَ الأَنْصَارِ فِي بَنِي أُمَيَّةَ بْنِ زَيْدٍ، وَهُمْ مِنْ عَوَالِي المَدِينَةِ، وَكُنَّا نَتَنَاوَبُ النُّزُولَ عَلَى النَّبِيِّ ﷺ فَيَنْزِلُ يَوْماً، وَأَنْزِلُ يَوْماً، فَإِذَا نَزَلْتُ جِئْتُهُ بِمَا حَدَثَ مِنْ خَبَرِ ذَلِكَ اليَوْمِ مِنَ الوَحْيِ أَوْ غَيْرِهِ، وَإِذَا نَزَلَ فَعَلَ مِثْلَ ذَلِكَ،

= المعز، وفي التبثيث من المبالغة ما ليس في البث وهو الإفشاء كالنث وروي ولا تنث، وقوله: ولا تنقث وضبط بالتخفيف من الباب الأول أي لا تسرع في زادنا بالخيانة، وقوله: ولا تملأ الخ أي لا تترك الكناسة في البيت مفرقة كعش الطائر، وقوله: شريا أي فائقاً في السير، وقوله: من كل رائحة أي من كل ما يروح من النعم زوجا أي اثنين.

ـ قوله: ولا تعشش بيتنا تعشيشاً وضبط الغين من الغش وهو ضد الخالص.

٥١٩١ ـ قوله: واعجباً بالتنوين في الفرع اسم فعل بمعنى أعجب ويجوز عدمه لأن الأصل واعجبي فأبدلت الكسرة فتحة فصارت الياء ألفاً كقوله: يا أسفاً ويا حسرتا، وفي رواية معمر واعجبي (شارح). =

women. Once I shouted at my wife and she retorted against me. I disliked that she should answer me back. She said to me: “Why are you so surprised at my answering you back? By Allah, the wives of The Prophet “Allah’s blessing and peace be upon him” answer him back and some of them may not speak to him for all the day.” This terrified me and I said to her: “Whoever did so would be ruined!” Then I proceeded after dressing myself, and entered upon Hafsa and said to her: “Does any of you make The Prophet “Allah’s blessing and peace be upon him” angry till night?” She said: “Yes.” I said: “You are a ruined losing person! Don't you fear that Allah may get angry for the fury of The Messenger of Allah “Allah’s blessing and peace be upon him” and thus you will be ruined? So do not ask more from The Prophet “Allah’s blessing and peace be upon him”, do not answer him back, and do not give up talking to him. Ask me whatever you need and do not be tempted to imitate your neighbor (A’isha) in her manners for she is more charming than you and more beloved to The Prophet “Allah’s blessing and peace be upon him”.""

Omar further said: “At that time the news were in circulation that (the tribe of) Ghassan were preparing their horses to invade us. My Ansari companion, on the day of his turn, went (to the town) and returned to us at night and knocked at my door violently and asked if I was there. I became shocked and came out to him. He said: “Today a great thing has happened.” I asked: “What is it? Have (those of) Ghassan come?” He said: “No, but it is greater and more horrifying than that. The Messenger of Allah “Allah’s blessing and peace be upon him” divorced his wives.”” Omar added: "The Prophet “Allah’s blessing and peace be upon him” kept away from his wives; and I said: "Hafsa is a ruined loser.” I had already thought that most probably this (divorce) would happen in the near future. So I dressed myself and offered the morning prayer with The Prophet “Allah’s blessing and peace be upon him”. Then The Prophet “Allah’s blessing and peace be upon him” entered an upper room where he stayed in seclusion. I entered upon Hafsa and saw her weeping. I asked: “What causes you to weep? Did I not warn you of that? Did The Prophet “Allah’s blessing and peace be upon him” divorce you all?” She said: “I do not know. There he is retired alone in the upper room.” I came out and sat near the pulpit where I saw a group of people sitting around it, some of whom were weeping. I sat with them for a while but could not endure the situation, so I went to the upper room where The Prophet “Allah’s blessing and peace be upon him” was. I said to a black slave of his: “Will you get the permission (of The Prophet “Allah’s blessing and peace be upon him”) for Omar (to be admitted)?” The slave went in, talked to The Prophet “Allah’s blessing and peace be upon him” about it and then returned saying: “I talked to The Prophet “Allah’s blessing and peace be upon him” and mentioned you but he kept silent.” Then I returned and sat with the group of people sitting near the pulpit. but I could not bear the situation and once again I said to the slave: “Will you get the permission for Omar?” He went in and returned saying: “I mentioned you to him but he kept silent.” So I returned again and sat with the group of people sitting near the pulpit, but I could not bear the situation. I went to the slave and said: “Will you get the permission for Omar?” He went in and returned to me saying: “I mentioned you to him but he kept silent.” When I was about to depart, The slave called me saying: “The Prophet “Allah’s blessing and peace be upon him” has given you permission.” Then I entered upon The Messenger of Allah “Allah’s blessing and peace be upon him” who was Lying on a bed made of stalks of date palm leaves with no bedding between it and him. The stalks left marks on his side and he was leaning on a leather pillow stuffed with date-palm fibers. I greeted

وَكُنَّا مَعشَرَ قُرَيشٍ نَغلِبُ النِّساءَ، فلَمَّا قَدِمْنا عَلَى الأَنْصارِ إذَا قَومٌ تَغلِبُهُمْ نِساؤُهُمْ، فَطَفِقَ نِساؤُنا يَأخُذْنَ مِنْ أدَبِ نِساءِ الأَنْصارِ فَصَخِبتُ عَلَى امْرَأتِي فَرَاجَعَتْنِي، فأنْكَرْتُ أنْ تُرَاجِعَنِي، قالَتْ وَلِمَ تُنْكِرُ أنْ أُراجِعَكَ؟ فَوَاللَّهِ إنَّ أزْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعْنَهُ، وإنَّ إحْداهُنَّ لَتَهْجُرُهُ اليَوْمَ حَتَّى اللَّيلِ، فأفزَعَني ذلكَ وقُلتُ لَها: قَدْ خابَ مَنْ فَعَلَ ذلكِ مِنهُنَّ، ثُمَّ جَمَعتُ عَلَيَّ ثِيابِي، فَنَزَلْتُ فَدَخَلتُ عَلَى حَفصَةَ فَقُلتُ لَها: أيْ حَفصَةُ، أتُغاضِبُ إحْداكُنَّ النَّبِيَّ ﷺ اليَوْمَ حَتَّى اللَّيلِ؟ قالَتْ: نَعَم، فَقُلتُ: قَدْ خِبْتِ وَخَسِرْتِ، أفَتَأمَنِينَ أنْ يَغْضَبَ اللَّهُ لِغَضَبِ رَسُولِهِ ﷺ فَتَهْلِكِي؟ لا تَسْتَكْثِري النَّبِيَّ ﷺ وَلا تُرَاجِعِيهِ في شيءٍ، وَلا تَهْجُرِيهِ، وَسَلِيني ما بَدا لَكِ، وَلا يَغُرَّنَّكِ أنْ كانَتْ جارَتُكِ أوْضَأَ مِنكِ وَأحَبَّ إلَى النَّبِيِّ ﷺ، يُرِيدُ عائِشَةَ. قالَ عُمَرُ: وَكُنَّا قَدْ تَحَدَّثْنا أنَّ غَسَّانَ تُنعِلُ الخَيلَ لِغَزْوِنا، فنزلَ صاحِبي الأنْصارِيُّ يَوْمَ نَوْبَتِهِ، فَرَجَعَ إلَينا عِشاءً فَضَرَبَ بابِي ضَرْباً شَدِيداً، وقالَ: أثَمَّ هُوَ؟ فَفَزِعتُ فَخَرَجْتُ إلَيهِ، فَقالَ: قَدْ حَدَثَ اليَوْمَ أمْرٌ عَظِيمٌ، قُلتُ: ما هُوَ؟ أجاءَ غَسَّانُ؟ قالَ: لا، بَلْ أعْظَمُ مِنْ ذلِكَ وَأهْوَلُ، طَلَّقَ النَّبِيُّ ﷺ نِساءَهُ، فَقُلتُ: خابَتْ حَفصَةُ وَخَسِرَتْ، قَدْ كُنْتُ أظُنُّ هذا يُوشِكُ أنْ يَكُونَ، فَجَمَعتُ عَلَيَّ ثِيابِي، فَصَلَّيتُ صَلاةَ الفَجْرِ مَعَ النَّبِيِّ ﷺ، فَدَخَلَ النَّبِيُّ ﷺ مَشْرُبَةً لَهُ فاعْتَزَلَ فِيها، وَدَخَلتُ عَلَى حَفْصَةَ فَإذا هِيَ تَبْكِي، فَقُلتُ: ما يُبكِيكِ؟ ألَمْ أكُنْ حَذَّرْتُكِ هذا، أطَلَّقَكُنَّ النَّبِيُّ ﷺ؟ قالَتْ: لا أدْرِي، ها هُوَ ذا مُعْتَزِلٌ في المَشْرُبَةِ، فَخَرَجْتُ فَجِئْتُ إلَى المِنْبَرِ، فَإذا حَوْلَهُ رَهْطٌ يَبْكِي بَعْضُهُمْ، فَجَلَستُ مَعَهُم قَلِيلاً، ثُمَّ غَلَبَنِي ما أجِدُ فَجِئْتُ المَشْرُبَةَ الَّتِي فِيها النَّبِيُّ ﷺ، فَقُلتُ لِغُلامٍ لَهُ أسْوَدَ: اسْتَأذِنْ لِعُمَرَ، فَدَخَلَ الغُلامُ فَكَلَّمَ النَّبِيَّ ﷺ ثُمَّ رَجَعَ. فَقالَ: كَلَّمتُ النَّبِيَّ ﷺ وَذَكَرْتُكَ لَهُ فَصَمَتَ، فانْصَرَفتُ حَتَّى جَلَستُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ المِنْبَرِ، ثُمَّ غَلَبَنِي ما أجِدُ فَجِئتُ فَقُلتُ لِلغُلامِ: اسْتَأذِنْ لِعُمَرَ، فَدَخَلَ ثُمَّ رَجَعَ فَقالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ، فَرَجَعتُ فَجَلَستُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ المِنْبَرِ، ثُمَّ غَلَبَنِي ما أجِدُ، فَجِئتُ الغُلامَ فَقُلتُ: اسْتَأذِنْ لِعُمَرَ، فَدَخَلَ ثُمَّ رَجَعَ إلَيَّ فَقالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ، فَلَمَّا وَلَّيتُ مُنصَرِفاً، قالَ: إذا الغُلامُ يَدْعُونِي، فَقالَ: قَدْ أذِنَ لَكَ النَّبِيُّ ﷺ، فَدَخَلتُ عَلَى رَسُولِ اللَّهِ ﷺ فَإذا هُوَ مُضْطَجِعٌ عَلَى رِمالِ حَصِيرٍ، لَيسَ بَينَهُ وَبَينَهُ فِراشٌ، قَدْ أثَّرَ الرِّمالُ بِجَنْبِهِ، مُتَّكِئاً عَلَى وِسادَةٍ مِنْ أدَمٍ حَشْوُها لِيفٌ، فَسَلَّمتُ عَلَيهِ ثُمَّ قُلتُ وَأنا قائِمٌ: يا رَسُولَ اللَّهِ، أطَلَّقتَ نِساءَكَ؟ فَرَفَعَ إلَيَّ بَصَرَهُ فَقالَ: «لا». فَقُلتُ: اللَّهُ أكبَرُ، ثُمَّ قُلتُ وَأنا قائِمٌ أسْتَأنِسُ: يا رَسُولَ اللَّهِ، لَوْ رَأيتَنِي وَكُنَّا مَعشَرَ قُرَيشٍ نَغلِبُ النِّساءَ، فَلَمَّا قَدِمْنا المَدِينَةَ إذا قَوْمٌ تَغلِبُهُمْ نِساؤُهُمْ، فَتَبَسَّمَ النَّبِيُّ ﷺ، ثُمَّ قُلتُ: يا رَسُولَ اللَّهِ لَوْ رَأيتَنِي وَدَخَلتُ عَلَى حَفصَةَ فَقُلتُ لَها: لا يَغُرَّنَّكِ أنْ كانَتْ

= قوله: فصخبت ويروى بالسين أي صحت هـ. من الشارح وذكر العيني رواية فصحت أيضاً.

ـ قوله: مشربة أي غرفة.

ـ قوله: رمال حصير بكسر الراء وتضم أي على سرير مرمول بما يرمل به الحصير أي ينسج ورمال الحصير ضلوعه المتداخلة فيه كالخيوط في الثوب (شارح)

him and while still standing I said: “O Allah's Apostle! Did you divorce your wives?” He looked at me and said: “No.” I said: “Allah is greater!” Then, while still standing, I said chatting: “Will you pay attention to what I say, O Allah's Apostle? We, the people of Quraish used to have power over our women, but when we came to Medina we found that the men (here) were overpowered by their women.” The Prophet “Allah’s blessing and peace be upon him” smiled. Then I said to him: “Will you observe what I say, O Allah's Apostle?

I entered upon Hafsa and said to her: "Do not be tempted to imitate your companion (A’isha), for she is more charming than you and more beloved to The Prophet “Allah’s blessing and peace be upon him”.” The Prophet “Allah’s blessing and peace be upon him” smiled for a second time.

When I saw him smiling, I sat down. Then I looked around his home, and by Allah, I could see nothing of importance in his house except three hides, so I said: “O Allah's Apostle! Invoke Allah to make your followers rich, for the Persians and the Romans have been made prosperous and they have been given (the luxuries of) the world, although they do not worship Allah.” Thereupon The Prophet “Allah’s blessing and peace be upon him” sat up as he was reclining and said: “Are you of such an opinion, O the son of Al’khattab? These are the people who have received the rewards for their good deeds in this world.” I said: “O Allah's Apostle! Ask Allah to forgive me.”

Then The Prophet “Allah’s blessing and peace be upon him” kept away from his wives for twenty-nine days because of the story which Hafsa had disclosed to A’isha. The Prophet “Allah’s blessing and peace be upon him” had said: “I will not enter upon them (my wives) for one month”, because of his anger towards them, after Allah had admonished him. Then, twenty-nine days later, The Prophet “Allah’s blessing and peace be upon him” first entered upon A’isha. A’isha said to him: “O Allah's Apostle! You took an oath that you would not enter upon us for one month, but now only twenty-nine days have passed, for I have been counting them one by one.” The Prophet “Allah’s blessing and peace be upon him” said: “The (current) month is of twenty nine days.” A’isha further said: “Then Allah revealed the Verse of (giving his wives) the option (whether to remain with him). He asked me first, and I chose him.” Then he gave option to his other wives and they said what A’isha had said.”

[85] The woman's voluntarily fasting must be by her husband's permission

5192- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "It is not lawful for a lady to fast voluntarily without the permission of her husband when he is at home."

[86] What about the woman who stays overnight keeping herself away from her husband’s bed

5193- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If a husband calls his wife to his bed (To have sexual relation with her) and she refuses and causes him to sleep in anger, the angels will curse her till morning."

5194- Abu’huraira “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “If the woman stayed overnight keeping herself from her husband’s bed, then the angels would curse her until she returns.”

جارَتُكِ أَوضأَ مِنكِ وأَحبَّ إِلى النَّبِيِّ ﷺ، يُرِيدُ عائِشَةَ، فَتَبَسَّمَ النَّبِيُّ ﷺ تَبَسُّمَةً أُخرى، فَجَلَستُ حِينَ رَأَيتُهُ تَبَسَّمَ، فَرَفَعتُ بَصَرِي في بَيتِهِ، فَوَاللّهِ ما رَأَيتُ في بَيتِهِ شَيئاً يَرُدُّ البَصَرَ، غَيرَ أَهَبَةٍ ثَلاثَةٍ، فَقُلتُ: يَا رَسُولَ اللّهِ ادْعُ اللّهَ فَليُوَسِّعْ عَلَى أُمَّتِكَ، فَإِنَّ فَارِساً وَالرُّومَ قَدْ وُسِّعَ عَلَيهِمْ وَأُعطُوا الدُّنْيا، وَهُمْ لا يَعْبُدُونَ اللّهَ، فَجَلَسَ النَّبِيُّ ﷺ وكانَ مُتَّكِئاً فَقالَ: «أَوَفِي هذا أَنتَ يا ابنَ الخَطَّابِ، إِنَّ أُولَئِكَ قَومٌ عُجِّلوا طَيِّباتِهِمْ في الحَيَاةِ الدُّنيا». فَقُلتُ: يَا رَسُولَ اللّهِ اسْتَغفِرْ لِي، فَاعتَزَلَ النَّبِيُّ ﷺ نِسَاءَهُ مِن أَجْلِ ذلكَ الحَدِيثِ حِينَ أَفشَتهُ حَفْصَةُ إِلى عائِشَةَ تِسعاً وَعِشرِينَ لَيلَةً، وَكانَ قالَ: «ما أَنا بِداخِلٍ عَلَيهِنَّ شَهراً». مِن شِدَّةِ مَوْجِدَتِهِ عَلَيهِنَّ حِينَ عاتَبَهُ اللّهُ، فَلَمَّا مَضَتْ تِسعٌ وَعِشرُونَ لَيلَةً دَخَلَ عَلَى عائِشَةَ، فَبَدَأَ بِهَا، فَقَالَتْ لَهُ عائِشَةُ: يَا رَسُولَ اللّهِ، إِنَّكَ كُنتَ قَدْ أَقسَمتَ أَنْ لا تَدْخُلَ عَلَينَا شَهراً، وَإِنَّمَا أَصبَحتَ مِن تِسعٍ وَعِشرِينَ لَيلَةً أَعُدُّهَا عَدّاً، فَقالَ: «الشَّهرُ تِسعٌ وَعِشرُونَ». فَكَانَ ذلِكَ الشَّهرُ تِسعاً وَعِشرِينَ لَيلَةً، قالَتْ عائِشَةُ: ثُمَّ أَنزَلَ اللّهُ تَعالَى آيَةَ التَّخَيُّرِ، فَبَدَأَ بِي أَوَّلَ امْرَأَةٍ مِن نِسائِهِ فاختَرْتُهُ، ثُمَّ خَيَّرَ نِساءَهُ كُلَّهُنَّ فَقُلنَ مِثلَ ما قالَتْ عائِشَةُ.

[طرفه في: ٨٩]

٨٥ ـ بابُ صَوْمِ المَرْأةِ بِإِذْنِ زَوْجِهَا تَطَوُّعاً

٥١٩٢ ـ حدّثنا مُحمَّدُ بنُ مُقاتِلٍ: أَخبَرَنا عَبدُ اللّهِ: أَخبَرَنا مَعْمَرٌ، عَن هَمَّامِ بنِ مُنَبِّهٍ، عَن أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ: «لا تَصُومُ المَرأَةُ وَبَعْلُهَا شاهِدٌ إِلاَّ بِإِذْنِهِ».

[طرفه في: ٢٠٦٦].

٨٦ ـ بابٌ إِذَا بَاتَتِ المَرْأَةُ مُهَاجِرَةً فِرَاشَ زَوْجِهَا

٥١٩٣ ـ حدّثنا محمّدُ بنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ، عَنْ أَبِي حازِمٍ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «إِذَا دَعا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ، فَأَبَتْ أَنْ تَجِيءَ، لَعَنَتْهَا المَلائِكَةُ حَتَّى تُصْبِحَ». [طرفه في: ٣٢٣٧].

٥١٩٤ ـ حدّثنا محمّدُ بنُ عَرْعَرَةَ: حَدَّثَنا شُعبَةُ، عَنْ قَتادَةَ، عَنْ زُرارَةَ، عَنْ أَبِي هُرَيرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «إِذَا باتَتِ المَرأَةُ مُهَاجِرَةً فِرَاشَ زَوْجِهَا، لَعَنَتْهَا المَلائِكَةُ حَتَّى تَرْجِعَ».

[طرفه في: ٣٢٣٧]

= ـ قوله: تبسمه بهذا الضبط وبكسر السين من غير تحتية وللكشميهني تبسيمة اهـ. من الشارح باختصار.

ـ قوله: غير أهبة أي جلود قالوا: أهب في جمع إهاب غير قياس كعماد وعمد والقياس أهب ككتب وانظر الهاء في الآخر لماذا جاءت وهل الأهبة واحد الأهب كما قال العيني فإني لم أتمكن من المراجعة.

ـ (موجدته) أي غضبه.

ـ قوله: آية التخير وفي نسخة العيني آية التخيير وهي قوله تعالى: ﴿يا أيها النبي قل لأزواجك إن كنتن تردن﴾ الآية.

٥١٩٢ ـ قوله شاهد أي حاضر والحديث خبر بمعنى النهي.

[87] The woman should not allow for anyone to enter her husband's house without taking his permission

5195- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "It is not lawful for a lady to fast voluntarily without the permission of her husband when he is at home. She should not allow anyone to enter his house except with his permission. If she charitably spends of his wealth without being ordered by him, he will be granted half the reward."

[88]

5196- Usama "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts). But the companions of the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women."

[89] The (woman's) ungratefulness to her companion of life (her husband)

5197- Abdullah Ibn Abbas "Allah be pleased with both" narrated: The sun eclipsed in the lifetime of The Prophet "Allah's blessing and peace be upon him." Allah's Apostle "Allah's blessing and peace be upon him" offered the eclipse prayer and stood for a long period equal to the period in which one could recite The Sura of Al'baqara. Then he bowed for a long time and then stood up for a long period, which was shorter than that of the first standing, then bowed again for a long time but for a shorter period than the first; then he prostrated (twice). Then he stood up (in the second Rak'a) for a long period that was shorter than that of the first standing. Then he bowed for a long time, which was shorter than the previous one. Then he raised his head and stood up for a long period, which was shorter than the first standing. Then he bowed for a long time, which was shorter than the first bowing. Then he prostrated (twice) and finished the prayer. By then, the sun (eclipse) cleared. The Prophet "Allah's blessing and peace be upon him" then said: "The sun and the moon are two of the signs of Allah. They eclipse neither because of the death nor because of the life of somebody. So when you see them, remember Allah." The people said: "O Allah's Apostle! We saw you taking something from your place and then we saw you retreating." The Prophet "Allah's blessing and peace be upon him" replied: "I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains.

٨٧ ـ بابٌ لا تَأْذَنُ المَرْأَةُ في بَيتِ زَوْجِهَا لأحَدٍ إلاَّ بِإذْنِه

٥١٩٥ ـ حدّثنا أبُو اليَمانِ: أخبَرَنَا شُعَيبٌ: حَدَّثَنَا أبو الزِّناد، عَنِ الأعْرَجِ، عَنْ أبِي هُرَيرَةَ رَضِيَ اللهُ عَنْهُ: أن رَسُولَ اللهِ ﷺ قال: «لا يَحِلُّ للمرأةِ أن تَصُومَ وزَوجُها شاهِدٌ إلاَّ بِإذْنِهِ، ولا تَأذَنَ في بَيتِهِ إلاَّ بِإذْنِهِ، وما أنفَقَتْ مِنْ نَفَقَةٍ عَنْ غَيرِ أمرِهِ فإنَّهُ يُؤَدَّى إلَيهِ شَطْرُهُ». وَرَوَاهُ أبُو الزِّنادِ أيضاً عَنْ مُوسَى، عَنْ أبِيهِ، عَنْ أبِي هُرَيرَةَ في الصَّوْمِ.

[طرفه في: ٢٠٦٦].

٨٨ ـ بابٌ

٥١٩٦ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا إسْماعِيلُ: أخبَرَنَا التَّيمِيُّ، عَنْ أبِي عُثْمانَ، عَنْ أُسامَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «قُمْتُ عَلَى بَابِ الجَنَّةِ، فَكَانَ عامَّةَ مَنْ دَخَلَهَا المَسَاكِينُ، وَأصْحَابُ الجَدِّ مَحْبُوسُونَ، غَيرَ أنَّ أصْحَابَ النَّارِ قَدْ أُمِرَ بِهِمْ إلَى النَّارِ، وَقُمْتُ عَلَى بَابِ النَّارِ فَإذَا عامَّةُ مَنْ دَخَلَهَا النِّسَاءُ».

[الحديث ٥١٩٦ ـ طرفه في: ٦٥٤٧].

٨٩ ـ بابُ كُفْرَانِ العَشِيرِ وَهُوَ الزَّوْجُ، وَهُوَ الخَلِيطُ، مِنَ المُعَاشَرَةِ

فِيهِ عَنْ أبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ.

٥١٩٧ ـ حدّثنا عَبْدُ اللهِ ابْنُ يُوسُفَ: أخبَرَنَا مالِكٌ، عَنْ زَيدِ بْنِ أسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللهِ بن عَبّاسٍ أنّهُ قال: خَسفَتِ الشَّمسُ على عَهْدِ رَسولِ اللهِ ﷺ، فَصلَّى رسُولُ اللهِ ﷺ وَالنَّاسُ مَعَهُ، فَقَامَ قِيَاماً طَوِيلاً نَحْواً مِنْ سُورَةِ البَقَرَةِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، ثُمَّ رَفَعَ فَقَامَ قِيَاماً طَويلاً، وهُوَ دُونَ القِيامِ الأوَّلِ، ثُمَّ رَكَعَ رُكوعاً طَويلاً، وَهُوَ دُونَ الرُّكوعِ الأوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قامَ، فَقَامَ قِيَاماً طَوِيلاً، وَهُوَ دُونَ القِيَامِ الأوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، وَهُوَ دُونَ الرُّكُوعِ الأوَّلِ، ثُمَّ رَفَعَ، فَقَامَ قِياماً طويلاً، وهُوَ دُونَ القِيامِ الأوَّلِ، ثُمَّ رَكَعَ رُكوعاً طَوِيلاً، وهُوَ دُونَ الرُّكوعِ الأوَّلِ، ثُمَّ رَفَعَ، ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ، وَقَدْ تَجَلَّتِ الشَّمْسُ، فَقَالَ: «إنَّ الشَّمْسَ وَالقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ، لا يَخْسِفَانِ لِمَوْتِ أحَدٍ وَلا لِحَيَاتِهِ، فَإذَا رَأيتُم ذلكَ فاذكُرُوا اللهَ». قالُوا: يا رَسُولَ اللهِ، رَأيناكَ تَنَاوَلْتَ شَيئاً في مَقَامِكَ هذا، ثُمَّ رَأيناكَ تَكَعْكَعْتَ؟ فَقَالَ: «إنِّي رَأيتُ الجَنَّةَ، أوْ أُرِيتُ الجَنَّةَ، فَتَنَاوَلْتُ مِنْهَا عُنْقُوداً، وَلَوْ أخَذْتُهُ لأكَلْتُمْ مِنْهُ ما بَقِيَتِ الدُّنْيَا، وَرَأيتُ النَّارَ، فَلَمْ أرَ

باب ٨٧ ـ قوله: لا تأذن المرأة كذا بالضبطين.

٥١٩٥ ـ قوله: إمرة بهذا الضبط وفي اليونينية أمره كما في الشارح.

٥١٩٦ ـ قوله: وأصحاب الجد أي الغنى محبوسون على باب الجنة للحساب.

٥١٩٧ ـ قوله: عن زيد بن أسلم وجد في بعض النسخ زيادة الفقيه العمري وهي موجودة في الشرح المطبوع تحت علامة المتن. =

I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of its inhabitants were women." The people asked: "O Allah's Apostle! Why is it so?" The Prophet "Allah's blessing and peace be upon him" replied: "Because of their ungratefulness." He was asked whether they are ungrateful to Allah. The Prophet "Allah's blessing and peace be upon him" said: "They are ungrateful to their companions of life (husbands) and ungrateful to good deeds. If you are benevolent to one of them throughout the life and if she sees anything (undesirable) in you, she will say: I have never had any good from you. "

5198- Imran "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that women were the majority of its inhabitants."

[90] (The Prophet's saying) "Your wife has a right on you"

5199- Abdullah Ibn Amr Ibn Al'ass "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said to me: "I have been informed that you pray all the nights and fast all the days; is this true?" I replied: "Yes." He said: "O Abdullah! Do not do so. Fast (for some days) and leave fasting (for others); get up for the night prayer (for sometime) and then sleep (for sometime to take rest). Indeed, your body has a right on you; your eyes have a right on you; and your wife has a right on you."

[91] The woman is a guardian of her husband's house

5200- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Everyone of you is a guardian and is responsible for his wards: A ruler is a guardian; a man is a guardian of his family; and a wife is a guardian of her husband's house and children. Then, all of you are guardians and are responsible for your wards."

[92] Allah's saying: "Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly); but if they return to obedience, seek not against them means (of annoyance): for Allah is most high, great (above you all)." (The Women 34)

5201- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" took an oath to keep himself away from his wives for a month. He spent this time in seclusion in an upper room of his. Twenty-nine days later, he came down (and went to them). He was asked: "O Messenger of Allah! (why have you come down since) you took an oath (to keep yourself away from your wives) for a month?" he answered: "the (current) month is of twenty nine days."

كاليَوْم مَنْظَراً قَطُّ، وَرَأيتُ أكْثَرَ أهْلِهَا النِّسَاءَ». قالُوا: لِمَ يا رَسُولَ اللّهِ؟ قالَ: «بِكُفرِهِنَّ». قِيلَ: يكفُرْنَ بِاللّهِ؟ قالَ: «يَكفُرْنَ العَشِيرَ، وَيَكفُرْنَ الإِحْسَانَ، لَوْ أَحْسَنْتَ إلَى إحْدَاهُنَّ الدَّهْرَ، ثُمَّ رَأَتْ مِنْكَ شَيئاً، قالَتْ: ما رَأَيتُ مِنْكَ خَيراً قَطُّ». [طرفه في: ٢٩].

٥١٩٨ ـ حدّثنا عُثْمانُ بْنُ الهَيثَم حَدَّثَنا عَوْفٌ، عَنْ أَبِي رَجاءٍ، عَنْ عِمْرَانَ، عَنِ النَّبِيِّ ﷺ قالَ: «اطَّلَعْتُ في الجَنَّةِ، فَرَأَيتُ أَكْثَرَ أهْلِهَا الفُقَرَاءَ، وَاطَّلَعْتُ في النَّارِ، فَرَأَيتُ أَكْثَرَ أهْلِهَا النِّسَاءَ». تابَعَهُ أَيُّوبُ وَسَلْمُ بْنُ زَرِيرٍ. [طرفه في: ٣٢٤١].

٩٠ ـ بابٌ «لِزَوْجِكَ عَلَيكَ حَقٌّ»

قالَهُ أَبُو جُحَيفَةَ، عَنِ النَّبِيِّ ﷺ.

٥١٩٩ ـ حدّثنا مُحَمدُ بْنُ مُقاتِلٍ: أخبَرَنا عَبْدُ اللّهِ: أخبَرَنا الأَوْزَاعِيُّ قالَ: حَدَّثَني يَحْيَى بْنُ أَبِي كَثِيرٍ قالَ: حَدَّثَني أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ قالَ: حَدَّثَني عَبْدُ اللّهِ بْنُ عَمْرِو بْنِ العَاصِ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «يَا عَبْدَ اللّهِ، أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيلَ». قُلْتُ: بَلَى يا رَسُولَ اللّهِ، قالَ: «فَلا تَفعَلْ، صُمْ وَأَفطِرْ، وَقُمْ وَنَمْ، فَإِنَّ لِجَسَدِكَ عَلَيكَ حَقّاً، وَإِنَّ لِعَينِكَ عَلَيكَ حَقّاً، وَإِنَّ لِزَوْجِكَ عَلَيكَ حَقّاً».

[طرفه في: ١١٣١].

٩١ ـ بابٌ المَرْأَةُ رَاعِيَةٌ في بَيتِ زَوْجِهَا

٥٢٠٠ ـ حدّثنا عَبْدَانُ: أَخبَرَنا عَبْدُ اللّهِ: أَخبَرَنا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: «كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالأَمِيرُ رَاعٍ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيتِهِ، وَالمَرْأَةُ رَاعِيَةٌ عَلَى بَيتِ زَوْجِهَا وَوَلَدِهِ، فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ». [طرفه في: ٨٩٣].

٩٢ ـ بابُ قَوْلِ اللّهِ تَعَالَى: ﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللّهُ بَعْضَهُمْ عَلَى بَعْضٍ ـ إِلَى قَوْلِهِ ـ إِنَّ اللّهَ كَانَ عَلِيًّا كَبِيرًا﴾ [النساء: ٣٤]

٥٢٠١ ـ حدّثنا خالِدُ بْنُ مَخْلَدٍ: حَدَّثَنا سُلَيمانُ قالَ: حَدَّثَني حُمَيدٌ، عَنْ أَنَسٍ رَضِيَ اللّهُ عَنْهُ قالَ: آلَى رَسُولُ اللّهِ ﷺ مِنْ نِسَائِهِ شَهْراً، وَقَعَدَ في مَشْرُبَةٍ لَهُ، فَنَزَلَ لِتِسْعٍ وَعِشْرِينَ، فَقِيلَ: يَا رَسُولَ اللّهِ، إِنَّكَ آلَيتَ عَلَى شَهْرٍ؟ قالَ: «إِنَّ الشَّهْرَ تِسْعٌ وَعِشْرُونَ».

[طرفه في: ٣٧٨].

= قوله: بكفرهن وللكشميهني يكفرن هـ. شارح.

٥٢٠١ ـ قوله: آلى أي حلف من الإيلاء ولا يراد به المعنى الفقهي.

[93] The Prophet's keeping himself away from some of his wives who remained at their homes

5202- Ommu'salama "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" swore to keep aloof from some of his wives for a period of one month. After the completion of twenty-nine days he went either in the morning or in the afternoon to his wives. Someone said to him: "You swore that you would not go to your wives for one month." He replied: "The month is of 29 days."

5203- Ibn Abbas "Allah be pleased with both" narrated: One morning we saw the wives of The Prophet "Allah's blessing and peace be upon him" weeping, every one of whom had her family with her. I went to the mosque and found that it was crowded with people. Then Omar Ibn Al'khattab came and went up to The Prophet "Allah's blessing and peace be upon him" who was in his upper room. He greeted him but nobody answered. He greeted again, but nobody answered. He greeted him (for the third time) but nobody answered. Then he (the Prophet's gatekeeper) called him and he entered upon The Prophet "Allah's blessing and peace be upon him". He asked: "Did you divorce your wives?" The Prophet "Allah's blessing and peace be upon him" said: "No, but I swore not to visit any of them for one month." So The Prophet "Allah's blessing and peace be upon him" kept himself away (from his wives) for twenty-nine days and then entered upon them.

[94] What is hateful of beating women?

And Allah's saying: "beat them (lightly)." (Women 34)

5204- Abdullah Ibn Zam'a narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should lash his wife like a slave and then have sexual relation with her in the last part of the night."

[95] The woman should not obey her husband in something, which might cause her to disobey Allah

5205- A'isha "Allah be pleased with her" narrated: An Ansari woman gave her daughter in marriage and the hair of the latter started falling out. The Ansari women came to The Prophet "Allah's blessing and peace be upon him" and mentioned that to him and said: "Her husband suggested that I should let her lengthen her hair (by using false hair)." The Prophet "Allah's blessing and peace be upon him" said: "No, for Allah curses such ladies who lengthen their hair (by using false hair)."

٩٣ ـ بابُ هِجْرَةِ النَّبِيِّ ﷺ نِسَاءَهُ في غَيرِ بُيُوتِهِنَّ

وَيُذْكَرُ عَنْ مُعَاوِيَةَ بْنِ حَيدَةَ رَفَعَهُ: «غَيرَ أَنْ لا تُهْجَرَ إلاَّ في البَيتِ». وَالأَوَّلُ أَصَحُّ.

٥٢٠٢ ـ حدثنا أبو عاصم، عن ابن جريج، وحدثني محمَّدُ بنُ مقاتل: أخبرَنَا عبْدُ الله: أَخْبَرَنَا ابْنُ جُرَيجٍ قال: أَخْبَرَنِي يَحْيى بْنُ عَبْدِ اللَّهِ بْنِ صَيفِيٍّ: أَنَّ عِكْرِمَةَ بْنَ عَبْدِ الرَّحْمٰنِ بْنِ الحَارِثِ أَخبرَهُ: أَنَّ أُمَّ سلمة أخبرته: أَنَّ النبيَّ ﷺ حلف لا يَدخُل على بعض أهله شهراً، فلمّا مَضى تِسْعَةٌ وعِشْرُونَ يَوْماً غَدَا عَليهِنَّ أَوْ رَاحَ، فَقِيلَ لَهُ: يَا نَبِيَّ اللَّهِ، حَلَفْتَ أَنْ لاَ تَدْخُلَ عَلَيهِنَّ شهراً؟ قال: «إنَّ الشهر يكون تسعة وعشرين يوماً». [طرفه في: ١٩١٠].

٥٢٠٣ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا أَبُو يَعْفُورٍ قالَ: تَذَاكَرْنَا عِنْدَ أَبي الضحى، فقال: حدّثنا ابْنُ عَبَّاسٍ قال: أَصْبَحْنَا يَوْماً وَنِسَاءُ النَّبِيِّ ﷺ يَبْكِينَ، عِنْدَ كُلِّ امْرَأَةٍ مِنهُنَّ أَهْلُهَا، فَخَرَجْتُ إِلى المَسْجِدِ، فَإِذَا هُوَ مَلآنُ مِنَ النَّاسِ، فَجَاءَ عُمَرُ بْنُ الخَطَّابِ، فَصَعِدَ إِلى النَّبِيِّ ﷺ وَهُوَ في غُرْفَةٍ لَهُ، فَسَلَّمَ فَلَمْ يُجِبْهُ أَحَدٌ، ثُمَّ سَلَّمَ فَلَمْ يُجِبْهُ أَحَدٌ، ثُمَّ سَلَّمَ فَلَمْ يُجِبْهُ أَحَدٌ، فَنَادَاهُ، فَدَخَلَ عَلَى النَّبِيِّ ﷺ فَقَالَ: أَطَلَّقْتَ نِسَاءَكَ؟ فَقَالَ: «لاَ، وَلكِنْ آلَيتُ مِنْهُنَّ شَهْراً». فَمَكَثَ تِسْعاً وَعِشْرِينَ، ثُمَّ دَخَلَ عَلَى نِسَائِهِ.

٩٤ ـ بابُ ما يُكْرَهُ مِنْ ضَرْبِ النِّسَاءِ

وقَوْلِهِ: ﴿وَاضْرِبُوهُنَّ﴾ [النساء: ٣٤] ضرباً غير مبرِّح.

٥٢٠٤ ـ حدثنا محمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ، عَنِ النَّبِيِّ ﷺ قال: «لا يَجلِدُ أَحَدُكُمْ امرَأَتَهُ جلد العَبْدِ، ثُمَّ يُجامِعُهَا في آخِرِ اليَومِ».

[طرفه في: ٣٣٧٧].

٩٥ ـ بابٌ لا تُطِيعُ المَرْأَةُ زَوْجَهَا في مَعْصِيَةٍ

٥٢٠٥ ـ حدثنا خَلَّادُ بْنُ يَحْيى: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ عَنِ الحَسَنِ ـ هُوَ ابْنُ مُسْلِمٍ ـ عَنْ صَفِيَّةَ، عَنْ عائِشَةَ: أَنَّ امْرَأَةً مِنَ الأَنْصَارِ زَوَّجَتِ ابْنَتَهَا، فَتَمَعَّطَ شَعَرُ رَأْسِهَا، فَجَاءَتْ إِلى النَّبِيِّ ﷺ فَذَكَرَتْ ذلِكَ لَهُ، فَقَالَتْ: إِنَّ زَوْجَهَا أَمَرَنِي أَنْ أَصِلَ في شَعَرِهَا، فَقَالَ: «لاَ، إِنَّهُ قَدْ لُعِنَ المُوصِلاَتُ». [الحديث ٥٢٠٥ ـ طرفه في: ٥٩٣٤].

باب ٩٣ ـ قوله: ولا تهجر إلا في البيت نخ.

٥٢٠٢ ـ قوله (على بعض أهله شهراً) على بعض نسائه شهراً نخ.

٥٢٠٣ ـ قوله: فناداه بإسقاط الفاعل لأبي نعيم فناداه بلال (شارح).

باب ٩٤ ـ قوله: غير مبرح أي غير شديد الأذى شارح.

٥٢٠٥ ـ قوله: فتمعط أي تناثر وانتتف من أصله.

ـ قوله: الموصلات كذا في ضبط القسطلاني وضبطه العيني بفتح الواو أي مع تشديد الصاد مفتوحة ومكسورة.

[96] Allah's saying: "If a wife fears cruelty or desertion on her husband's part." (The Women "An'nisa" 128)

5206- A'isha "Allah be pleased with her" narrated, commenting on Allah's saying: "If a wife fears cruelty or desertion on her husband's part": "A man may dislike his wife and intend to divorce her and marry another. So she says to him: "Do not divorce me, and you could marry whomever lady you wish. Moreover, you are free from spending on me or assigning for me a night turn." So Allah Almighty revealed: "there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed." (Women 128)"

[97] Practicing the coitus interruptus

5207- Jaber Ibn Abdullah "Allah be pleased with both" narrated: We used to do the coitus interruptus during the lifetime of The Prophet "Allah's blessing and peace be upon him".

5208- Jaber "Allah be pleased with him" narrated: "We used to do coitus interruptus while The Qur'an was being revealed.

5209- Jaber "Allah be pleased with him" narrated: "We used to do coitus interruptus during the lifetime of The Prophet "Allah's blessing and peace be upon him", while The Qur'an was being revealed.

5210- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: We gained female captives in the war booty and we used to practice coitus interruptus with them. When we asked The Messenger of Allah "Allah's blessing and peace be upon him" about it, he said: "Do you really do that?" he repeated it thrice. Then he said: "There is no soul that is destined to exist but will come into existence, to The Day of Judgement."

[98] Drawing lots among one's wives when he leaves for a journey to choose whomever would accompany him

5211- A'isha "Allah be pleased with her" reported: whenever The Prophet "Allah's blessing and peace be upon him" intended to go on a journey, he drew lots among his wives (so as to take one of them along with him). During one of his journeys the lot fell on A'isha and Hafsa. Whenever night fell The Prophet "Allah's blessing and peace be upon him" would ride beside A'isha and talk with her. One night Hafsa said to A'isha: "Won't you ride my camel tonight and I ride yours, so that you may see (me) and I see (you in new situation)?" A'isha said: "Well, (let's do.)" So A'isha rode, and then The Prophet "Allah's blessing and peace be upon him" came towards A'isha's camel on which Hafsa was riding. He greeted Hafsa and then proceeded (beside her) till they dismounted (on the way). A'isha missed him. When they dismounted, she put her legs in the Idhkhir and said: "O Lord! Send a scorpion or a snake to bite me for I am not to blame him (The Prophet "Allah's blessing and peace be upon him")."

٩٦ ـ بابٌ ﴿وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزاً أَوْ إِعْرَاضاً﴾ [النساء: ١٢٨]

٥٢٠٦ ـ حدّثنا ابْنُ سَلام: أَخبَرَنا أَبُو مُعَاوِيَةَ، عَنْ هِشام، عَنْ أَبِيه، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها: ﴿وَإِنِ امْرَأَةٌ خافَتْ مِنْ بَعْلِها نُشُوزاً أَوْ إِعْراضاً﴾، قالَتْ: هِيَ المَرْأَةُ تَكُونُ عِنْدَ الرَّجُلِ لا يَسْتَكْثِرُ مِنْها، فَيُرِيدُ طَلاقَها، وَيَتَزَوَّجُ غيرَها، تَقولُ لَهُ: أَمسِكْنِي وَلا تُطَلِّقْنِي، ثُمَّ تَزَوَّجْ غَيرِي، فَأَنْتَ في حِلٍّ مِنَ النَّفَقَةِ عَلَيَّ وَالقِسْمَةِ لِي، فَذلِكَ قَوْلُهُ تَعالَى: ﴿فَلا جُناحَ عَلَيهِما أَنْ يُصْلِحا بَيْنَهُما صُلحاً وَالصُّلحُ خَيرٌ﴾ [النساء: ١٢٨].

[طرفه في: ٢٤٥٠].

٩٧ ـ بابُ العَزْلِ

٥٢٠٧ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحيى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيجٍ، عَنْ عَطاءٍ، عَنْ جابِرٍ قال: كُنَّا نَعْزِلُ عَلَى عَهْدِ النَّبِيِّ ﷺ. [الحديث ٥٢٠٧ ـ طرفاه في: ٥٢٠٨، ٥٢٠٩].

٥٢٠٨ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّه: حَدَّثَنا سُفيانُ: قال عَمْرٌو: أَخبَرَنِي عَطاءٌ: سَمِعَ جابِراً رَضِيَ اللَّهُ عَنهُ قال: كُنَّا نَعْزِلُ وَالقُرْآنُ يَنْزِلُ.

[طرفه في: ٥٢٠٧].

٥٢٠٩ ـ وَعَنْ عَمْرٍو، عَنْ عَطاءٍ، عَنْ جابِرٍ قالَ: كُنَّا نَعْزِلُ عَلَى عَهْدِ النَّبِيِّ ﷺ وَالقُرْآنُ يَنْزِلُ.

[طرفه في: ٥٢٠٧].

٥٢١٠ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْماءَ: حَدَّثَنا جُوَيرِيَةُ، عَنْ مالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ مُحَيرِيزٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ قالَ: أَصَبْنا سَبْياً، فَكُنَّا نَعْزِلُ، فَسَأَلْنا رَسُولَ اللَّهِ ﷺ فَقالَ: «أَوَإِنَّكُمْ لَتَفعَلُونَ؟ ـ قالَها ثَلاثاً ـ ما مِنْ نَسَمَةٍ كائِنَةٍ إِلى يَوْمِ القِيامَةِ إِلاَّ هِيَ كائِنَةٌ».

[طرفه في: ٢٢٢٩].

٩٨ ـ بابُ القُرْعَةِ بَينَ النِّساءِ إِذا أَرادَ سَفَراً

٥٢١١ ـ حدّثنا أَبُو نُعَيم: حَدَّثَنا عَبْدُ الوَاحِدِ بْنُ أَيمَنَ قال: حَدَّثَنِي ابْنُ أَبِي مُلَيكَةَ، عَنِ القاسِمِ، عَنْ عائِشَةَ: أَنَّ النَّبِيَّ ﷺ كانَ إِذا خَرَجَ أَقْرَعَ بَينَ نِسائِهِ، فَطارَتِ القُرْعَةُ لِعائِشَةَ وَحَفصَةَ، وَكانَ النَّبِيُّ ﷺ إِذا كانَ بِاللَّيلِ سارَ مَعَ عائِشَةَ يَتَحَدَّثُ، فَقالَتْ حَفصَةُ: أَلا تَرْكَبِينَ اللَّيلَةَ بَعِيرِي وَأَرْكَبُ بَعِيرَكِ، تَنْظُرِينَ وَأَنْظُرُ؟ فَقالَتْ: بَلَى، فَرَكِبَتْ، فَجاءَ النَّبِيُّ ﷺ إِلَى جَمَلِ عائِشَةَ وَعَلَيهِ حَفصَةُ، فَسَلَّمَ عَلَيها، ثُمَّ سارَ حَتَّى نَزَلُوا، وَافتَقَدَتْهُ عائِشَةُ، فَلَمَّا نَزَلُوا جَعَلَتْ رِجْلَيها بَينَ الإِذْخِرِ وَتَقولُ: يا رَبِّ سَلِّطْ عَلَيَّ عَقْرَباً أَوْ حَيَّةً تَلدَغُنِي، وَلا أَسْتَطِيعُ أَنْ أَقُولَ لَهُ شَيئاً.

٥٢٠٦ ـ قوله: أن يصالحا التلاوة أن يصلحا.

[99] The wife gives up her night turn to one of her husband's wives

5212- A'isha "Allah be pleased with her" narrated: Sawda Bint Zam'a used to give up her day-and-night (turn) to A'isha. In this way, The Messenger of Allah "Allah's blessing and peace be upon him" would assign two day-and-night turns to A'isha: (one was of her own, and the other was that which Sawda gave up to A'isha).

[100] One's being just and fair between women (his wives)

Allah Almighty said: "Ye are never able to be fair and just as between women, even if it is your ardent desire: but turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding, and practise self-restraint, Allah is Oft-Forgiving, Most Merciful. But if they disagree (and must part), Allah will provide abundance for all from his all reaching Bounty: for Allah is he that careth for all and is wise." (The Women 129:130)

[101] One's marrying a virgin when he has a matron

5213- Anas "Allah be pleased with him" reported : If I wish, I can tell you that The Prophet "Allah's blessing and peace be upon him" had said. But he said that the tradition is: If someone marries a virgin then he should stay with her for seven days; and if someone marries a matron then he should stay with her for three days.

[102] One's marrying a matron when he has a virgin

5214- Anas "Allah be pleased with him" reported: The tradition is that if someone marries a virgin and he has already a matron wife (with him), then he should stay with the virgin for seven days; and if someone marries a matron (and he has already a virgin wife with him) then he should stay with her for three days.

[103] One's going round his wives (for sexual relations in one night) and then taking one bath (after having sexual relations with all of them)

5215- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) used to go round his wives (for having sexual relations with them) in one night; and he had at this time nine wives.

[104] One's entering upon his wives during the day

5216- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used, after finishing The Asr prayer, to enter upon his wives and stay for sometime with any of them. Once he stayed more than usual with Hafsa.

[105] When one takes the permission of his wives to be treated in the house of one of them

5217- A'isha "Allah be pleased with her" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" got seriously ill, he used to ask: "Where will I be tomorrow?" he was eager to hasten to be in the day of A'isha. Then, he took the permission of all of his wives to be nursed in my

٩٩ ـ بابُ المَرْأَةِ تَهَبُ يَوْمَهَا مِنْ زَوْجِهَا لِضَرَّتِهَا، وَكَيفَ يُقْسَمُ ذلِكَ

٥٢١٢ ـ حدّثنا مالكُ بْنُ إسماعيلَ: حَدَّثَنَا زُهَيرٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائشَةَ: أَنَّ سودةَ بِنْت زَمعَةَ وَهبت يومَها لِعائشَةَ، وكانَ النَّبِيُّ ﷺ يَقْسِمُ لِعائِشَةَ بِيَوْمِهَا وَيَوْمِ سَوْدَةَ.

[طرفه في: ٢٥٩٣].

١٠٠ ـ بابُ العَدْلِ بَينَ النِّسَاءِ

﴿وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَينَ النِّسَاءِ ـ إِلَى قَوْلِهِ ـ وَاسِعاً حَكِيماً﴾ [النساء: ١٢٩ ـ ١٣٠].

١٠١ ـ بابٌ إِذا تَزَوَّجَ البِكْرَ عَلَى الثَّيِّبِ

٥٢١٣ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ: حَدَّثَنَا خالِدٌ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ ـ وَلَوْ شِئْتُ أَنْ أَقُولَ: قالَ النَّبِيُّ ﷺ ـ وَلكِن قالَ: السُّنَّةُ إِذا تَزَوَّجَ البِكْرَ أَقامَ عِنْدَهَا سَبْعاً، وإِذا تَزَوَّجَ الثَّيِّبَ أَقامَ عِندَها ثَلاثاً.

[الحديث ٥٢١٣ ـ طرفه في: ٥٢١٤].

١٠٢ ـ بابٌ إِذَا تَزَوَّجَ الثَّيِّبَ عَلَى البِكْرِ

٥٢١٤ ـ حدّثنا يُوسُفُ بْنُ رَاشِدٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُفيَانَ: حَدَّثَنَا أَيُّوبُ وَخالِدٌ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسٍ قالَ: مِنَ السنَّةِ إِذا تزوجَ الرَّجُلُ البِكرَ عَلى الثَّيِّبِ أَقامَ عِندَها سبعاً وقسمَ، وَإِذا تَزَوَّجَ الثَّيِّبَ عَلَى البِكْرِ أَقَامَ عِندَهَا ثَلاثاً ثُمَّ قَسَمَ. قالَ أَبُو قِلابَةَ: وَلَوْ شِئْتُ لَقُلتُ: إِنَّ أَنَساً رَفَعَهُ إِلَى النَّبِيِّ ﷺ. وَقالَ عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفيَانُ، عَنْ أَيُّوبَ وَخالِدٍ، قالَ خالِدٌ: وَلَوْ شِئْتُ قُلتُ رَفَعَهُ إِلَى النَّبِيِّ ﷺ. [طرفه في: ٥٢١٣].

١٠٣ ـ بابُ مَنْ طافَ عَلَى نِسائِهِ فِي غُسْلٍ واحِدٍ

٥٢١٥ ـ حدّثنا عَبدُ الأعلَى بنُ حمادٍ: حَدّثَنا يزيدُ بنُ زريعٍ: حَدّثَنا سعيدٌ، عَن قَتادَةَ: أَنّ أَنَسَ بْنَ مالِكٍ حَدَّثَهُمْ: أَنَّ نَبِيَّ اللَّهِ ﷺ كانَ يَطُوفُ عَلَى نِسائِهِ فِي اللَّيلَةِ الوَاحِدَةِ، وَلَهُ يَوْمَئِذٍ تِسْعُ نِسْوَةٍ. [طرفه في: ٢٦٨].

١٠٤ ـ بابُ دُخُولِ الرَّجُلِ عَلَى نِسائِهِ فِي اليَوْمِ

٥٢١٦ ـ حدّثنا فَرْوَةُ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّه عَنهَا: كانَ رَسُولُ اللَّهِ ﷺ إِذَا انْصَرَفَ مِنَ العَصْرِ دَخَلَ عَلَى نِسَائِهِ، فَيَدْنُو مِنْ إِحْدَاهُنَّ، فَدَخَلَ عَلَى حَفْصَةَ، فَاحْتَبَسَ أَكْثَرَ ما كانَ يَحْتَبِسُ. [طرفه في: ٤٩١٢].

١٠٥ ـ بابٌ إِذَا اسْتَأْذَنَ الرَّجُلُ نِسَاءَهُ فِي أَنْ يُمَرَّضَ فِي بَيتِ بَعْضِهِنَّ فَأَذِنَّ لَهُ

٥٢١٧ ـ حدّثنا إِسماعيل قالَ: حَدَّثَنِي سُلَيمانُ بْنُ بِلالٍ: قالَ هِشَامُ بْنُ عُرْوَةَ: أَخْبَرَنِي أَبِي، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يَسْأَلُ فِي مَرَضِهِ الَّذِي ماتَ فِيهِ: «أَينَ أَنَا

home. All of them allowed him. A'isha "Allah be pleased with her" told: "The Prophet "Allah's blessing and peace be upon him" died in my house, on the day of my turn, while he was leaning on my chest closer to my neck, and Allah made my saliva mix with his Saliva."

[106] When one loves one of his wives more than others

5218- Ibn Abbas "Allah be pleased with both" narrated: Omar told me: I entered upon Hafsa and said to her: "Do not be tempted to imitate your companion (A'isha), for she is more charming than you and more beloved to The Prophet "Allah's blessing and peace be upon him"." When I narrated that to The Prophet "Allah's blessing and peace be upon him" he smiled.

[107] The wife is prevented to claim she was given by her husband what she was not given only to tease her husband's other wife

5219- Asma "Allah be pleased with her" reported: A lady said: "O Allah's Apostle! My husband has another wife, so it is sinful of me to claim that he has given me what I have not taken (in order to tease her)?" Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever pretends that he has been given what he has not been given, is just like the (false) one who wears two garments of falsehood."

[108] The jealousy

5220- Abdullah "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "None is more protective (for his slaves) than Allah. For this, he prohibits shameful sins (adultery, etc.) None loves to be praised more than Allah does."

غداً؟ أينَ أنا غداً؟» . يُريدُ يومَ عائشةَ ، فأذِنَ لهُ أزواجُهُ يكونُ حيثُ شاءَ ، فكانَ في بَيتِ عائِشَةَ حتى ماتَ عِندَها ، قالَتْ عائشةُ : فَماتَ في اليَومِ الَّذي كانَ يَدورُ عَلَيَّ فيهِ في بَيْتي ، فَقَبَضَهُ اللَّهُ وإنَّ رَأسَهُ لَبَينَ نَحْري وَسَحْري ، وَخالَطَ رِيقُهُ ريقي .

[طرفه في : ٨٩٠] .

١٠٦ ـ بابُ حُبِّ الرَّجُلِ بَعْضَ نِسائِهِ أَفْضَلَ مِنْ بَعْضٍ

٥٢١٨ ـ حدثنا عبدُ العَزيزِ بنُ عبدِ اللهِ : حَدَّثَنا سُليمانُ ، عن يحيى ، عن عُبَيدِ بنِ حُنَينٍ : سمِعَ ابنَ عبَّاسٍ ، عن عُمرَ رَضِيَ اللهُ عنهُم : دخَلَ على حفصةَ ، فقالَ : يا بُنَيَّةِ ، لا يَغُرَّنَّكِ هذه الَّتي أعْجَبَها حُسنُها حُبُّ رَسولِ اللهِ ﷺ إيَّاها . يُريدُ عائِشةَ ، فقَصَصْتُ على رَسولِ اللهِ ﷺ فتبسَّمَ .

[طرفه في : ٨٩] .

١٠٧ ـ بابُ المُتَشَبِّعِ بِما لَمْ يَنَلْ ، وَما يُنْهى مِنِ افْتِخارِ الضَّرَّةِ

٥٢١٩ ـ حدثنا سُلَيمانُ بنُ حَرْبٍ : حَدَّثَنا حَمَّادُ بنُ زَيدٍ ، عن هِشامٍ ، عن فاطِمَةَ ، عن أسماءَ ، عنِ النبيِّ ﷺ . وحدَّثني محمدُ بنُ المثنَّى : حَدَّثَنا يحيى ، عن هِشامٍ : حدَّثَتْني فاطمةُ ، عن أسماءَ : أنَّ امرَأةً قالَتْ : يا رَسولَ اللهِ ، إنَّ لي ضَرَّةً ، فهَلْ عَلَيَّ جُناحٌ إنْ تَشَبَّعْتُ مِنْ زَوجي غيرَ الَّذي يُعطِيني ؟ فقالَ رَسولُ اللهِ ﷺ : «المُتَشَبِّعُ بما لَمْ يُعطَ كلابِسِ ثَوبَي زُورٍ» .

١٠٨ ـ بابُ الغَيرَةِ

وقالَ وَرّادٌ ، عنِ المُغيرَةِ : قالَ سَعْدُ بنُ عُبادَةَ : لَوْ رَأيتُ رَجُلاً مَعَ امْرأتي لَضَرَبْتُهُ بالسَّيفِ غيرَ مُصْفَحٍ ، فقالَ النبيُّ ﷺ : «أتَعْجَبُونَ مِنْ غَيرَةِ سَعْدٍ؟ لأنا أغْيَرُ مِنهُ ، وَاللَّهُ أغْيَرُ مِنِّي» .

٥٢٢٠ ـ حدّثنا عُمَرُ بنُ حَفصٍ : حَدَّثَنا أبي : حَدَّثَنا الأعمَشُ ، عن شَقيقٍ ، عن عَبدِ اللهِ ، عنِ النبيِّ ﷺ قالَ : «ما مِنْ أحَدٍ أغْيَرُ مِنَ اللَّهِ ، مِنْ أجلِ ذلكَ حَرَّمَ الفَواحِشَ ، وما أحَدٌ أحَبَّ إلَيهِ المَدْحُ مِنَ اللَّهِ» .

[طرفه في : ٤٦٣٤] .

باب ١٠٧ ـ قوله : المتشبع بما لم ينل أي المستكثر بما ليس عنده .

ـ قوله : من افتخار الضرة أي بادعائها الحظوة عند زوجها .

باب ١٠٨ ـ قوله : غير مصفح كذا بالضبطين أي غير ضارب بعرضه للزجر والإرهاب بل بحدّه للقتل والإهلاك كما في الشارح فمن فتح جعله حالاً من السيف ومن كسر جعله حالاً من الضارب ا هـ .

٥٢٢٠ ـ قوله : ما من الخ ما يجوز أن تكون حجازية فأغير منصوب بها على الخبر وأن تكون تميمية فأغير مرفوع ومن زائدة على اللغتين للتأكيد ويجوز أن يكون أغير صفة لأحد على اللفظ فيجر أغير بالفتحة وعلى الموضع فيرفع والخبر على هذين محذوف تقديره موجود ا هـ من الشارح .

5221- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O followers of Mohammad! By Allah! There is none who is more protective (for people to have self-respect) than Allah as He has made it unlawful for His slaves, male or female, to commit adultery. O followers of Mohammad! By Allah! If you knew that which I know, you would laugh little and weep much."

5222- Asma "Allah be pleased with her" narrated that he had heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "None is more protective (for people to have self-respect) than Allah."

5223- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah has a sense of protectiveness (for his slaves). It is provoked when a believer does something which Allah has prohibited."

5224- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" reported: When Az'zubair married me, he had no real property or any slave or anything else except a camel which drew water from the well, and his horse. I used to feed his horse with fodder, draw water, sew the bucket for drawing it, and prepare the dough. But I did not know how to bake bread. So our Ansari neighbours used to bake bread for me, and they were honourable ladies. I used to carry the date stones on my head from Az'zubair's land given to him by Allah's Apostle "Allah's blessing and peace be upon him" and this land was two third a Farsakh (about two miles) from my house. One day, while I was coming with the date stones on my head, I met Allah's Apostle "Allah's blessing and peace be upon him" along with some Ansari people. He called me and then, (directing his camel to kneel down) said: "Ikh! Ikh!" so as to make me ride behind him (on his camel). I felt shy to travel with the men and remembered Az'zubair and his jealousy. He was one of the most jealous men. Allah's Apostle "Allah's blessing and peace be upon him" noticed that I felt shy, so he proceeded. I came to Az'zubair and said: "I met Allah's Apostle "Allah's blessing and peace be upon him" while I was carrying a load of date stones on my head, and he had some companions with him. He made his camel kneel down so that I might ride, but I felt shy in his presence and remembered your jealousy. On that Az'zubair said: "By Allah, your carrying the date stones (and your being seen by The Prophet "Allah's blessing and peace be upon him" in such a state) is more shameful to me than your riding with him." Asma further added: "I continued serving in this way till Abu'bakr sent me a servant to look after the horse, whereupon I felt as if he had set me free."

5225- Anas "Allah be pleased with him" reported: While The Prophet "Allah's blessing and peace be upon him" was with one of his wives, one of the mothers of the believers (his wives) sent a wooden bowl containing food with a servant. The wife (in whose house he was sitting) stroke the bowl with her hand and broke it. The Prophet "Allah's blessing and peace be upon him" collected the shattered pieces and put the food back in it and said: "Your mother felt jealous." He kept the servant until another bowl was brought from the house of she, with whom The Messenger of Allah "Allah's blessing and peace be upon him" was sitting. Then The Prophet "Allah's blessing and peace be upon him" gave the unbroken Bowl to the one whose bowl was broken, and kept the broken one in the house of the one who broke it.

٥٢٢١ ـ حدثنا عبدُ الله بنُ مَسلمةَ، عن مالك، عن هشام، عن أبيه، عن عائشة رضي اللّهُ عنها: أنَّ رَسُولَ اللّهِ ﷺ قال: «يَا أُمَّةَ مُحمَّدٍ، ما أحدٌ أغْيَرَ مِنَ ٱللّهِ أنْ يَرى عَبْدَهُ أوْ أمَتَهُ يَزْنِي، يَا أُمَّةَ مُحمَّدٍ، لَوْ تَعْلَمُونَ ما أعْلَمُ، لَضحكتُمْ قليلاً ولَبكيتُمْ كثيراً». [طرفه في: ١٠٤٤]

٥٢٢٢ ـ حدثنا موسى بنُ إسماعيلَ: حدَّثنا همّامٌ، عنْ يحيى، عنْ أبي سَلَمةَ: أنَّ عُرْوةَ ابْنَ الزُّبيرِ حَدَّثَهُ عَنْ أمِّهِ أسْمَاءَ: أنَّهَا سَمِعَتْ رَسُولَ اللّهِ ﷺ يَقُولُ: «لا شَيءَ أغْيَرُ مِنَ اللّهِ».

٥٢٢٣ ـ وَعَنْ يَحْيى: أَنَّ أبَا سلَمَةَ حدَّثَهُ أنَّ أبَا هُريرةَ حدَّثَهُ: أنَّهُ سَمِعَ النَّبيَّ ﷺ.

حدثنا أبُو نُعَيم: حدَّثنَا شيبانُ، عَنْ يحيى، عَنْ أبي سَلَمَةَ، أنَّهُ سَمِعَ أبَا هُرَيرَةَ رضيَ اللّهُ عنْه، عن النَّبيِّ ﷺ أنَّه قال: «إنَّ اللّهَ يغارُ، وغيرةُ اللّهِ أنْ يأتيَ المؤمنُ ما حرَّمَ اللّهُ».

٥٢٢٤ ـ حدثنا محمودٌ: حدَّثنا أبو أُسامةَ: حدَّثنا هشامٌ قال: أخبَرَني أبي، عن أسماءَ بنتِ أَبِي بَكْرٍ رَضِيَ اللّهُ عَنْهُمَا قالَتْ: تَزَوَّجَنِي الزُّبيرُ، وَمالَهُ في ٱلأرْضِ مِنْ مالٍ وَلاَ مَمْلُوكٍ، وَلاَ شَيءٍ غَيْرَ نَاضِحٍ وَغَيرَ فَرَسِهِ، فَكُنْتُ أعْلِفُ فَرَسَهُ وَأسْتَقِي المَاءَ، وَأخْرِزُ غَرْبَهُ وَأعْجِنُ، وَلَمْ أكُنْ أُحسِنُ أَخْبِزُ، وَكانَ يَخْبِزُ جارَاتٌ لِي مِنَ ٱلأنْصَارِ، وَكُنَّ نِسْوَةَ صِدْقٍ، وَكُنْتُ أنْقُلُ النَّوَى مِنْ أرْضِ الزُّبيرِ الَّتِي أقْطَعَهُ رَسُولُ اللّهِ ﷺ عَلَى رَأْسِي، وَهْيَ مِنِّي عَلَى ثُلُثَي فَرْسَخٍ. فَجِئْتُ يَوماً وَالنَّوَى عَلَى رَأْسِي، فَلَقِيتُ رَسُولَ اللّهِ ﷺ وَمعَهُ نفرٌ مِنَ ٱلأنْصَارِ، فَدعانِي ثُمَّ قالَ: «إخْ إخْ» لِيَحمِلَنِي خلفَهُ، فاستَحْيَيتُ أنْ أسيرَ معَ الرِّجالِ، وَذكرْتُ الزُّبيرَ وغَيرَتَهُ وكانَ أغْيرَ النَّاسِ، فَعَرَفَ رَسُولُ اللّهِ ﷺ أنِّي قَدِ استَحْيَيتُ فَمضى، فَجِئتُ الزُّبيرَ فَقُلتُ: لَقِيَنِي رَسُولُ اللّهِ ﷺ وعلى رأسي النَّوى، ومعه نفرٌ من أصحابه، فأناخَ لأركَبَ، فاستَحْيَيتُ منهُ وعرَفتُ غيرَتك، فقال: وَاللّهِ لَحَمْلُكِ النَّوَى كانَ أشَدَّ عَلَيَّ مِنْ رُكُوبِكِ مَعَهُ، قالَتْ: حَتَّى أرْسَلَ إلَيَّ أبُو بَكْرٍ بَعْدَ ذلكَ بِخَادِمٍ يَكْفِينِي سِيَاسَةَ الفَرَسِ، فَكَأنَّمَا أعْتَقَنِي. [طرفه في: ٣١٥١]

٥٢٢٥ ـ حدثنا عليٌّ: حَدَّثنا ٱبْنُ عُلَيَّةَ، عَنْ حُمَيدٍ، عَنْ أنَسٍ قالَ: كانَ النَّبِيُّ ﷺ عِنْدَ بَعْضِ نِسَائِهِ، فَأَرْسَلَتْ إحْدَى أُمَّهَاتِ المُؤْمِنِينَ بِصَحْفَةٍ فِيهَا طَعَامٌ، فَضَرَبَتِ الَّتِي النَّبِيُّ ﷺ في بيتِها يدَ الخادمِ، فسقطتِ الصَّحفةُ فانفلقتْ، فجمعَ النَّبيُّ ﷺ فِلَقَ الصَّحفةِ ثُمَّ جعلَ يجمعُ فيها الطَّعَامَ الَّذِي كانَ في الصَّحْفَةِ، وَيَقُولُ: «غَارَتْ أُمُّكُمْ». ثُمَّ حَبَسَ الخَادِمَ حَتَّى أُتِيَ بِصَحْفَةٍ مِنْ عِنْدِ التي هُوَ في بَيتِهَا، فَدَفَعَ الصَّحْفَةَ الصَّحِيحَةَ إلَى الَّتِي كُسِرَتْ صَحْفَتُهَا، وَأمْسَكَ المَكْسُورَةَ في بَيتِ الَّتِي كُسرَتْ.

[طرفه في: ٢٤٨١].

٥٢٢٢ ـ قوله: لا شيء أغير بنصب أغير نعتاً لشيء على اللفظ ورفعه نعتاً له على الموضع كما في الشارح.

٥٢٢٤ ـ قوله: (ناضح) بعير يستقى عليه ا هـ.

ـ قوله: وأخرز غربه أي وأخيط دلوه.

5226- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I saw myself (in a dream) entering Paradise, where I saw a palace. I asked: “For whom is this palace?” Somebody replied: “It is for Omar.” I intended to enter and see it, but nothing stopped me except what I know of your (Omar's) jealousy for women (and did not enter it)." Omar said: "Let my parents be sacrificed for you, O Allah's Apostle! How dare I think of my honour being offended by you?”

5227- Abu'huraira "Allah be pleased with him" narrated: While we were in the company of The Prophet, he said: "While I was asleep, I saw myself in Paradise therein I noticed a woman performing ablution beside a palace. I asked: “To whom does this palace belong?” They said: “To Omar Ibn Al'khattab.” Then I remembered Omar's jealousy (concerning women), and so I quickly went away from that palace." (When Omar heard this from The Prophet), he wept and said: "Do you think it is likely that I feel jealous because of you, O Allah's Apostle?"

[109] Women's jealousy and anger

5228- A’isha "Allah be pleased with her" narrated That Allah's Apostle "Allah's blessing and peace be upon him" said to her: "I know when you are pleased with me or angry with me." I said: "Whence do you know that?" He said: "When you are pleased with me, you say: “No, by the Lord of Mohammad.” But when you are angry with me, then you say: “No, by the Lord of Abraham."" Thereupon I said: "Yes (it is true), but by Allah, O Allah's Apostle, I leave nothing but your name."

5229- A’isha “Allah be pleased with her” narrated: I did not feel jealous of any of the wives of The Prophet “Allah’s blessing and peace be upon him” as much as I did of Khadija (although she died before he married me), for I often heard him mentioning her, and Allah had told him to give her the glad tidings that she would have a palace of pipes of precious stones and pearls in Paradise.

[110] The man defends his daughter concerning her jealousy and seeking for her husband’s being just to her

5230- Al’miswar Ibn Makhrama “Allah be pleased with him” narrated: I heard The Messenger of Allah “Allah’s blessing and peace be upon him” who was on the pulpit, saying: “Banu’hesham Ibn Al’mogheera have requested me to allow them to marry their daughter to Ali Ibn Abu’talib, but I don't give permission, and will not give permission unless Ali Ibn Abu’talib divorces my daughter in order to marry their daughter. Indeed, Fatima is a part of my body, and I hate what she dislikes to see, and what hurts her causes harm to me."

٥٢٢٦ ـ حدّثنا مُحمَّدُ بْنُ أَبي بَكْرٍ المُقَدَّمِيُّ: حَدَّثَنا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللّهِ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ، عَنْ جابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: «دَخَلتُ الجَنَّةَ، أَوْ أَتَيتُ الجَنَّةَ، فَأَبْصَرْتُ قَصْراً، فَقُلتُ: لِمَنْ هذا؟ قالُوا: لِعُمَرَ بْنِ الخَطَّاب، فَأَرَدْتُ أَنْ أَدْخُلَهُ، فَلَمْ يَمْنَعْنِي إلاَّ عِلمي بغَيرَتِك» قالَ عُمَرُ بْنُ الخطاب: يا رَسُولَ اللّه، بِأَبِي أَنْتَ وأُمِّي يا نَبِيَّ اللّه، أَوَعَلَيْكَ أَغارُ؟!

[طرفه في: ٣٦٧٩].

٥٢٢٧ ـ حدّثنا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللّه، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي ابْنُ المُسَيَّب، عَنْ أَبي هُرَيرَةَ قالَ: بَيْنَما نَحْنُ عِنْدَ رَسُولِ اللّهِ ﷺ جُلُوسٌ، فَقالَ رَسُولُ اللّهِ ﷺ: «بَينما أَنَا نَائِمٌ رَأَيتُنِي في الجَنَّةِ، فَإِذا امْرَأَةٌ تَتَوَضَّأُ إِلَى جانِبِ قَصْرٍ، فَقُلتُ: لِمَنْ هذا؟ قالَ: هذا لِعُمَر، فَذَكَرْتُ غَيرَتَهُ، فَوَلَّيتُ مُدبراً». فَبَكى عُمَرُ وَهُوَ في المَجْلِسِ ثُمَّ قالَ: أَوَعَلَيكَ يا رَسُولَ اللّه أَغارُ؟!

[طرفه في: ٣٢٤٢].

١٠٩ ـ بابُ غَيرَةِ النِّسَاءِ وَوَجْدِهِنَّ

٥٢٢٨ ـ حدّثنا عُبَيدُ بْنُ إِسْماعِيلَ: حَدَّثَنا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنهَا قالَتْ: قالَ لِي رَسُولُ اللّهِ ﷺ: «إِنِّي لأَعْلَمُ إِذا كُنْتِ عَنِّي رَاضِيَةً، وَإِذا كُنْتِ عَلَيَّ غَضْبَى». قالَتْ: فَقُلتُ: مِنْ أَينَ تَعرِفُ ذلِكَ؟ فَقالَ: «أَمَّا إِذا كُنتِ عَنِّي رَاضِيَةً، فَإِنَّكِ تَقُولِينَ: لا وَرَبِّ مُحَمَّدٍ، وَإِذا كُنتِ غَضْبَى، قُلتِ: لا وَرَبِّ إِبْراهِيمَ» قالَتْ: قُلتُ: أَجَل وَاللّهِ يَا رَسُولَ اللّهِ، ما أَهجُرُ إِلاَّ اسْمَكَ.

[الحديث ٥٢٢٨ ـ طرفه في: ٦٠٧٨].

٥٢٢٩ ـ حدّثني أَحْمَدُ بْنُ أَبِي رَجاءٍ: حَدَّثَنَا النَّضْرُ، عَنْ هِشَامٍ قالَ أَخْبَرَنِي أَبِي، عَنْ عائِشَةَ أَنَّها قالَتْ: ما غِرْتُ عَلى امْرَأَةٍ لِرَسُولِ اللّهِ ﷺ كَما غِرْتُ عَلى خَدِيجَة، لِكَثْرَةِ ذِكْرِ رَسُولِ اللّهِ ﷺ إِيَّاهَا وَثَنَائِهِ عَلَيهَا، وَقَدْ أُوحِيَ إِلى رَسُولِ اللّهِ ﷺ أَنْ يُبَشِّرَهَا بِبَيتٍ لَهَا في الجَنَّةِ مِنْ قَصَبٍ.

[طرفه في: ٣٨١٦].

١١٠ ـ بابُ ذَبِّ الرَّجُلِ عَنِ ابْنَتِهِ في الغَيرَةِ وَالإِنْصَافِ

٥٢٣٠ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا اللَّيثُ: عَنِ ابْنِ أَبِي مُلَيكَةَ، عَنِ المِسْوَرِ بْنِ مَخْرَمَةَ قالَ: سَمِعْتُ رَسُولَ اللّهِ ﷺ يَقُولُ وَهُوَ عَلَى المِنْبَرِ: «إِنَّ بَنِي هِشَامِ بْنِ المُغِيرَةِ اسْتَأْذَنُوا في أَنْ يُنْكِحوا

٥٢٢٧ ـ قوله: قال أي جبريل.

باب ١٠٩ ـ قوله: ووجدهن أي غضبهن من أزواجهن.

[111] The men would decrease by a large amount, while the women would increase by a great deal

In this respect, Abu'moosa narrated from The Prophet: "Men will decrease in number, and women will increase in number, to the extent that forty women will be looked after by one man."

5231- Anas "Allah be pleased with him" narrated: I will narrate to you a tradition I heard from The Messenger of Allah "Allah's blessing and peace be upon him" of which none other than me will tell you. I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "From among the signs of the Hour are the following: Religious knowledge will be taken away; General ignorance (in religion) will become widespread; adultery will prevail; Drinking wine will prevail. Men will decrease in number, and women will increase in number, to the extent that fifty women will be looked after by one man."

[112] None but a person of Mahram is allowed to sit aside with, or enter into a woman alone whose husband is not present

5232- Uqba Ibn Amer "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Beware of entering upon the ladies." A man from the Ansar said: "O Allah's Apostle! What about the wife's in-laws (her husband's brothers or nephews etc.)?" The Prophet "Allah's blessing and peace be upon him" replied: "The wife's in-laws are considered as death itself."

5233- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A woman should not sit aside with a person except with a person of Mahram (such as her husband or anyone to whom she could not be married at all)." A man got up and said: "O Allah's Apostle! I was enlisted in such and such a holy battle and my wife set out for Hajj." The Prophet said (to him): "Go and join her in Hajj."

[113] The possibility that one could sit aside with a woman when there is a lot of people

5234- Anas "Allah be pleased with him" reported: Once an Ansari woman came to Allah's Apostle "Allah's blessing and peace be upon him" with whom he sat aside (and talked). Then he said: "By Allah, you (The Ansar) are the most beloved people to me."

ابْنَتَهُمْ عَلِيَّ بنَ أَبِي طَالِبٍ، فَلا آذَنُ، ثُمَّ لا آذَنُ، ثُمَّ لا آذَنُ، إلاَّ أنْ يُرِيدَ ابنُ أَبِي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ، فَإِنَّمَا هِيَ بَضْعَةٌ مِنِّي، يُرِيبُنِي ما أَرَابَهَا، وَيُؤْذِينِي ما آذَاهَا». هَكَذَا قال.

[طرفه في: ٩٢٦]

١١١ ـ بابٌ يَقِلُّ الرِّجَالُ وَيَكْثُرُ النِّسَاءُ

وقال أبو موسى، عن النبيِّ ﷺ: «وَتَرَى الرَّجُلَ الوَاحِدَ، تَتْبَعُهُ أَرْبَعُونَ امْرَأَةً يَلُذْنَ بِهِ، مِنْ قِلَّةِ الرِّجَالِ، وَكَثْرَةِ النِّسَاءِ».

٥٢٣١ ـ حدّثنا حَفصُ بنُ عُمَرَ الحَوْضِيُّ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: لأُحَدِّثَنَّكُمْ حَديثاً سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ لا يُحَدِّثُكُمْ بِهِ أَحَدٌ غَيرِي: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ العِلْمُ، وَيَكْثُرَ الجَهْلُ، وَيَكْثُرَ الزِّنَا، وَيَكْثُرَ شُرْبُ الخَمْرِ، وَيَقِلَّ الرِّجَالُ، وَيَكْثُرَ النِّسَاءُ، حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً القَيِّمُ الوَاحِدُ». [طرفه في: ٨٠]

١١٢ ـ بابٌ لا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إلا ذُو مَحْرَمٍ، وَالدُّخُولُ عَلَى المُغِيبَةِ

٥٢٣٢ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الخَيرِ، عَنْ عُقْبَةَ بنِ عامِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قال: «إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ». فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: يَا رَسُولَ اللَّهِ، أَفَرَأَيتَ الحَمْوَ؟ قالَ: «الحَمْوُ المَوْتُ».

٥٢٣٣ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَانُ: حَدَّثَنَا عَمْرٌو، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قالَ: «لا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلا مَعَ ذِي مَحْرَمٍ». فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، امْرَأَتِي خَرَجَتْ حاجَّةً. وَاكْتُتِبْتُ في غَزْوَةِ كَذَا وَكَذَا، قَالَ: «ارْجِعْ، فَحُجَّ مَعَ امْرَأَتِكَ». [طرفه في: ١٨٦٢]

١١٣ ـ بابُ ما يَجُوزُ أَنْ يَخْلُوَ الرَّجُلُ بِالمَرْأَةِ عِنْدَ النَّاسِ

٥٢٣٤ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامٍ قالَ: سَمِعْتُ أَنَسَ ابْنَ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: جاءَتِ امْرَأَةٌ مِنَ الأَنْصَارِ إِلَى النَّبِيِّ ﷺ فَخَلا بِهَا، فَقَالَ: «وَاللَّهِ إِنَّكُنَّ لأَحَبُّ النَّاسِ إِلَيَّ». [طرفه في: ٣٧٨٦].

١١٤ ـ بابُ ما يُنْهَى مِنْ دُخُولِ المُتَشَبِّهِينَ بِالنِّسَاءِ عَلَى المَرْأَةِ

٥٢٣٥ ـ حدّثنا عُثْمَانُ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ كانَ عِنْدَهَا وَفِي البَيتِ مُخَنَّثٌ، فَقَالَ المُخَنَّثُ لأَخِي أُمِّ

باب ١١٢ ـ قوله: المغيبة هي المرأة التي غاب عنها زوجها لسفر أو غيره، وقوله: الدخول فيه الخفض عطفاً على بامرأة والرفع على تقدير الخبر أي وكذا الدخول أفاده العيني.

٥٢٣٤ ـ قوله: فخلا بها أي بحيث لا يسمع من حضر شكواها ا هـ.

٥٢٣٥ ـ قوله عليكم ولأبي ذر عن الكشميهني عليكن (شارح).

[114] It is forbidden for the effeminate men to enter upon women

5235- Ommu'salama "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" came to me while there was an effeminate man sitting with me, whom I heard saying to my brother Abdullah Ibn Abu'omaiyya: "O Abdullah! See if Allah makes you conquer Ta'if tomorrow, then take the daughter of Ghailan (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back." The Prophet "Allah's blessing and peace be upon him" then said: "These (effeminate men) should never enter upon you (O women!)"

[115] The woman watches The Ethiopians (display)

5236- Urwa narrated: A'isha "Allah be pleased with her" said: "While the Ethiopians were playing with their small spears, The Messenger of Allah "Allah's blessing and peace be upon him" screened me behind him in order to watch (that display). I kept on watching till I left on my own." So you would consider how old a little girl was to be keen on listening to amusement.

[116] The women go out for their needs (of answering the call of nature)

5237- A'isha "Allah be pleased with her" narrated: Once Sawda Bint Zam'a (The Prophet's wife) went out to answer the call of nature at night. Omar saw her and said: "We recognized you Sawda!" so she returned quickly and told The Messenger of Allah "Allah's blessing and peace be upon him" who was having his supper in his room and a bone covered with meat was in his hand. Then he was divinely inspired. After the state of revelation was over, he said: "You (women) have been permitted to go out for your needs (of answering the call of nature)."

[117] The woman takes permission from her husband to go to the mosque

5238- Salim narrated from his father from The Prophet "Allah's blessing and peace be upon him": "If the woman takes permission from any of you to go to the mosque, then he should not prevent her."

[118] What is lawful of entering upon and looking at the women by those having foster relations with them

5239- A'isha "Allah be pleased with her" reported: my foster uncle came to visit me. I said: "I will not permit him unless I take permission of The Prophet "Allah's blessing and peace be upon him"." The Prophet "Allah's blessing and peace be upon him" entered upon me, to whom I said : "O Allah's Apostle! My foster uncle asked permission to visit me but I refused to permit him till I take your permission." The Prophet "Allah's blessing and peace be upon him" said: "What stopped you from permitting him? He is your uncle." I said: "O Allah's Apostle! The man was not the person who had suckled me, but the woman who had suckled me." He said: "Admit him, for he is your uncle." A'isha said: "This was after the order of the veil was revealed." Urwa, the sub-narrator, told: A'isha used to say: "The foster relation forbids what the corresponding blood relation forbids."

سَلَمَةَ عَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ: إِنْ فَتَحَ اللَّهُ لَكُمُ الطَّائِفَ غَداً، أَدُلُّكَ عَلَى ابْنَةِ غَيلانَ، فَإِنَّهَا تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمانٍ، فقالَ النَّبِيُّ ﷺ: «لا يَدْخُلَنَّ هذا عليكم».

[طرفه في: ٤٣٢٤].

١١٥ ـ بابُ نظرِ المرأةِ إلى الحبشِ ونحوِهم من غيرِ رِيبةٍ

٥٢٣٦ ـ حدثنا إسحاقُ بنُ إبراهيمَ الحَنْظَلِيُّ، عَنْ عِيسى، عَنِ الأَوْزاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: رَأَيْتُ النَّبِيَّ ﷺ يَسْتُرُنِي بِرِدَائِهِ، وَأَنَا أَنْظُرُ إِلَى الحَبَشَةِ يَلْعَبُونَ في المَسْجِدِ، حَتَّى أَكُونَ أَنَا الَّذِي أَسْأَمُ، فَاقْدُرُوا قَدْرَ الجَارِيَةِ الحَدِيثَةِ السِّنِّ، الحَرِيصَةِ عَلَى اللَّهْوِ. [طرفه في: ٤٥٤].

١١٦ ـ بابُ خُرُوجِ النِّساءِ لِحَوائِجِهِنَّ

٥٢٣٧ ـ حدثنا فَرْوَةُ بْنُ أَبِي المَغْرَاءِ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: خَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ لَيلاً، فَرَآهَا عُمَرُ فَعَرَفَهَا، فَقالَ: إِنَّكِ وَاللَّهِ يا سَوْدَةُ ما تَخْفَيْنَ عَلَيْنَا، فَرَجَعَتْ إِلَى النَّبِيِّ ﷺ فَذَكَرَتْ ذلِكَ لَهُ، وَهُوَ في حُجْرَتِي يَتَعَشَّى، وَإِنَّ في يده لَعَرْقاً فأُنْزِلَ عليهِ، فَرُفِعَ عَنْهُ وَهُوَ يَقُولُ: «قَدْ أَذِنَ لَكُنَّ أَنْ تَخْرُجْنَ لِحَوائِجِكُنَّ».

[طرفه في: ١٤٦].

١١٧ ـ بابُ اسْتِئْذانِ المَرْأَةِ زَوْجَها في الخُرُوجِ إِلى المَسْجِدِ وَغيرِهِ

٥٢٣٨ ـ حدثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ: «إذا استأذنت امرأةُ أحدكم إلى المسجد فلا يمنعها».

[طرفه في: ٨٦٥].

١١٨ ـ بابُ ما يَحِلُّ مِنَ الدُّخُولِ، وَالنَّظَرِ إِلَى النِّساءِ في الرَّضاعِ

٥٢٣٩ ـ حدثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قالَتْ: جاءَ عَمِّي مِنَ الرَّضاعَةِ، فَاسْتَأْذَنَ عَلَيَّ فَأَبَيْتُ أَنْ آذَنَ لَهُ، حَتَّى أَسْأَلَ رَسُولَ اللَّهِ ﷺ، فجاءَ رَسُولُ اللَّهِ ﷺ فَسَأَلْتُهُ عَنْ ذلِكَ، فَقالَ: «إِنَّهُ عَمُّكِ، فَأْذَنِي لَهُ». قالَتْ: فَقُلْتُ: يا رَسُولَ اللَّهِ، إِنَّما أَرْضَعَتْنِي المَرْأَةُ، وَلَمْ يُرْضِعْنِي الرَّجُلُ، قالَتْ: فَقالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ عَمُّكِ، فَلْيَلِجْ عَلَيْكِ». قالَتْ عائِشَةُ: وَذلِكَ بَعْدَ أَنْ ضُرِبَ عَلَيْنَا الحِجابُ. قالَتْ عائِشَةُ: يَحْرُمُ مِنَ الرَّضاعَةِ ما يَحْرُمُ مِنَ الوِلادَةِ.

[طرفه في: ٢٦٤٤].

باب ١١٥ ـ قوله: نظر المرأة إلى الحبش يعني نظرها إلى بعض فعلهم ولعبهم.

٥٢٣٧ ـ قوله: لعرقاً أي لعظماً عليه لحم واللام للتأكيد (شارح).

باب ١١٨ـ قوله في الرضاع أي في وجود الرضاع بين الداخل والمدخول إليها ا هـ. من العيني.

[119] (The Prophet's saying) "A woman should not look at or touch another woman to describe her to her husband"

5240- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her."

5241- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her."

[120] When a man says: "Tonight I will go round all of my wives (for having sexual intercourse with them)

5242- Abu'huraira "Allah be pleased with him" narrated: "Once Solomon, son of David said: "(By Allah) Tonight I will go round (for having sexual intercourse with) one hundred women each of whom will give birth to a knight who will fight in Allah's Cause." The angel said: "if Allah wills." But he did not say: "Allah willing" and forgot it. Therefore only one of those women conceived and gave birth to a half-man." The Messenger of Allah "Allah's blessing and peace be upon him" commented: "By he, in Whose Hands Mohammad's life is, if he had said: "Allah willing", (he would have had sons) all of whom would have been knights, fighting in Allah's Cause."

[121] It is hateful for one to return to his family at night when one was far away from home for a long time

5243- Jaber "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to dislike one's returning to his family at night (if he was on journey away from home for a long time).

5244- Jaber "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one was on journey for a long time, he should not return to his family at night."

١١٩ - بابٌ لا تُبَاشِرِ المَرْأَةُ المَرْأَةَ فَتَنْعَتَهَا لِزَوْجِهَا

٥٢٤٠ - حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللّه بن مسعودٍ رضيَ اللّهُ عنهُ قال: قال النبيُّ ﷺ: «لا تُباشرِ المرأةُ المرأةَ، فتنعتَها لِزوجها كأنّه يَنْظُرُ إليهَا».

[الحديث ٥٢٤٠ - طرفه في: ٥٢٤١].

٥٢٤١ - حدّثنا عمرُ بنُ حفصِ بن غياث: حدّثنا أبي: حدّثنا الأعمش قال: حدّثني شقيقٌ قال: سَمِعتُ عبدَاللّهِ قال: قالَ النّبيُّ ﷺ: «لاتُباشِرِ المرأةُ المرأةَ، فتنعتَها لِزوجِها كأنَّهُ ينظر إليها».

[طرفه في: ٥٢٤٠].

١٢٠ - بابُ قَوْلِ الرَّجُلِ: لأَطُوفَنَّ اللَّيلَةَ عَلى نِسَائِي

٥٢٤٢ - حدّثني مَحْمُودٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ، عَن ابنِ طَاوُسٍ، عَنْ أَبِيهِ، عَن أبي هريرةَ قال: «قال سُليمانُ بنُ داودَ عليهما السّلامُ: لأطُوفنَّ الليلةَ بِمئةِ امرأةٍ، تَلِدُ كلُّ امرَأةٍ غُلاماً يُقاتِلُ في سَبيلِ اللّهِ، فَقَالَ لَهُ المَلَكُ: قُلْ إِنْ شَاءَ اللّهُ، فَلَمْ يَقُلْ وَنَسِيَ، فَأَطَافَ بِهِنَّ، وَلَمْ تَلِدْ مِنْهُنَّ إلاّ امْرَأَةٌ نِصْفَ إِنسانٍ» قالَ النَّبيُّ ﷺ: «لَوْ قالَ: إنْ شَاءَ اللّهُ لَمْ يَحْنَثْ، وَكَانَ أَرْجى لِحَاجَتِهِ».

[طرفه في: ٢٨١٩]

١٢١ - بابٌ لا يَطْرُقْ أَهْلَهُ لَيلاً إِذا أَطالَ الغَيبَةَ، مَخافَةَ أَنْ يُخَوِّنَهُمْ أَوْ يَلتَمِسَ عَثَرَاتِهِمْ

٥٢٤٣ - حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَارِبُ بْنُ دِثَارٍ قالَ: سَمِعْتُ جابرَ بْنَ عَبْدِ اللّهِ رَضِيَ اللّهُ عَنهُما قالَ: كانَ النّبيُّ ﷺ يَكْرَهُ أَنْ يَأْتِيَ الرَّجُلُ أَهْلَهُ طُرُوقاً.

[طرفه في: ٤٤٣]

٥٢٤٤ - حدّثنا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللّهِ: أَخْبَرَنَا عاصِمُ بْنُ سُلَيمانَ، عَنِ الشَّعْبِيِّ: أَنَّهُ سَمِعَ جابرَ بْنَ عَبْدِ اللّهِ يَقُولُ: قالَ رَسُولُ اللّهِ ﷺ: «إذا أطالَ أَحدُكُمُ الغَيبةَ فلا يطرقْ أهلَهُ ليلاً». [طرفه في: ٤٤٣]

باب ١١٩ - قوله: لا تباشر كذا بالجزم ويجوز الضم أفاده الشارح

باب ١٢٠ - قوله: على نسائه وفي نسخة على نسائي قاله الشارح

٥٢٤٢ - قوله: لأطوفن ولأبي ذر لأطيفن كما في الشارح

- قوله: فاطاف بهن أي ألمّ بهن وقاربهن (عيني).

باب ١٢١ - قوله: ليلاً تأكيد للطروق فإنه الاتيان ليلاً كما في حديث الباب أو هو الإتيان على غفلة.

- قوله مخافة أن يخوّنهم أي لأجل خوف نسبته إياهم إلى الخيانة.

[122] One's eagerness to beget children

5245- Jaber Ibn Abdullah "Allah be pleased with both" narrated: We were returning from a Holy Battle with The Prophet "Allah's blessing and peace be upon him", when I started driving my camel fast, since it was lazy, and a rider came behind me. Behold! The rider was The Prophet "Allah's blessing and peace be upon him" himself. He said: "What causes you to be in such a hurry?" I replied: "I am newly married." He said: "Did you marry a virgin or a matron?" I replied: "A matron." He said: "Why didn't you marry a young girl so that you may play with her and she may play with you?" When we were about to enter (Medina), The Prophet "Allah's blessing and peace be upon him" said: "Wait until you enter (Medina) at night in order that the woman of unkempt hair may comb her hair, and the one whose husband has been absent may shave her pubic region."

(The sub-narrator, Hashim said: "A reliable narrator told me that The Prophet "Allah's blessing and peace be upon him" further said in this narration: "(Seek for begetting) children! Children, O Jaber!")

5246- Jaber "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If you enter (your town) at night (after coming from a journey), do not enter upon your family till the woman whose husband was absent (from the house) shaves her pubic hair and the woman with unkempt hair combs her hair." He (The Prophet) added: "(Seek for begetting) children! Children!"

[123] (The Prophet's saying) "until the woman whose husband has been absent may shave her pubic region, and the woman of unkempt hair may comb her hair"

5247- Jaber Ibn Abdullah "Allah be pleased with both" narrated: We were returning from a Holy Battle with The Prophet "Allah's blessing and peace be upon him", when I started driving my camel fast, since it was lazy, and a rider came behind me and pricked my camel with a spear he had with him. Then my camel started running as fast as the best camel you can see. Behold! The rider was The Prophet "Allah's blessing and peace be upon him" himself. (He said: "What causes you to be in such a hurry?") I replied: "I am newly married." He said: "Did you marry a virgin or a matron?" I replied: "A matron." He said: "Why didn't you marry a virgin so that you may play with her and she may play with you?" When we were about to enter (Medina), The Prophet "Allah's blessing and peace be upon him" said: "Wait until you enter (Medina) at night in order that the woman of unkempt hair may comb her hair, and the one whose husband has been absent may shave her pubic region."

١٢٢ ـ بابُ طَلَبِ الوَلَدِ

٥٢٤٥ ـ حدّثنا مُسدَّدٌ، عنْ هُشيم، عنْ سَيَّارٍ، عَنِ الشَّعْبِي، عَنْ جابرٍ قالَ: كُنْتُ مَعَ رَسُولِ اللّهِ ﷺ في غَزْوَةٍ، فلمَّا قفلنا، تعجَّلتُ على بَعِيرٍ قَطُوفٍ، فَلَحِقَنِي رَاكِبٌ مِنْ خلفِي، فالتَفتُّ فإذا أنا برَسُولِ اللّهِ ﷺ قالَ: «ما يُعْجِلُكَ؟» قُلتُ: إنِّي حَدِيثُ عَهْدٍ بعُرْسٍ، قالَ: «فبِكْراً تزوَّجتَ أمْ ثيباً؟». قلتُ: بل ثَيِباً، قالَ: «فهلاَّ جاريةً تُلاعِبُها وتُلاعِبُكَ» قالَ: فلَمَّا قَدِمْنا ذَهَبْنا لِنَدْخُلَ، فَقَالَ: «أمهِلُوا، حَتَّى تَدْخُلُوا لَيلاً ـ أيْ عِشاءً ـ لكي تَمْتَشِطَ الشَّعِثَةُ، وَتَسْتَحِدَّ المُغِيبَةُ». قالَ: وَحَدَّثَني الثِّقَةُ: أنَّهُ قالَ في هذا الحَدِيثِ: «الكَيْسَ الكَيْسَ يَا جابِرُ». يَعْنِي الوَلَدَ.

[طرفه في: ٤٤٣].

٥٢٤٦ ـ حدّثنا محمَّدُ بنُ الوَلِيدِ: حَدَّثَنَا محَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنا شُعْبَةُ، عَنْ سَيَّارٍ، عَنِ الشَّعبِيّ، عَنْ جابرِ بنِ عبدِ اللّهِ رضيَ اللّهُ عنهُما: أنَّ النَّبيَّ ﷺ قالَ: «إذا دخلتَ ليلاً، فلا تَدخلْ على أهْلِكَ، حَتَّى تَسْتَحِدَّ المُغِيبَةُ، وَتَمْتَشِطَ الشَّعِثَةُ». قالَ: قالَ رَسُولُ اللّهِ ﷺ: «فَعَلَيكَ بِالكَيسِ الكَيسِ». تَابَعَهُ عُبَيدُ اللّهِ، عَنْ وَهْبٍ، عَنْ جابرٍ، عَنِ النَّبِيِّ ﷺ: في الكَيسِ.

[طرفه في: ٤٤٣].

١٢٣ ـ بابٌ تَسْتَحِدُّ المُغِيبَةُ وَتَمتَشِطُ

٥٢٤٧ ـ حدّثني يَعْقُوبُ بْنُ إبْراهِيمَ: حَدَّثَنَا هُشَيمٌ: أَخْبَرَنَا سَيَّارٌ، عَنِ الشَّعْبِيِّ، عَنْ جابِرِ ابنِ عَبدِ اللّهِ قالَ: كُنّا مَعَ النَّبيِّ ﷺ في غَزْوَةٍ، فلَمَّا قفلنَا، كُنّا قَرِيباً مِنَ المَدِينَةِ، تَعجَّلتُ على بَعيرٍ لِي قَطُوفٍ، فَلَحِقَنِي رَاكِبٌ مِنْ خَلْفِي، فَنَخَسَ بَعِيرِي بِعَنَزَةٍ كانَتْ مَعَهُ، فَسَارَ بَعِيرِي كَأَحْسَنِ ما أَنْتَ رَاءٍ مِنَ الإبلِ، فالتفتُّ فإذا أَنا بِرَسُولِ اللّهِ ﷺ، فَقلتُ: يَا رَسُولَ اللّهِ، إنِّي حَدِيثُ عَهْدٍ بِعُرْسٍ، قالَ: «أَتزَوَّجتَ؟». قُلتُ: نَعَمْ، قالَ: «أَبِكراً أَمْ ثَيِّباً؟». قالَ: قُلتُ: بَل ثَيِّباً، قالَ: «فَهلاَّ بِكراً تُلاعِبُها وتُلاعِبُكَ». قالَ: «فَلَمَّا قَدِمْنا ذَهبْنا لِنَدْخُلَ، فقالَ: «أَمْهِلُوا، حَتَّى تَدْخُلُوا لَيلاً ـ أَي عِشاءً ـ لِكَي تَمْتَشِطَ الشَّعِثَةُ، وَتَستَحِدَّ المُغِيبَةُ».

[طرفه في: ٤٤٣].

٥٢٤٥ ـ قوله: (قفلنا): رجعنا.

ـ (قطوف) بطيء المشي.

ـ قوله: الكيس الكيس نصب على الإغراء والكيس الجماع والعقل، والمراد حثه على ابتغاء الولد كذا في العيني.

٥٢٤٧ ـ قوله: يقال: نخس دابته إذا طعنها بعود ونحوه وبابه قتل

[124] Allah's saying: "And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex." (The Light "An'nur" 31)

5248- Abu'hazim narrated: The people differed about the way by which The Messenger of Allah "Allah's blessing and peace be upon him" had been treated on the day of Ohud. So they asked Sahl Ibn Sa'd As'sa'idi who was the only Companion (of The Prophet "Allah's blessing and peace be upon him") still surviving at Medina. He replied: "Nobody at Medina knows it better than me. Fatima was washing the blood off his face and Ali was bringing water in his shield. Then a mat of date-palm leaves was burnt and (the ash) was inserted into the wound."

[125] Allah's saying: "O ye who believe! Let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence)." (The Light "An'nur" 58)

5249- Abdur'rahman Ibn Abis narrated: I heard Ibn Abbas replying to a man who asked him: "Did you attend the prayer of The Sacrifice (Al'ad'ha) festival or the breaking Fast (Al'fitr) festival with Allah's Apostle?" Ibn Abbas answered: "Yes, and had it not been for my close relationship with him, I could not have performed it." (Because he was still too young). Ibn Abbas added: "The Messenger of Allah "Allah's blessing and peace be upon him" went out and offered the prayer. Then he delivered the speech." Ibn Abbas mentioned nothing concerning the Adhan (the call for prayer) or the Iqama (the call for prayer establishment). He added: "Then The Prophet "Allah's blessing and peace be upon him" went to the women whom he instructed and gave religious advice. He ordered them to give alms. Indeed, I saw them reaching out (their hands to) their ears and necks (to take off the earrings and necklaces, etc.) and throwing (them) towards Bilal. Then The Prophet "Allah's blessing and peace be upon him" returned with Bilal to his house."

[126] One's poking (with his hand) his daughter's flank while blaming her

5250- A'isha "Allah be pleased with her" narrated: Abu'bakr blamed me and poked me with his hands in the flank. But nothing stopped me from moving at that time except the position of The Messenger of Allah "Allah's blessing and peace be upon him" whose head was on my thigh.

١٢٤ ـ بابٌ ﴿وَلاَ يُبْدِينَ زِينَتَهُنَّ إلاَّ لِبُعُولَتِهِنَّ ـ إلَى قَوْلِهِ ـ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ﴾ [النور: ٣١]

٥٢٤٨ ـ حدّثنا قُتَيبَةُ بْنُ سَعيدٍ: حَدَّثَنا سُفيانُ، عَنْ أَبِي حازِمٍ قالَ: اخْتَلَفَ النَّاسُ بِأَيِّ شَيءٍ دُووِيَ رَسُولُ اللّهِ ﷺ يَوْمَ أُحُدٍ، فَسَأَلُوا سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ، وَكانَ مِنْ آخِرِ مَنْ بَقِيَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ بِالمَدِينَةِ، فَقَالَ: وَما بَقِيَ مِنَ النَّاسِ أَحَدٌ أَعْلَمُ بِهِ مِنِّي، كانَتْ فاطِمَةُ عَلَيها السَّلاَمُ تَغْسِلُ الدَّمَ عَنْ وَجْهِهِ، وَعَلِيٌّ يَأْتِي بِالماءِ عَلَى تُرْسِهِ، فَأُخِذَ حَصِيرٌ فَحُرِّقَ، فَحُشِيَ بِهِ جُرْحُهُ.

[طرفه في: ٢٤٣].

١٢٥ ـ بابٌ ﴿وَالَّذِينَ لَمْ يَبْلُغُوا الحُلُمَ﴾ [النور: ٥٨]

٥٢٤٩ ـ حدّثنا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنا عَبْدُ اللّهِ: أَخْبَرَنا سُفيانُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عابِسٍ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللّهُ عَنْهُمَا سَأَلَهُ رَجُلٌ: شَهِدْتَ مَعَ رَسُولِ اللّهِ ﷺ العِيدَ، أَضْحىً أَوْ فِطراً؟ قالَ: نَعَمْ، وَلَوْلاَ مَكانِي مِنْهُ ما شَهِدْتُهُ ـ يَعْنِي مِنْ صِغَرِهِ ـ قالَ: خَرَجَ رَسُولُ اللّهِ ﷺ فَصَلَّى ثُمَّ خَطَبَ، ولَمْ يَذْكُرْ أَذاناً ولاَ إِقامَةً، ثُمَّ أَتَى النِّساءَ فَوَعَظَهُنَّ وَذَكَّرَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ، فَرَأَيْتُهُنَّ يَهْوِينَ إِلَى آذَانِهِنَّ وَحُلُوقِهِنَّ، يَدْفَعْنَ إِلَى بِلاَلٍ، ثُمَّ ارْتَفَعَ هُوَ وَبِلاَلٌ إِلَى بَيْتِهِ.

[طرفه في: ٩٨].

١٢٦ ـ بابُ قَوْلِ الرَّجُلِ لِصَاحِبِهِ: هَلْ أَعْرَسْتُمُ اللَّيلَةَ؟ وَطَعْنِ الرَّجُلِ ابْنَتَهُ في الخَاصِرَةِ عِنْدَ العِتَابِ

٥٢٥٠ ـ حدّثنا عَبْدُ اللّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القَاسِمِ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: عاتَبَنِي أَبُو بَكْرٍ، وَجَعَلَ يَطْعُنُنِي بِيَدِهِ في خاصِرَتِي، فَلاَ يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلاَّ مَكانُ رَسُولِ اللّهِ ﷺ، وَرَأْسُهُ على فَخِذِي.

[طرفه في: ٣٣٤].

٥٢٤٨ ـ قوله: فحرّق بتشديد الراء وتخفف قاله القسطلاني وذكر العيني رواية فأحرق أيضاً من باب الإفعال.

(68) The Book of Divorce

[1] Allah's saying: "O Prophet! When ye do divorce women, divorce them at their prescribed periods, and count (accurately) their prescribed periods: and fear Allah your Lord." (The Divorce "At'talaq" 1)

5251- Ibn Omar "Allah be pleased with both" reported that he had divorced his wife while she was menstruating during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him". Omar Ibn Al'khattab asked Allah's Apostle "Allah's blessing and peace be upon him" about that. Allah's Apostle "Allah's blessing and peace be upon him" said: "Order him (your son) to take her back and keep her till she is clean and then to wait till she gets her next period and becomes clean again. If he wishes to keep her, he can do so. If he wishes to divorce her he can divorce her before approaching her; and that is the prescribed period fixed by Allah for the women meant to be divorced."

[2] Divorcing the menstruating woman is counted as legal

5252- Anas Ibn Sirin narrated: Ibn Omar said: "I divorced my wife during her menses. Omar mentioned that to The Prophet "Allah's blessing and peace be upon him" who said: "Let your son take her back." I asked (Ibn Omar): "Is such a divorce counted (as legal divorce)?" Ibn Omar said: "What would it be then (if it was not counted as so?" Yunus Ibn Jubair told: Ibn Omar said: "The Prophet "Allah's blessing and peace be upon him" said to Omar: "Tell him (Ibn Omar) to take her back." I asked: "Is such a divorce counted (as one legal divorce)?" Ibn Omar said: "What do you think if someone becomes helpless and foolish?"

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٦٨ ـ كتاب الطلاق

١ ـ بابُ قَوْلِ اللهِ تعالى: ﴿يا أيُّها النبيُّ إذا طلَّقتُمُ النِّساءَ فطلِّقوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا العِدَّةَ﴾ [الطلاق: ١]

﴿أَحْصَيناهُ﴾ [يس ١٢]: حَفِظْنَاهُ وَعَدَدْنَاهُ. وَطَلاقُ السُّنَّةِ: أَنْ يُطَلِّقَهَا طَاهِراً مِنْ غَيرِ جِمَاعٍ، وَيُشْهِدُ شَاهِدَين.

٥٢٥١ ـ حدثنا إسماعيلُ بنُ عبدِ اللهِ قال: حَدَّثَني مالكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بن عمر رَضِيَ اللهُ عنهُما: أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حائِضٌ، عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَسَأَلَ عُمَرُ بْنُ الخَطَّابِ رَسُولَ اللهِ ﷺ عَنْ ذلِكَ، فَقالَ رَسُولُ اللهِ ﷺ: «مُرْهُ فَلْيُراجِعْها، ثُمَّ لِيُمْسِكْها حَتَّى تَطْهُرَ، ثُمَّ تَحِيضَ ثُمَّ تَطْهُرَ، ثُمَّ إِنْ شاءَ أَمْسَكَ بَعْدُ، وَإِنْ شاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ، فَتِلْكَ العِدَّةُ الَّتي أَمَرَ اللهُ أَنْ تُطَلَّقَ لَها النِّساءُ».

[طرفه في: ٤٩٠٨].

٢ ـ بابٌ إِذا طُلِّقَتِ الحائِضُ يُعْتَدُّ بِذلِكَ الطَّلاقِ

٥٢٥٢ ـ حدثنا سُليمانُ بنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَنَسِ بنِ سِيرِينَ قالَ: سَمِعْتُ ابْنَ عُمَرَ قالَ: طَلَّقَ ابْنُ عُمَرَ امْرَأَتَهُ وَهِيَ حائِضٌ، فَذَكَرَ عُمَرُ لِلنَّبِيِّ ﷺ فَقالَ: «لِيُراجِعْها». قُلْتُ: تُحتسبُ؟ قال: «فمه»؟ وعن قتادة، عن يونس بن جُبير، عن ابن عمر قال: «مُرْهُ فَلْيُراجِعْها»، قُلْتُ: تُحْتَسَبُ؟ قالَ: «أرأيتَ إنْ عَجَزَ وَاسْتَحْمَقَ».

[طرفه في: ٤٩٠٨].

كتاب الطلاق ـ قوله: وقول الله بالجرّ عطف على قوله: الطلاق كذا في العينيّ. وقال القسطلانيّ وسقطت الواو لغير أبي ذر ولم يزد على هذا شيئاً فكأنه مال إلى كون الواو ابتدائه وعن هذا ترى اللام في الأصل المطبوع مشكولة بالضمة ا هـ. مصححه.

باب ٢ ـ قوله: يعتد بهذا الضبط أي يعتبر ذلك الطلاق وذكر الشارح رواية تعتد بالتاء المفتوحة.

٥٢٥٢ ـ قوله: أتحتسب كذا بذكر أداة الاستفهام في الأوّل وبحذفها في الثاني عند الشارح، وفي نسخة العينيّ بحذفها في الموضعين، وقوله: فمه معناه فما يكون إن لم تحتسب فما لاستفهام وأبدل الألف هاء كما في العينيّ وزعم الشارح أنّ الهاء للسكت مصحح.

5253- Ibn Omar "Allah be pleased with both" reported: (Divorcing my wife during her menses) was counted as one legal divorce.

[3] One's divorcing his wife as he is facing her

5254- Az'zuhri was asked: "Which of The Prophet's wives who sought refuge with Allah from him?" he answered: Urwa narrated from A'isha "Allah be pleased with her": When the daughter of Al'jawn was brought to Allah's Apostle "Allah's blessing and peace be upon him" (as his bride) and he went near her, she said: "I seek refuge with Allah from you." He said: "You have sought refuge with The Great. Return to your family."

5255- Abu'osaid "Allah be pleased with him" reported: We went out with The Prophet "Allah's blessing and peace be upon him" to a garden called Ash'shawt until we reached two walls between which we sat down. The Prophet "Allah's blessing and peace be upon him" said: "Sit here." Then he went in (the garden). The Jawniyya (a woman from Banu'jawn) had been brought and lodged in a house in a date-palm garden in the home of Omaima Bint An'no'man Ibn Sharahil, and her wet nurse was with her. When The Prophet "Allah's blessing and peace be upon him" entered upon her , He said to her: "Give me yourself (in marriage) as a gift." She said: "Can a princess give herself in marriage to an ordinary man?" The Prophet "Allah's blessing and peace be upon him" raised his hand to pat her so that she might become tranquil. She said: "I seek refuge with Allah from you." He said: "You have sought refuge with one who gives refuge." Then The Prophet "Allah's blessing and peace be upon him" came out to us and said: "O Abu'osaid! Give her two white linen dresses to wear and let her go back to her family."

5256- Both of Abu'osaid and Sahl Ibn Sa'd narrated: The Prophet "Allah's blessing and peace be upon him" married Omaima Bint Sharahil, and when she was brought to him, he stretched his hand towards her. It seemed that she disliked that, whereupon The Prophet "Allah's blessing and peace be upon him" ordered Abu'osaid to prepare her and to provide her with two white linen dresses.

5257- The same as above.

5258- Abu'ghallab Yunus Ibn Jubair narrated: I asked Ibn Omar:"(What do you think of) a man divorces his wife during her menses?" He said: "Do you know Ibn Omar? Ibn Omar divorced his wife while she was menstruating. Omar then went to The Prophet "Allah's blessing and peace be upon him" and mentioned that to him. The Prophet "Allah's blessing and peace be upon him" ordered him to take her back and when she became clean, he could divorce her if he wanted." I asked (Ibn Omar): "Was that divorce counted as one legal divorce?" He said: "If one becomes helpless and foolish (will he be excused?)"

٥٢٥٣ ـ وقالَ أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ قالَ: حُسِبَتْ عَلَيَّ بِتَطْلِيقَةٍ.

٣ ـ بابُ مَنْ طَلَّقَ، وَهَل يُوَاجِهُ الرَّجُلُ امْرَأَتَهُ بِالطَّلاقِ

٥٢٥٤ ـ حدّثنا الحُمَيدِيُّ: حَدَّثَنَا الوَلِيدُ: حَدَّثَنَا الأَوْزَاعِيُّ قالَ: سَأَلتُ الزُّهْرِيَّ: أَيُّ أَزْوَاجِ النَّبِيِّ ﷺ اسْتَعَاذَتْ مِنْهُ؟ قالَ: أَخْبَرَنِي عُرْوَةُ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ ابْنَةَ الجَوْنِ، لَمَّا أُدْخِلَتْ عَلَى رَسُولِ اللَّهِ ﷺ وَدَنَا مِنْهَا قالَتْ: أَعُوذُ بِاللَّهِ مِنْكَ، فَقَالَ لَهَا: «لَقَدْ عُذْتِ بِعَظِيمٍ، الحَقِي بِأَهْلِكِ». قالَ أَبُو عَبْدِ اللَّهِ: رَوَاهُ حَجَّاجُ بْنُ أَبِي مَنِيعٍ، عَنْ جَدِّهِ، عَنِ الزُّهْرِيِّ: أَنَّ عُرْوَةَ أَخْبَرَهُ: أَنَّ عائِشَةَ قالَتْ.

٥٢٥٥ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ غَسِيلٍ: عَنْ حَمْزَةَ بْنِ أَبِي أُسَيدٍ، عَنْ أَبِي أُسَيدٍ رَضِيَ اللَّهُ عَنْهُ قالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ حَتَّى انْطَلَقْنَا إِلَى حائِطٍ يُقَالُ لَهُ: الشَّوْطُ، حَتَّى انْتَهَيْنَا إِلَى حائِطَيْنِ، فَجَلَسْنَا بَيْنَهُمَا، فَقَالَ النَّبِيُّ ﷺ: «اجْلِسُوا هَا هُنَا». وَدَخَلَ، وَقَدْ أُتِيَ بِالجَوْنِيَّةِ، فَأُنْزِلَتْ فِي بَيْتٍ فِي نَخْلٍ فِي بَيْتِ أُمَيمَةَ بِنْتِ النُّعْمَانِ بْنِ شَرَاحِيلَ، وَمَعَهَا دَايَتُهَا حاضِنَةٌ لَهَا، فَلَمَّا دَخَلَ عَلَيهَا النَّبِيُّ ﷺ قالَ: «هَبِي نَفْسَكِ لِي». قالَتْ: وَهَل تَهَبُ المَلِكَةُ نَفْسَهَا لِلسُّوقَةِ؟ قالَ: فَأَهْوَى بِيَدِهِ يَضَعُ يَدَهُ عَلَيهَا لِتَسْكُنَ، فَقَالَتْ: أَعُوذُ بِاللَّهِ مِنْكَ، فَقَالَ: «قَدْ عُذْتِ بِمَعَاذٍ». ثُمَّ خَرَجَ عَلَينَا فَقَالَ: «يَا أَبَا أُسَيدٍ، اكْسُهَا رَازِقِيَّتَيْنِ، وَأَلحِقْهَا بِأَهْلِهَا». [الحديث ٥٢٥٥ ـ طرفه في: ٥٢٥٧]

٥٢٥٦، ٥٢٥٧ ـ وقالَ الحُسَيْنُ بْنُ الوَلِيدِ النَّيسَابُورِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ عَبَّاسِ بْنِ سَهْلٍ، عَنْ أَبِيهِ وَأَبِي أُسَيدٍ قالا: تَزَوَّجَ النَّبِيُّ ﷺ أُمَيمَةَ بِنْتَ شَرَاحِيلَ، فَلَمَّا أُدْخِلَتْ عَلَيهِ بَسَطَ يَدَهُ إِلَيهَا، فَكَأَنَّهَا كَرِهَتْ ذٰلِكَ، فَأَمَرَ أَبَا أُسَيدٍ أَنْ يُجَهِّزَهَا وَيَكْسُوَهَا ثَوْبَيْنِ رَازِقِيَّيْنِ

[الحديث ٥٢٥٦ ـ طرفه في: ٥٦٣٧].

حدّثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الوَزِيرِ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، عَنْ حَمْزَةَ، عَنْ أَبِيهِ، وَعَنْ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ، عَنْ أَبِيهِ بِهٰذَا.

[طرفه في: ٥٢٥٥].

٥٢٥٨ ـ حدّثنا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، عَنْ قَتَادَةَ، عَنْ أَبِي غَلَّابٍ يُونُسَ ابْنِ جُبَيرٍ قالَ: قُلتُ لِابْنِ عُمَرَ: رَجُلٌ طَلَّقَ امْرَأَتَهُ وَهِيَ حائِضٌ؟ فَقَالَ: تَعْرِفُ ابْنَ عُمَرَ؟ إِنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حائِضٌ، فَأَتَى عُمَرُ النَّبِيَّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ، فَأَمَرَهُ أَنْ يُرَاجِعَهَا، فَإِذَا طَهُرَتْ فَأَرَادَ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا، قُلتُ: فَهَل عَدَّ ذٰلِكَ طَلَاقاً؟ قالَ: أَرَأَيتَ إِنْ عَجَزَ وَاسْتَحْمَقَ.

[طرفه في: ٤٩٠٨].

٥٢٥٥ ـ قوله: حاضنة بالرفع ولأبي ذرّ بالنصب (شارح).

[4] What about divorcing thrice

5259- Sahl Ibn Sa'd "Allah be pleased with him" reported: Owaimer Al'ajlani came to Asim Ibn Adi Al'ansari and said: "What do you say about a man who has found another man with his wife? Should he kill him whereupon you would kill him (The husband), or what should he do? Please, O Asim, ask Allah's Apostle "Allah's blessing and peace be upon him" about this matter on my behalf." Asim then went to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! (And asked him that question) but Allah's Apostle "Allah's blessing and peace be upon him" disliked the question and considered it as shameful to the extent that Asim felt it so much. Then Asim returned home and Owaimer came to him. Owaimer asked Asim: "O Asim! What did The Messenger of Allah "Allah's blessing and peace be upon him" answer you?" Asim replied: "You brought to me no good. Allah's Apostle "Allah's blessing and peace be upon him" disliked such questions and considered them as shameful." Owaimer then said: "By Allah, I will not give up asking unless I ask Allah's Apostle "Allah's blessing and peace be upon him" about it." Owaimer came to The Prophet "Allah's blessing and peace be upon him" among the people and said: "O Allah's Apostle! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in retaliation) or what should he do?" Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has revealed regarding you and your wife's case in the Qur'an. Go and bring her." Sahl told: They performed the measures of invoking Allah's curse upon the liar according to what Allah had mentioned in His Book, while I was witness with The Messenger of Allah "Allah's blessing and peace be upon him". Owaimer said: "O Allah's Apostle! If I kept her I would be a liar." So Owaimer divorced her thrice before being ordered by The Messenger of Allah "Allah's blessing and peace be upon him". In this way, divorce became a tradition after them for those who happened to be involved in a case of invoking Allah's curse upon the liar of the two couples (husband and wife) when she is accused of committing adultery.

5260- A'isha "Allah be pleased with her" reported: The wife of Rifa'a Al'qurazi came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Rifa'a divorced me irretrievably. After him I married Abdur'rahman Ibn Az'zubair Al'qurazi who proved to be impotent." Allah's Apostle "Allah's blessing and peace be upon him" said to her: "Perhaps you want to return to Rifa'a? Nay (you cannot return to Rifa'a) until you and Abdur'rahman consummate your marriage."

٤ ـ بابُ مَنْ أجازَ طَلاقَ الثَّلاثِ

لِقَوْلِ اللّهِ تَعَالَى: ﴿الطَّلاقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ﴾ [البقرة: ٢٢٩].

وَقالَ ابْنُ الزُّبَيْرِ في مَرِيضٍ طَلَّقَ: لا أَرَى أَنْ تَرِثَ مَبْتُوتَتُهُ. وَقالَ الشَّعْبِيُّ: تَرِثُهُ، وَقالَ ابْنُ شُبْرُمَةَ: تَزَوَّجُ إِذَا انْقَضَتِ العِدَّةُ؟ قالَ: نَعَمْ، قالَ: أَرَأَيْتَ إِنْ ماتَ الزَّوْجُ الآخَرُ؟ فَرَجَعَ عَنْ ذلِكَ.

٥٢٥٩ ـ حدّثنا عَبْدُ اللّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنِ ابْنِ شِهَابٍ: أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ أَخْبَرَهُ: أَنَّ عُوَيْمِراً العَجْلانِيَّ جاءَ إِلَى عاصِمِ بْنِ عَدِيٍّ الأَنْصَارِيِّ، فَقَالَ لَهُ: يَا عاصِمُ، أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيْفَ يَفْعَلُ؟ سَلْ لِي يَا عَاصِمُ عَنْ ذلِكَ رَسُولَ اللّهِ ﷺ، فَسَأَلَ عاصِمٌ عَنْ ذلِكَ رَسُولَ اللّهِ ﷺ، فَكَرِهَ رَسُولُ اللّهِ ﷺ المَسَائِلَ وَعابَهَا، حَتَّى كَبُرَ عَلَى عاصِمٍ ما سَمِعَ مِنْ رَسُولِ اللّهِ ﷺ، فَلَمَّا رَجَعَ عاصِمٌ إِلَى أَهْلِهِ، جاءَ عُوَيْمِرٌ فَقالَ: يَا عاصِمُ، ماذَا قالَ لَكَ رَسُولُ اللّهِ ﷺ؟ فَقَالَ عاصِمٌ: لَمْ تَأْتِنِي بِخَيْرٍ، قَدْ كَرِهَ رَسُولُ اللّهِ ﷺ المَسْأَلَةَ الَّتِي سَأَلْتُهُ عَنْهَا، قالَ عُوَيْمِرٌ: وَاللّهِ لا أَنْتَهِي حَتَّى أَسْأَلَهُ عَنْهَا، فَأَقْبَلَ عُوَيْمِرٌ حَتَّى أَتَى رَسُولَ اللّهِ ﷺ وَسَطَ النَّاسِ، فَقَالَ: يَا رَسُولَ اللّهِ أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيْفَ يَفْعَلُ؟ فَقَالَ رَسُولُ اللّهِ ﷺ: «قَدْ أَنْزَلَ اللّهُ فِيكَ وَفِي صَاحِبَتِكَ، فَاذْهَبْ فَأْتِ بِهَا». قالَ سَهْلٌ: فَتَلاعَنَا وَأَنَا مَعَ النَّاسِ عِنْدَ رَسُولِ اللّهِ ﷺ، فَلَمَّا فَرَغَا قالَ عُوَيْمِرٌ: كَذَبْتُ عَلَيْهَا يا رَسُولَ اللّهِ، إِنْ أَمْسَكْتُهَا، فَطَلَّقَهَا ثَلاثاً، قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللّهِ ﷺ. قالَ ابْنُ شِهَابٍ: فَكَانَتْ تِلْكَ سُنَّةَ المُتَلاعِنَيْنِ.

[طرفه في: ٤٢٣].

٥٢٦٠ ـ حدّثنا سَعِيدُ بْنُ عُفَيْرٍ قالَ: حَدَّثَنِي اللَّيْثُ قالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عائِشَةَ أَخْبَرَتْهُ: أَنَّ امْرَأَةَ رِفَاعَةَ القُرَظِيِّ جاءَتْ إِلَى رَسُولِ اللّهِ ﷺ فَقالَتْ: يا رَسُولَ اللّهِ، إِنَّ رِفاعَةَ طَلَّقَنِي فَبَتَّ طَلاقِي، وَإِنِّي نَكَحْتُ بَعْدَهُ عَبْدَ الرَّحْمٰنِ بْنَ الزُّبَيْرِ القُرَظِيَّ، وَإِنَّمَا مَعَهُ مِثْلُ الهُدْبَةِ، قالَ رَسُولُ اللّهِ ﷺ: «لَعَلَّكِ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفاعَةَ؟ لا، حَتَّى يَذُوقَ عُسَيْلَتَكِ وَتَذُوقِي عُسَيْلَتَهُ».

[طرفه في: ٢٦٣٩].

باب ٤ ـ من جوز الطلاق الثلاثة نخ.

ـ **قوله**: مبتوتة كذا في ضبط الشارح وفي بعض النسخ مبتوتته.

٥٢٥٩ ـ **قوله**: وحقيقة الوسط ما تساوت أطرافه وقد يراد به ما يكتنف من جوانبه ولو من غير تساوٍ ويقال: اتسع وسطه وضربت وسط رأسه وجلست في وسط الدار وسطه خير من طرفه قالوا والسكون فيه لغة، وأما وسط بالسكون فهو بمعنى بين نحو جلست وسط القوم أي بينهم كما في المصباح.

٥٢٦٠ ـ **قوله**: وإن ما معه وفي بعض النسخ وإنما معه وهو غلط الناسخ كما أن الزيادة من في حديث العسيلة في بعض كتب الأصول من أغلاط الناسخين (مصحح).

5261- A'isha "Allah be pleased with her" narrated: A man divorced his wife thrice. Then she married another man who also divorced her. The Prophet "Allah's blessing and peace be upon him" was asked whether she could marry the first husband. The Prophet "Allah's blessing and peace be upon him" replied: "No, she cannot marry the first husband unless the second husband consummates his marriage with her, just as the first husband had done."

[5] What about giving the option to one's wives whether to remain with him

And Allah's saying: "O Prophet say to thy Consorts: if it be that ye desire the life of this world, and its glitter, then come I will provide for your enjoyment and set free in a handsome manner." (The Confederates "Al'ahzab" 28)

5262- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" gave us the option (whether to remain with him); and we chose Allah and His Apostle. So, giving us that option was not counted as divorce.

5263- Masruq narrated: I asked A'isha about the option. She said: "The Prophet "Allah's blessing and peace be upon him" gave us the option. Do you think that option was counted as a divorce?" I said: "It would be of no matter if I gave my wife the option once or a hundred times after she had chosen me."

[6] If one said (to his wife): "I separated with you", "I set you free", "I parted with you", or any other word by which he meant to divorce her, then it would be counted according to his intention

In this issue, Allah Almighty said: "and set them free in a handsome manner." (Al'ahzab 49)

He also said: "then come I will provide for your enjoyment and set free in a handsome manner." (Al'ahzab 28)

He further said: "the parties should either hold together on equitable terms, or separate with kindness." (The Heifer 229)

Allah said: "Thus when they fulfill their term appointed, either take them back on equitable terms or part with them on equitable terms" (The Divorce 2)

[7] What about one's saying to his wife: "You are unlawful to me"

In this respect, Al'hasan said: "It is counted according to his intention." The men of knowledge said that if he divorced her thrice, then she should not be lawful to him. But this is not like the one who says about the lawful food: "It is unlawful to me", because the lawful food could not be described as unlawful.

٥٢٦١ ـ حدّثني محمَّدُ بنُ بَشَّارٍ: حَدَّثَنا يَحيى، عَنْ عُبَيدِ اللّهِ قال: حَدَّثني القَاسِمُ بنُ محَمّدٍ، عن عائشة: أنَّ رجلاً طلَّق امرَأَتَه ثلاثاً، فتزوّجت فطلّق، فسُئِلَ النَّبيُّ ﷺ: أتحِلُّ للأوّلِ؟ قالَ «لاَ، حَتَّى يَذُوقَ عُسَيلَتَهَا كَمَا ذَاقَ الأَوَّلُ».

[طرفه في: ٢٦٣٩].

٥ ـ بابُ مَنْ خَيَّرَ نِساءَهُ

وقَولِ اللّهِ تَعالَى: «قُل لأزْواجِكَ إنْ كُنتُنَّ تُرِدْنَ الحَياةَ الدُّنيَا وَزِينَتَهَا فَتَعالَينَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَراحاً جميلاً» [الأحزاب: ٢٨].

٥٢٦٢ ـ حدثنا عُمَرُ بنُ حفصٍ: حدَّثَنا أبي: حدَّثَنا الأَعْمَشُ: حدَّثَنا مُسْلِمٌ، عَنْ مَسروقٍ، عَنْ عائشة رَضيَ اللّهُ عَنهَا قالتْ: خَيَّرَنا رَسُولُ اللّهِ ﷺ، فاخترْنَا اللّهَ وَرَسُولَهُ، فَلَمْ يَعُدَّ ذلكَ عَلَينَا شَيئاً.

[الحديث ٥٢٦٢ ـ طرفه في: ٥٢٦٣].

٥٢٦٣ ـ حدثنا مُسدَّدٌ: حدَّثَنا يَحيى، عَنْ إسماعيلَ: حدَّثَنا عامرٌ، عَنْ مَسْروقٍ قال: سَأَلتُ عائِشَةَ عَنِ الخِيَرَةِ، فقالَتْ: خَيَّرَنا النَّبيُّ ﷺ، أفَكانَ طَلاقاً؟ قالَ مَسْرُوقٌ: لاَ أُبالِي أَخَيَّرْتُها وَاحِدَةً أو مِائَةً، بَعْدَ أنْ تَخْتَارَنِي.

[طرفه في: ٥٢٦٢].

٦ ـ بابٌ إذا قالَ: فارَقْتُكِ، أَوْ سَرَّحْتُكِ، أَوِ الخَلِيَّةُ، أَوِ البَرِيَّةُ، أَوْ ما عُنِيَ بِهِ الطَّلاقُ، فَهُوَ عَلَى نِيَّتِهِ

قَوْلُ اللّهِ عَزَّ وَجَلَّ: ﴿وَسَرِّحُوهُنَّ سَرَاحاً جَمِيلاً﴾ [الأحزاب: ٤٩]. وقال: ﴿وَأُسَرِّحْكُنَّ سَراحاً جَميلاً﴾ [الأحزاب: ٢٨]. وقالَ: ﴿فَإمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإحْسانٍ﴾ [البقرة: ٢٢٩]. وَقالَ: ﴿أَوْ فارِقُوهُنَّ بِمَعْرُوفٍ﴾ [الطلاق: ٢]. وَقالَتْ عائِشَةُ: قَدْ عَلِمَ النَّبِيُّ ﷺ أَنَّ أَبَوَيَّ لَمْ يَكُونَا يَأْمُرَانِي بِفِرَاقِهِ.

٧ ـ بابُ مَنْ قالَ لامْرَأَتِهِ: أَنْتِ عَلَيَّ حَرَامٌ

وَقالَ الحَسَنُ: نِيَّتُهُ. وَقالَ أَهْلُ العِلْمِ: إذَا طَلَّقَ ثَلاثاً فَقَدْ حَرُمَتْ عَلَيهِ، فَسَمَّوْهُ حَراماً بِالطَّلاقِ وَالفِرَاقِ، وَلَيسَ هذا كالَّذِي يُحَرِّمُ الطَّعَامَ، لأنَّهُ لا يُقالُ لِطَعامِ الحِلِّ حَرامٌ، وَيُقالُ

٥٢٦٢ ـ قوله: شيئاً أي طلاقاً.

٥٢٦٣ ـ قوله: الخيرة وهي جعل الطلاق بيد المرأة كما في العيني.

باب ٦ ـ قوله: قول الله، ولأبي ذر وقوله الله (شارح).

باب ٧ ـ قوله: ثلاثاً وعند الشارح ثلاث بالرفع ولا عبرة به.

5264- Nafi narrated: Whenever Ibn Omar was asked about divorcing thrice, he would say: "Would that you divorce once or twice, because The Messenger of Allah "Allah's blessing and peace be upon him" told me to do so. But if you divorced you wife thrice, then you should not be able to remarry her until she marries a man other than you (and he divorces her)."

5265- A'isha "Allah be pleased with her" narrated: A man divorced his wife who married another man. But the latter proved to be impotent and divorced her. She could not get her satisfaction from him, and after a while he divorced her. Then she came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! My first husband divorced me and then I married another man who entered upon me to consummate his marriage but he proved to be impotent and did not approach me except once during which he benefited nothing from me. Can I remarry my first husband in this case?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful to you to marry your first husband until the other husband consummates his marriage with you."

[8] Allah's saying: " O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful." (Prohibition 1)

5266- Sa'eed Ibn Jubair narrated that he heard Ibn Abbas saying: "If a man makes his wife unlawful to him, it does not mean that he divorced her." Ibn Abbas further said: "Indeed in the Messenger of Allah, you have a good pattern." (Al'ahzab 21)

5267- Obaid Ibn Omair narrated that he heard A'isha "Allah be pleased with her" saying: Allah's Apostle "Allah's blessing and peace be upon him" used to drink honey in the house of Zainab, the daughter of Jahsh, and would stay there with her. So Hafsa and I agreed secretly that, if he comes to either of us, she will say to him: " I smell in you the smell of Maghafir; did you eat Maghafir (a kind of bad-smelling resin)?" when he entered upon one of them, she said to him so. He replied: "No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I shall never take it again. So Allah revealed: "O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful. Allah has already ordained for you, (O men), the dissolution of your oaths (in some cases): and Allah is your Protector, and He is Full of Knowledge and Wisdom. When the Prophet disclosed a matter in confidence to one of his consorts, and she then divulged it (to another) and Allah made it known to him, he confirmed part thereof and repudiated a part. Then when he told her thereof, she said, Who told thee this? He said, He told me who knows and is well acquainted (with all things) If ye two turn is repentance to Him, your hearts are indeed so inclined; but if ye back up each other against him, truly Allah is his Protector, and Gabriel, and (every) righteous one among those who believe, and furthermore, the angels will back (him) up." (The Prohibition 1:4) this was in connection to Hafsa and A'isha. As for Allah's saying: "When the Prophet disclosed a matter in confidence to one of his consorts", it applied to what The Prophet had told to one of them concerning his drinking the honey in Zainab's house.

لِلمُطَلَّقَةِ حَرَامٌ. وَقَالَ فِي الطَّلَاقِ ثَلَاثاً: لَا تَحِلُّ لَهُ حَتَّى تَنكِحَ زَوْجاً غَيْرَهُ.

٥٢٦٤ ـ وقال الليث، عن نافع: كان ابنُ عمر إذا سُئِلَ عمَّن طلّق ثلاثاً، قال: لَوْ طَلَّقْتَ مَرَّةً أَوْ مَرَّتَين، فَإِنَّ النَّبِيَّ ﷺ أَمَرَنِي بِهٰذا، فَإِنْ طَلَّقْتَهَا ثَلَاثاً حَرُمَتْ حَتَّى تَنْكِحَ زَوْجاً غَيْرَكَ [طرفه في: ٤٩٠٨].

٥٢٦٥ ـ حدثنا محمدٌ: حدَّثنا أبو مُعاويةَ: حدَّثنا هِشَامُ بن عُروةَ، عن أبيه، عن عائشةَ قالتْ: طَلَّقَ رَجُلٌ امْرَأَتَهُ، فتزوَّجت زوجاً غيرَهُ فطلَّقَهَا. وَكانتْ مَعَهُ مِثْلُ الهُدْبَةِ، فَلَمْ تَصِلْ مِنْهُ إِلَى شَيْءٍ تُرِيدُهُ، فَلَمْ يَلْبَثْ أَنْ طَلَّقَهَا، فَأَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ زَوجِي طَلَّقَنِي، وَإِنِّي تَزَوَّجْتُ زَوجاً غيرَهُ فدخل بِي، وَلَمْ يَكُنْ مَعَهُ إلَّا مِثْلُ الهُدْبَةِ، فَلَمْ يَقْرَبْنِي إلَّا هَنَةً وَاحِدَةً، لَمْ يَصِلْ مِنِّي إِلَى شَيْءٍ، فَأَحِلُّ لِزَوْجِي الأَوَّلِ؟ فَقَالَ رَسُولُ اللّهِ ﷺ: «لَا تَحِلِّينَ لِزَوْجِكِ الأَوَّلِ حَتَّى يَذُوقَ الآخَرُ عُسَيلَتَكِ وَتَذُوقِي عُسَيلَتَهُ». [طرفه في: ٢٦٣٩].

٨ ـ بابٌ ﴿لِمَ تُحَرِّمُ ما أَحَلَّ اللَّهُ لكَ﴾ [التحريم: ١]

٥٢٦٦ ـ حدثني الحسن بن صبَّاح: سمعَ الرَّبيعَ بنَ نافع: حدَّثنا مُعاويةُ، عن يحيى بن أبي كَثِيرٍ، عَنْ يَعْلَى بْنِ حَكِيم، عَنْ سَعِيدِ بْنِ جُبَيرٍ أَنَّهُ أَخْبَرَهُ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: إِذَا حَرَّمَ امْرَأَتَهُ لَيسَ بِشَيْءٍ وقال: ﴿لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

[طرفه في: ٤٩١١].

٥٢٦٧ ـ حدثني الحسنُ بنُ مُحمّدِ بنِ صَبَّاحٍ: حدَّثَنا حجَّاجٌ، عن ابنِ جُرَيجٍ قالَ: زَعَمَ عطاءٌ: أَنَّهُ سمعَ عُبيدَ بنَ عُميرٍ يقولُ: سمعْتُ عائِشةَ رَضِيَ اللّهُ عَنها: أَنَّ النَّبيَّ ﷺ كانَ يَمكثُ عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ، وَيَشْرَبُ عِنْدَهَا عَسَلاً، فَتَوَاصَيتُ أَنَا وَحَفصَةُ: أَنَّ أَيَّتَنَا دَخَلَ عَلَيهَا النَّبِيُّ ﷺ فلتقل: إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ، أَكَلْتَ مَغَافِيرَ؟ فَدَخَلَ عَلَى إِحْدَاهُمَا فَقَالَتْ لَهُ ذٰلِكَ، فَقَالَ: «لَا، بَلْ شَرِبْتُ عَسَلاً عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ، وَلَنْ أَعُودَ لَهُ». فَنَزَلَتْ: ﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللّهُ لَكَ ـ إِلَى ـ إِنْ تَتُوبَا إِلَى اللَّهِ﴾ [التحريم: ١ ـ ٤]، لِعَائِشَةَ وَحَفْصَةَ، ﴿وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ﴾ [التحريم: ٣]، لِقَوْلِهِ: «بَلْ شَرِبْتُ عَسَلاً».

[طرفه في: ٤٩١٢].

٥٢٦٥ ـ قوله: (فأحل لزوجي) أفأحل لزوجي نخ.

٥٢٦٦ ـ قوله: ابن صباح كذا هنا منكراً وفي السطر الأخير معرفاً وفي بعض النسخ الصباح في الموضعين والمسمى واحد انظر العيني.

٥٢٦٧ قوله: إنّ النبيّ كذا بالكسر باضمار القول.

ـ قوله: أن أيتنا وروي أن بتخفيف النون وأيتنا بالرفع كما في الشارح.

ـ قوله: أكلت مغافير استفهام محذوف الأداة والمغافير مرّ ذكره في تفسير سورة التحريم وستفهم من الهامش الذي يلي هذا أنه صمغ العرفط.

5268- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was fond of honey and sweet edible things. After finishing the Asr prayer he was accustomed to visit his wives and stay with one of them at that time. Once he went to Hafsa, the daughter of Omar and stayed with her more than usual. I got jealous and asked the reason for that. I was told that a lady of her folk had given her as a gift a skin filled with honey, from which she made a syrup and gave it to The Prophet "Allah's blessing and peace be upon him" to drink (and that was the reason for the delay). I said: "By Allah we will play a trick on him (to prevent him from doing so)." So I said to Sawda Bint Zam'a: "The Prophet "Allah's blessing and peace be upon him" will approach you, and when he comes near you, say: Have you taken Maghafir (a bad-smelling gum)? He will say: No. Then say to him: Then what is this bad smell, which I smell from you? He will say to you: Hafsa made me drink honey syrup. Then say: Perhaps the bees of that honey had sucked the juice of the tree of Al'urfut. I shall also say the same. O you, Safiyya, say the same." Later Sawda said: "By Allah, as soon as he (The Prophet "Allah's blessing and peace be upon him") had stood at the door, I was about to say to him what you had ordered me to say because I was afraid of you." So when The Prophet "Allah's blessing and peace be upon him" came near Sawda, she said to him: "O Allah's Apostle! Have you taken Maghafir?" He said: "No." She said: "Then what is this bad smell which I detect on you?" He said: "Hafsa made me drink honey syrup." She said: "Perhaps its bees had sucked the juice of Al'urfut tree." When he came to me, I also said the same, and when he went to Safiyya, she also said the same. When The Prophet "Allah's blessing and peace be upon him" again went to Hafsa, she said: "O Allah's Apostle! Shall I give you more of that drink?" He said: "I am not in need of it." Sawda said: "By Allah, we deprived him (of it)." I said to her: "Keep quiet."

[9] There is no divorce before (consummating) marriage

And Allah's saying: "O ye who believe when ye marry believing women, and then divorce them before ye have touched them, no period of Iddat have ye to count in respect of them: so give them a present, and set them free in a handsome manner." (The Confederates "Al'ahzab" 49)

In this respect, Ibn Abbas "Allah be pleased with both" told: Allah regarded the divorce as valid after (consummating) marriage. All of the learnt companions of The Prophet set the opinion that there is no divorce without (consummating) marriage.

[10] If one was forced to say about his wife: "She is my sister" there would be no sin for him (to bear)

In this issue, The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Prophet Abraham said about Sara that she was his wife; and that was in religion."

٥٢٦٨ ـ حدَّثنا فروةُ بنُ أبي المغراء: حدَّثنا عليُّ بنُ مُسْهِرٍ، عن هِشامِ بنِ عُروةَ، عن أبيه، عن عائشةَ رضيَ اللَّهُ عنها قالت: كانَ رسولُ اللَّهِ ﷺ يُحِبُّ العَسَلَ والحَلْواءَ، وكانَ إذا انْصَرَفَ مِنَ العَصْرِ دَخَلَ عَلى نِسائِهِ، فَيَدْنُو مِنْ إحْداهُنَّ، فَدَخَلَ عَلى حَفصَةَ بِنْتِ عُمَرَ، فاحْتَبَسَ أَكْثَرَ ما كانَ يَحْتَبِسُ، فَغِرْتُ، فَسأَلْتُ عَنْ ذلكَ، فقيلَ لي: أهدتْ لها امْرأةٌ مِن قومِها عُكَّةً مِن عَسلٍ، فَسقَتِ النَّبيَّ ﷺ منهُ شَرْبةً فقلتُ: أما واللَّهِ لَنَحْتالَنَّ لَهُ، فَقُلتُ لِسَوْدَةَ بِنتِ زَمْعَةَ: إنَّهُ سَيَدْنُو مِنكِ، فإذا دَنا منكِ فقولي: أكلتَ مَغافيرَ فإنَّهُ سيقولُ لكِ: لا، فقولي لَهُ: ما هذه الرِّيحُ الَّتي أجِدُ منكَ؟ فإنَّهُ سيقولُ لكِ: سقَتْني حفصةُ شَرْبَةَ عَسلٍ، فقولي لَهُ: جَرَسَتْ نَحلُهُ العُرْفُطَ، وسَأقولُ ذلكِ، وقُولِي أنْتِ يا صَفيَّةُ ذاكِ. قالَتْ: تَقُولُ سَوْدَةُ: فَواللَّهِ ما هُوَ إلاَّ أنْ قامَ عَلى البابِ، فأرَدْتُ أنْ أُبادِيَهُ بِما أمَرْتِني بِهِ فَرَقاً منكِ، فلمَّا دَنا منها قالت لهُ سودةُ: يا رسولَ اللَّهِ، أكلتَ مَغافيرَ؟ قال: «لا». قالَتْ: فَمَا هذهِ الرِّيحُ الَّتي أجِدُ مِنكَ؟ قالَ: «سَقَتْني حَفصَةُ شَرْبَةَ عَسَلٍ». فَقالَتْ: جَرَسَتْ نَحلُهُ العُرْفُطَ، فلَمَّا دارَ إليَّ قُلتُ لَهُ نَحوَ ذلكَ، فلَمَّا دارَ إلى صفيَّةَ قالتْ لَهُ مِثلَ ذلكَ، فلمَّا دارَ إلى حفصةَ قالَتْ: يا رسولَ اللهِ، ألا أسْقيكَ منهُ؟ قال: «لا حاجةَ لي فيهِ». قالَتْ: تَقُولُ سَوْدَةُ: وَاللَّهِ لَقَدْ حَرَمْناهُ، قلتُ لَها: اسْكُتي.

[طرفه في: ٤٩١٢].

٩ ـ بابٌ لا طَلاقَ قَبْلَ النِّكاحِ

وَقَوْلُ اللَّهِ تعالَى: ﴿يا أيُّها الَّذينَ آمَنوا إذا نَكَحتُمُ المؤمناتِ ثُمَّ طَلَّقتُموهُنَّ مِن قَبلِ أنْ تَمَسُّوهُنَّ فَما لَكُمْ عَليهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَها فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَراحاً جَميلاً﴾ [الأحزاب: ٤٩]. وَقالَ ابْنُ عبَّاسٍ: جَعَلَ اللَّهُ الطَّلاقَ بَعْدَ النِّكاحِ. ويُرْوَى في ذلكَ عَنْ عليٍّ وسعيدِ بنِ المسيّبِ، وعُروةَ بنِ الزُّبيرِ، وأبي بكرِ بنِ عبدِ الرَّحمنِ، وعُبيدِ اللهِ بنِ عبدِ اللهِ بنِ عُتبةَ، وأبانَ ابنِ عُثمانَ، وعَليِّ بْنِ حُسَينٍ، وشُرَيحٍ، وسَعيدِ بْنِ جُبَيرٍ، والقاسمِ وسالِمٍ وطاوُسٍ، والحَسَنِ وعِكْرِمَةَ، وعَطاءٍ، وعامرِ بنِ سعدٍ، وجابرِ بنِ زَيدٍ، ونافعِ بنِ جُبيرٍ، ومُحمَّدِ بنِ كعبٍ، وسُليمانَ بنِ يسارٍ، ومجاهدٍ، والقاسمِ بنِ عبدِ الرَّحمنِ، وعَمرِو بنِ هَرِمٍ، والشَّعبيِّ: أنَّها لا تَطْلُقُ.

١٠ ـ بابٌ إذا قالَ لامْرَأتِه وَهُوَ مُكْرَهٌ: هذهِ أُخْتي، فلا شيءَ عَلَيه

قالَ النَّبيُّ ﷺ: «قالَ إبْراهيمُ لِسارَةَ: هذهِ أُخْتي، وَذلِكَ في ذاتِ اللَّهِ عَزَّ وَجَلَّ».

٥٢٦٨ ـ قوله: (عكة من عسل) عكة عسل نحي.

ـ قوله: جرست الخ أي رعت نحل هذا العسل الذي شربته شجر العرفط الذي صمغه المغافير.

ـ قوله: أن أبادئه من المباداة ولابن عساكر أن أناديه من المناداة أفاده الشارح.

باب ٩ ـ قوله: أنها لا تطلق يقال طلق الرجل امرأته تطليقاً فهو مطلق وطلقت هي تطلق من باب قتل وفي لغة من باب قرب فهي طالق كما في المصباح

[11] What about the divorce of the one who is drunken, the one who is forced to do so, the one who is mad, the one who does so forgetfully or mistakenly, and so on

In this issue, The Prophet "Allah's blessing and peace be upon him" said: "(The rewards of) one's deeds are accounted according to his intention; and everyone has only what he intended to do."

Ash'sha'bi recited Allah's saying: "(pray:) our Lord! condemn us not if we forget or fall into error" (The Heifer 286)

The Prophet "Allah's blessing and peace be upon him" said to the one who confessed of committing adultery: "Have you got mad?"

Ali said: "Hamza cut open the flanks of my two she-camels. When The Messenger of Allah "Allah's blessing and peace be upon him" came to blame him, he found him drunken, with his eyes red. Hamza looked up and said: "Aren't you only the slaves of my forefathers?" in this way, The Messenger of Allah "Allah's blessing and peace be upon him" knew that he (Hamza) was drunken. So he went out and we went out with him."

On the other hand, Othman said: "The divorce of the drunken or the mad is not to be counted as legal." Ibn Abbas said: "The divorce of the drunken man, or that which is carried out by force is not legal."

Az'zuhri said concerning the one who says: "If I did not do such-and-such, then my wife would be divorced from me thrice": "His intention at the time of saying so should be sought for."

Ibrahim said: if one said: "I'm not in need for you", then his intention should be sought for. However, every nation utters the words expressing the divorce according to its language and dialect.

Al'hasan said: If the man said to his wife: "Join your family" then his intention should be considered.

Ali narrated: "Do not you know that the pen (of recording one's deeds) is lifted from three (types of persons): the mad until he restores his mind, the boy until he comes to puberty, and the sleeping person until he gets up!"

5269- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah has forgiven my followers the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered." Quatada said: If someone divorces his wife just in his mind, such a divorce has no effect.

١١ ـ بابُ الطَّلاقِ في الإغلاقِ والكُرْه، والسَّكْرانِ والمجْنُونِ وأمْرِهما، والغلطِ والنِّسيانِ في الطَّلاقِ والشِّرْكِ وغيرِه

لِقَوْلِ النَّبيِّ ﷺ: «الأعمالُ بالنية، ولكلِّ امرىءٍ ما نوى». وتَلا الشَّعْبي: «لا تُؤاخذنا إن نَسينا أوْ أخطأنا﴾ [البقرة: ٢٨٦]، وما لا يَجوزُ مِنْ إقرارِ المُوَسْوَس. وقالَ النَّبيُّ ﷺ لِلَّذِي أقرَّ على نفسه: «أبكَ جُنونٌ»؟ وقال عليٌّ: بقرَ حَمْزَةُ خَواصِرَ شارِفَيَّ، فطفقَ النَّبيُّ ﷺ يلومُ حمزة، فإذا حمْزةُ قدْ ثَمِلَ مُحْمَرَّةً عيناه، ثُمَّ قالَ حَمْزَةُ: هل أنْتُمْ إلاَّ عَبيدٌ لأبي، فعرفَ النَّبيُّ ﷺ أنَّهُ قدْ ثَمِلَ، فخرَجَ وخَرَجْنا معهُ. وقالَ عُثْمانُ: لَيسَ لِمَجْنُونٍ وَلا لِسَكْرانَ طلاقٌ. وقالَ ابنُ عَبَّاس: طَلاقُ السَّكْرانِ وَالمُسْتكْرَهِ لَيسَ بجائِزٍ. وقالَ عُقْبَةُ بْنُ عامِرٍ: لاَ يَجُوزُ طَلاقُ المُوَسْوِسِ. وَقالَ عَطاءٌ: إذا بَدَا بِالطَّلاقِ فَلَهُ شَرْطُهُ. وَقالَ نافعٌ: طلَّقَ رَجُلٌ امْرَأَتَهُ البتَّةَ إنْ خرجتْ، فَقالَ ابْنُ عُمرَ: إنْ خرجتْ فقدْ بُتَّتْ منْهُ، وإنْ لَمْ تَخْرُجْ فلَيسَ بشيْءٍ. وَقالَ الزُّهْرِيُّ: فِيمَنْ قالَ: إنْ لَمْ أفعَلْ كذا وَكذا فامرأتِي طَالِقٌ ثَلاثاً، يُسْئَلُ عمَّا قال: وعقدَ عليه قلْبُهُ حِينَ حلفَ بِتِلكَ اليمينِ؟ فإنْ سمَّى أجَلاً أرادَهُ وعقدَ عليه قلْبُهُ حين حلفَ، جُعِلَ ذلكَ في دينهِ وأمانتِه. وقالَ إبْراهيمُ: إنْ قالَ: لا حاجةَ لِي فِيكِ، نِيَّتُهُ، وطلاقُ كلِّ قومٍ بِلِسانِهِمْ. وقالَ قتادةُ: إذَا قالَ: إذا حملتِ فأنْتِ طالِقٌ ثَلاثاً، يَغْشاها عِنْدَ كلِّ طُهْرٍ مَرَّةً، فإنِ اسْتَبانَ حملُهَا فقدْ بانَتْ. وَقالَ الحسَنُ: إذا قالَ: الْحَقي بأهلك، نِيَّتُه. وقالَ ابنُ عبَّاس: الطَّلاقُ عَنْ وطَر، والعتَاقُ ما أرِيدَ بِهِ وجهُ اللّٰه. وقالَ الزُّهْرِيُّ: إنْ قالَ: ما أنْتِ بامْرَأتي، نِيَّتُهُ، وإنْ نَوى طَلاقاً فَهْوَ ما نَوى. وقالَ عليٌّ: ألَمْ تَعلمْ أنَّ القَلمَ رُفِعَ عَنْ ثَلاثَةٍ: عَنِ المجْنُونِ حَتَّى يُفِيقَ، وعَنِ الصَّبِيِّ حَتَّى يُدْرِكَ، وعَنِ النَّائِمِ حتَّى يَسْتَيقِظَ. وَقالَ عَلِيٌّ: وَكلُّ الطلاقِ٢ جائزٌ، إلاَّ طلاقَ المَعْتُوهِ.

٥٢٦٩ ـ حدّثنا مُسْلمُ بْنُ إبْراهيم: حَدَّثَنا هِشَامٌ: حَدَّثَنا قَتادَةُ، عَنْ زُرارَةَ بنِ أوْفَى، عَنْ أَبي هُرَيرَةَ رَضيَ اللّٰهُ عَنْهُ، عَنِ النَّبيِّ ﷺ قالَ: «إنَّ اللّٰهَ تَجاوَزَ عَنْ أُمَّتي ما حَدَّثَتْ بِه أنْفُسَها، ما لَمْ تعْمَلْ أوْ تتكلَّمْ». قالَ قَتادَةُ: إذا طَلَّقَ في نَفسِهِ فَلَيسَ بشيْءٍ. [طرفه في: ٢٥٢٨].

٥٢٧٠ ـ حدّثنا أصْبَغُ: أخبرنا ابْنُ وهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي أَبُو

باب ١١ ـ قوله: في الإغلاق أي الإكراه كأنه يغلق عليه الباب وفسر بالغضب تحاشياً عن شائبة التكرار مع ما بعده وليس بشيء (مصحح).

ـ قوله: والمكره في نسخة العيني والكره بضمّ فسكون بغير ميم.

ـ قوله: الحقي بكسر أوّله وفتح ثالثة وقيل: عكسه ا هـ. شارح.

ـ قوله: عن وطر أي عن حاجة فلا يطلق الرجل إلاّ عند الحاجة كالنشوز.

٥٢٦٩ ـ قوله: أنفسها بالنصب على المفعولية يقال: حدثت نفسي بكذا أو بالرفع على الفاعلية يقال: حدثتني نفسي بكذا ا هـ شارح.

٥٢٧٠ ـ قوله: هل أحصنت بفتح أوّله وثالثه أو بضمّ الأوّل وكسر الثالث أي هل تزوجت قطّ ا هـ. شارح.

5270- Jaber "Allah be pleased with him" narrated: A man from the tribe of Aslam came to The Prophet "Allah's blessing and peace be upon him" while he was in the mosque and said: "I have committed adultery." The Prophet "Allah's blessing and peace be upon him" turned his face to the other side. The man turned to the side towards which The Prophet "Allah's blessing and peace be upon him" had turned his face, and gave four witnesses against himself. On that The Prophet "Allah's blessing and peace be upon him" called him and said: "Are you insane?" (He asked him again) "Are you married?" The man said: "Yes." On that The Prophet "Allah's blessing and peace be upon him" ordered him to be stoned to death in the praying place. When the stones hit him with their sharp edges he escaped. But he was caught and killed at Al'harra.

5271- Abu'huraira "Allah be pleased with him" narrated: A man from Aslam came to The Messenger of Allah "Allah's blessing and peace be upon him" while he was in the mosque and called (The Prophet "Allah's blessing and peace be upon him") saying: "O Allah's Apostle! I have committed adultery." On that The Prophet "Allah's blessing and peace be upon him" turned his face from him to the other side. But the man turned to the side towards which The Prophet "Allah's blessing and peace be upon him" had turned his face, and said: "O Allah's Apostle! I have committed fornication." The Prophet "Allah's blessing and peace be upon him" turned his face to the other side. But the man moved to the side towards which The Prophet "Allah's blessing and peace be upon him" had turned his face, and repeated his statement. The Prophet "Allah's blessing and peace be upon him" turned his face to the other side again. The man turned (and repeated his statement) for the fourth time. So after the man had given four witnesses against himself, The Prophet "Allah's blessing and peace be upon him" called him and said: "Are you insane?" He replied: "No." The Prophet "Allah's blessing and peace be upon him" then issued an order saying: "Go and stone him to death." The man was married.

5272- Jaber Ibn Abdullah Al'ansari "Allah be pleased with both" reported: I was one of those who stoned him. We stoned him at the praying place in Medina. When the stones hit him with their sharp edges, he escaped. But we caught him at Al'harra, and stoned him till he died.

[12] What about separation

And Allah's saying: "It is not lawful for you, (men), to take back any of your gift (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give something for her freedom. These are the limits ordained by Allah such persons wrong (themselves as well as others)." (Heifer 229)

Indeed, Omar made it legal with no need to take the ruler's permission.

سَلَمَةَ، عَنْ جابِرٍ: أَنَّ رَجُلاً مِنْ أَسْلَمَ أَتَى النَّبِيَّ ﷺ وَهُوَ فِي المَسْجِدِ فَقالَ: إِنَّهُ قَدْ زَنَى، فَأَعْرَضَ عَنْهُ، فَتَنَحَّى لِشِقِّهِ الَّذِي أَعْرَضَ، فَشَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهاداتٍ، فَدَعاهُ فَقالَ: «هَلْ بِكَ جُنُونٌ؟ هَلْ أُحْصِنْتَ؟». قالَ: نَعَمْ، فَأَمَرَ بِهِ أَنْ يُرْجَمَ بِالمُصَلَّى، فَلَمَّا أَذْلَقَتْهُ الحِجارَةُ جَمَزَ حَتَّى أُدْرِكَ بِالحَرَّةِ فَقُتِلَ.

[الحديث: ٥٢٧٠ ـ أطرافه في: ٥٢٧٢، ٦٨١٤، ٦٨١٦، ٦٨٢٦، ٧١٦٨]

٥٢٧١ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَسَعِيدُ بْنُ المُسَيَّبِ: أَنَّ أَبا هُرَيْرَةَ قالَ: أَتَى رَجُلٌ مِنْ أَسْلَمَ رَسُولَ اللّهِ ﷺ وَهُوَ فِي المَسْجِدِ، فَناداهُ فَقالَ: يا رَسُولَ اللّهِ، إِنَّ الأَخِرَ قَدْ زَنَى ـ يَعْنِي نَفْسَهُ ـ فَأَعْرَضَ عَنْهُ، فَتَنَحَّى لِشِقِّ وَجْهِهِ الَّذِي أَعْرَضَ قِبَلَهُ، فَقالَ: يا رَسُولَ اللّهِ، إِنَّ الأَخِرَ قَدْ زَنَى، فَأَعْرَضَ عَنْهُ، فَتَنَحَّى لِشِقِّ وَجْهِهِ الَّذِي أَعْرَضَ قِبَلَهُ، فَقالَ لَهُ ذٰلِكَ، فَأَعْرَضَ عَنْهُ، فَتَنَحَّى لَهُ الرَّابِعَةَ، فَلَمَّا شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهاداتٍ دَعاهُ فَقالَ: «هَلْ بِكَ جُنُونٌ؟». قالَ: لا، فَقالَ النَّبِيُّ ﷺ: «اذْهَبُوا بِهِ فارْجُمُوهُ». وَكانَ قَدْ أُحْصِنَ.

[الحديث ٥٢٧١ ـ أطرافه في: ٦٨١٥، ٦٨٢٥، ٧١٦٧].

٥٢٧٢ ـ وَعَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي مَنْ سَمِعَ جابِرَ بْنَ عَبْدِ اللّهِ الأَنْصارِيَّ قالَ: كُنْتُ فِيمَنْ رَجَمَهُ، فَرَجَمْناهُ بِالمُصَلَّى بِالمَدِينَةِ، فَلَمَّا أَذْلَقَتْهُ الحِجارَةُ جَمَزَ، حَتَّى أَدْرَكْناهُ بِالحَرَّةِ، فَرَجَمْناهُ حَتَّى ماتَ [طرفه في: ٥٢٧٠]

١٢ ـ بابُ الخُلْعِ وَكَيْفَ الطَّلاقُ فِيهِ

وَقَوْلِ اللّهِ تَعالَى: ﴿وَلا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئاً ـ إِلَى قَوْلِهِ ـ الظّالِمُونَ﴾ [البقرة: ٢٢٩]، وَأَجازَ عُمَرُ الخُلْعَ دُونَ السُّلْطانِ. وَأَجازَ عُثْمانُ الخُلْعَ دُونَ عِقاصِ رَأْسِها. وَقالَ طاوُسٌ: ﴿إِلَّا أَنْ يَخافا أَلَّا يُقِيما حُدُودَ اللّهِ﴾ [البقرة: ٢٢٩] فِيما افْتَرَضَ لِكُلِّ وَاحِدٍ مِنْهُما عَلَى صاحِبِهِ فِي العِشْرَةِ وَالصُّحْبَةِ، وَلَمْ يَقُلْ قَوْلَ السُّفَهاءِ: لا يَحِلُّ حَتَّى تَقُولَ لا أَغْتَسِلُ لَكَ مِنْ جَنابَةٍ.

ـ قوله: أذلقته: أي أصابته (الحجارة) بحدّها وآلمته (جمز) أي أسرع هارباً من القتل.

٥٢٧١ ـ قوله: إن الآخر بهذا الضبط ومدّ الهمزة خطأ وكذا فتح الخاء أي المتأخر عن السعادة المدبر المنحوس ا هـ. شارح.

باب ١٢ ـ قوله: دون السلطان أي بغير حضور السلطان وأراد به الحاكم ا هـ. عيني.

ـ قوله: دون عقاصها المعنى أن المختلعة إذا افتدت نفسها من زوجها بجميع ما تملك كان له أن يأخذ ما دون عقاص شعرها وهو الخيط الذي تعقص به أطراف رأسها ا هـ من العيني.

ـ قوله: (ولم يقل) أي طاوس (قول السفهاء) القائلين إنه (لا يحلّ) الخلع (حتى تقول) الزوجة (لا اغتسل لك من جنابة) تريد منعه من وطئها ا هـ من الشارح.

5273- Ibn Abbas "Allah be pleased with both" reported: The wife of Thabit Ibn Qais came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I do not blame Thabit for defects in his character or his religion, but I, being a Muslim, dislike to behave in non-Islamic manner (if I remain with him)." On that Allah's Apostle "Allah's blessing and peace be upon him" said (to her): "Will you give back the garden which he has given you (as Dowry)?" She said: "Yes." Then The Prophet "Allah's blessing and peace be upon him" said to Thabit: "O Thabit! Accept your garden, and divorce her once."

5274- Ikrima narrated that Allah's Apostle "Allah's blessing and peace be upon him" said (to her): "Will you give back the garden which he has given you (as Dowry)?" She said: "Yes." She gave back the garden. Then The Prophet "Allah's blessing and peace be upon him" ordered him to divorce her.

5275- Ibn Abbas "Allah be pleased with both" reported: The wife of Thabit Ibn Qais came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I do not blame Thabit for defects in his religion or his character, but I cannot bear him." On that Allah's Apostle "Allah's blessing and peace be upon him" said (to her): "Will you give back the garden which he has given you (as Dowry)?" she replied: "Yes."

5276- Ibn Abbas "Allah be pleased with both" reported: The wife of Thabit Ibn Qais Ibn Shammas came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I do not blame Thabit for defects in his character or his religion, but I, being a Muslim, dislike to behave in non-Islamic manner (if I remain with him)." On that Allah's Apostle "Allah's blessing and peace be upon him" said (to her): "Will you give back the garden which he has given you (as Dowry)?" She said: "Yes." She gave it back. Then The Prophet "Allah's blessing and peace be upon him" told Thabit to divorce her. He separated with her.

5277- Ikrima narrated: (The same previous tradition).

[13] What about the breach; and could one refer to the separation if there is a necessity?

Allah said: "If ye fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace, Allah will cause their reconciliation: for Allah hath full knowledge, and is acquainted with all things." (Women 35)

5278- Al'miswar Ibn Makhrama "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Banul'mogheera asked for my permission to marry their daughter to Ali. But I will give no permission!"

٥٢٧٣ ـ حدّثنا أَزْهرُ بنُ جميلٍ: حَدَّثَنَا عبدُ الوَهّابِ الثَّقَفِيُّ: حَدَّثَنا خالدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ: أَنَّ امْرَأَةَ ثَابِتِ بْنِ قَيسٍ أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، ثَابِتُ بْنُ قَيسٍ، ما أَعْتَبُ عَلَيهِ فِي خُلُقٍ وَلاَ دِينٍ، وَلاكِنِّي أَكْرَهُ الكُفرَ في الإِسْلاَمِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَرُدِّينَ عَلَيهِ حَدِيقَتَهُ؟» قالت: نعم، قال رسولُ الله ﷺ: «اقبل الحديقة وطلِّقْها تطليقة».

[الحديث ٥٢٧٣ ـ أطرافه في: ٥٢٧٤، ٥٢٧٥، ٥٢٧٦، ٥٢٧٧].

٥٢٧٤ ـ حدّثنا إِسحاقُ الواسطيُّ: حَدَّثَنا خالدٌ، عَنْ خالدٍ الحذّاءِ، عَنْ عِكْرِمَةَ: أَنَّ أختَ عَبدِ اللهِ بنِ أُبَيٍّ: بهذا، وقال: «تردِّين حديقته؟» قالت: نعم، فردّتها، وأَمَرهُ يُطلِّقْها. وقال إبراهيمُ ابنُ طَهْمَانَ، عَنْ خالدٍ، عَنْ عِكْرِمَة، عَنِ النَّبيِّ ﷺ: «وَطَلِّقْهَا»

[طرفه في: ٥٢٧٣].

٥٢٧٥ ـ وعَنِ أيوب ابنِ أَبي تَميمةَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ أَنَّهُ قالَ: جاءَتِ امْرَأَةُ ثابِتِ بْنِ قَيسٍ إِلى رَسُولِ اللَّهِ ﷺ فَقالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي لاَ أَعْتُبُ عَلَى ثابِتٍ في دِينٍ وَلاَ خُلُقٍ، ولَكِنِّي لاَ أُطيقُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَتَرُدِّينَ عَلَيهِ حَدِيقَتَهُ؟». قالَتْ: نعم

[طرفه في: ٥٢٧٣].

٥٢٧٦ ـ حدّثنا مُحَمَّدُ بنُ عَبدِ اللَّهِ بنِ المُبارَكِ المخرَمِيُّ: حَدَّثَنا قُرادٌ أَبو نُوحٍ: حَدَّثَنا جَرِيرُ ابنُ حازِمٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنهُمَا قالَ: جاءَتِ امْرَأَةُ ثابِتِ بْنِ قَيسِ بْنِ شَمَّاسٍ إِلَى النَّبِيِّ ﷺ فَقالَتْ: يَا رَسُولَ اللَّهِ، ما أَنْقِمُ عَلَى ثابِتٍ في دِينٍ وَلاَ خُلُقٍ، إِلاَّ أَنِّي أَخافُ الكُفرَ، فقالَ رَسُولُ اللهِ ﷺ: «تردِّين عليه حديقته؟» فقالت: نعم، فردّت عليه، وأَمَرَهُ فَفَارَقَهَا. [طرفه في: ٥٢٧٣].

٥٢٧٧ ـ حدّثنا سُلَيمانُ: حَدَّثَنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ: أَنَّ جَمِيلَةَ، فَذَكَرَ الحَدِيثَ.

[طرفه في: ٥٢٧٣].

١٣ ـ بابُ الشِّقاقِ وَهَل يُشِيرُ بِالخُلعِ عِندَ الضَّرُورَةِ

وَقَوْلِهِ تَعالَى: ﴿وَإِنْ خِفتُمْ شِقَاقَ بَينِهِمَا فَابعَثُوا حَكَماً مِنْ أَهْلِهِ ـ إِلَى قَوْلِهِ ـ خَبِيراً﴾ [النساء: ٣٥].

٥٢٧٨ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنا اللَّيثُ، عَنِ ابنِ أَبي مُلَيكَةَ، عَنِ المِسْوَرِ بْنِ مَخْرَمَةَ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إنّ بني المغيرة استأذنوا في أن ينكح عليٌّ ابنتهم، فلا آذن».

[طرفه في: ٩٢٦].

٥٢٧٣ ـ قوله: أعتب بضم الفوقية وكسرها وفي رواية: ما أعيب ا هـ.

٥٢٧٤ ـ قوله: يطلقها بالجزم (شارح). وهو مرفوع في بعض نسخ المتن.

[14] Selling the (married) slave woman would not be considered as divorce

5279- A'isha "Allah be pleased with her" narrated: Three traditions were set for Barira: When Barira was manumitted she was given the option (whether to remain with her slave husband). The Messenger of Allah "Allah's blessing and peace be upon him" said: "The loyalty (of the slave) is for the manumitter." When The Messenger of Allah "Allah's blessing and peace be upon him" entered (the house), he saw a cooking pot on the fire but he was given bread and meat soup from that of the house. The Prophet "Allah's blessing and peace be upon him" said: "Didn't I see the cooking pot (on the fire)?" It was said: "That is the meat given in charity to Barira, and you never eats the (food of) charity." The Prophet "Allah's blessing and peace be upon him" said: "It is an object of charity for Barira, and a present for us."

[15] The option of the slave woman, who is married to a slave

5280- Ibn Abbas "Allah be pleased with both" narrated: I saw him (Barira's husband) and he was a slave.

5281- Ibn Abbas "Allah be pleased with both" narrated: Barira's husband was a black slave called Mughith. He belonged to Banu so-and-so. It seems as if I'm looking at him, pursuing her in Medina's ways, weeping on her (separation).

5282- Ibn Abbas "Allah be pleased with both" narrated: Barira's husband was a black slave called Mughith. He belonged to Banu so-and-so. It seems as if I'm looking at him, pursuing her in Medina's ways.

[16] The Prophet's intercession for Barira's husband

5283- Ibn Abbas "Allah be pleased with both" reported: Barira's husband was a slave called Mughith, as if I am seeing him now, going behind Barira and weeping with his tears flowing down his beard. The Prophet "Allah's blessing and peace be upon him" said to Abbas: "O Abbas! Are you not astonished at the love of Mughith for Barira and the hatred of Barira for Mughith?" The Prophet "Allah's blessing and peace be upon him" then said to Barira: "Why Don't you return to him?" She said: "O Allah's Apostle! Do you order me to do so?" He said: "No, I only intercede for him." She said: "I am not in need of him."

١٤ ـ بابٌ لا يَكُونُ بَيعُ الأَمَةِ طَلاقاً

٥٢٧٩ ـ حدّثنا إسماعيل بنُ عَبْدِ الله قال: حدَّثني مالِكٌ، عَنْ رَبِيعَةَ بْنِ أبي عَبْدِ الرَّحْمٰنِ، عَنِ القاسمِ بنِ مُحمَّدٍ، عَنْ عائشة رضي اللهُ عنها، زوجِ النبيِّ ﷺ قالت: كانَ في بَريرَةَ ثَلاثُ سُنَنٍ: إحْدَى السُّنَنِ أَنَّهَا أُعْتِقَتْ فَخُيِّرَتْ في زَوْجِها، وَقالَ رَسُولُ اللهِ ﷺ: «الوَلاءُ لِمَنْ أَعْتَقَ». وَدخلَ رَسُولُ اللهِ ﷺ والبُرْمَةُ تَفورُ بِلحمٍ، فَقُرِّبَ إلَيهِ خُبزٌ وأُدْمٌ مِنْ أُدْمِ البَيتِ، فقال: «أَلَمْ أَرَ البُرْمَةَ فِيها لَحْمٌ؟» قالوا: بَلى، ولكِنْ ذلكَ لَحْمٌ تُصُدِّقَ بِهِ على بَرِيرَةَ، وأَنْتَ لا تَأْكُلُ الصَّدَقَةَ. قال: «عَلَيها صَدَقَةٌ، ولَنَا هَدِيَّةٌ».

[طرفه في: ٤٥٦].

١٥ ـ بابُ خِيارِ الأَمَةِ تحتَ العَبْدِ

٥٢٨٠ ـ حدّثنا أبو الوَلِيدِ: حَدَّثَنا شُعبةُ وهَمَّامٌ، عَنْ قَتادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عبّاسٍ قال: رَأيتُهُ عَبْداً، يَعْني زَوْجَ بَرِيرَةَ.

[الحديث ٥٢٨٠ ـ أطرافه في: ٥٢٨١، ٥٢٨٢، ٥٢٨٣].

٥٢٨١ ـ حدّثنا عَبْدُ الأعلى بْنُ حَمّادٍ: حَدَّثَنا وُهَيبٌ: حَدَّثَنا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عبّاسٍ قال: ذاكَ مُغيثٌ عَبْدُ بني فُلانٍ ـ يَعْني زوجَ بريرة ـ كأنّي أنظرُ إليه يَتْبَعُها في سِكَكِ المدينةِ، يَبْكي عَلَيها.

[طرفه في: ٥٢٨٠].

٥٢٨٢ ـ حدّثنا قُتَيبَةُ بْنُ سَعيدٍ: حَدَّثَنا عَبْدُ الوَهّابِ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عبّاسٍ رَضِيَ اللهُ عَنْهُما قال: كانَ زوجُ بريرةَ عَبْداً أسودَ، يُقالُ لَهُ مُغيثٌ، عَبْداً لِبَني فُلانٍ، كَأَنّي أَنْظُرُ إليهِ يَطُوفُ وراءَها في سِكَكِ المَدِينةِ.

[طرفه في: ٥٢٨٠].

١٦ ـ بابُ شَفاعَةِ النَّبِيِّ ﷺ في زَوْجِ بَرِيرَةَ

٥٢٨٣ ـ حدّثنا مُحمّدٌ: أَخْبَرَنا عَبْدُ الوَهّابِ: حدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ: أَنَّ زَوْجَ بريرةَ كانَ عَبْداً يُقالُ لَهُ مُغيثٌ، كَأَنِّي أَنْظُرُ إِلَيهِ يَطُوفُ خَلْفَها يَبْكي ودُموعُهُ تَسيلُ عَلى لِحْيَتِهِ، فَقالَ النَّبِيُّ ﷺ لِعَبّاسٍ: «يا عَبّاسُ، أَلا تَعْجَبُ مِنْ حُبِّ مُغِيثٍ بَرِيرَةَ، وَمِنْ بُغْضِ بَرِيرَةَ مُغيثاً». فَقالَ النَّبِيُّ ﷺ: «لَوْ راجَعْتِهِ». قالَتْ: يَا رَسُولَ اللهِ تَأْمُرُنِي؟ قال: «إنَّمَا أَنَا أَشْفَعُ». قالَتْ: لا حَاجَةَ لِي فِيهِ.

[طرفه في: ٥٢٨٠].

باب ١٤ ـ قوله: لا يكون بيع الأمة أي المزوجة (طلاقا) ولأبي ذر طلاقها اهـ. من الشارح.

٥٢٨٣ ـ قوله: راجعتيه بمثناة تحتية بعد الفوقية وفي اليونينية بحذف الياء قاله الشارح

[17]

5284- Al'aswad narrated: A'isha intended to buy Barira, but her masters stipulated that her loyalty would be for them. A'isha mentioned that to The Prophet "Allah's blessing and peace be upon him" who said (to A'isha): "Buy and manumit her, for the loyalty is for the manumitter." Once some meat was brought to The Prophet "Allah's blessing and peace be upon him". It was said: "This meat was given in charity to Barira." The Prophet "Allah's blessing and peace be upon him" said: "It is an object of charity for Barira and a present for us." Sho'ba added: "Barira was given the option (whether to remain with her husband)."

[18] Allah's saying: "Don't marry unbelieving women (idolaters) until they believe." (The Heifer 221)

5285- Nafi narrated: Whenever Ibn Omar was asked about marrying The Jews or The Christians women, he would say: "Allah forbade Muslims to marry the pagans; and I do not know any kind of associating others with Allah in worship greater than the woman's saying that her Lord is Jesus, though he is one of Allah's slaves."

[19] Marrying the women who embraced Islam after their heathenism

5286- Ibn Juraij told: (see 5287).

5287- Ibn Abbas "Allah be pleased with both" narrated: The pagans were of two kinds as regards their relationship to The Prophet "Allah's blessing and peace be upon him" and the Believers. Some of them were those with whom The Prophet "Allah's blessing and peace be upon him" was at war and used to fight against, and they used to fight him. The others were those with whom The Prophet "Allah's blessing and peace be upon him" made a contract, and neither did The Prophet "Allah's blessing and peace be upon him" fight them, nor did they fight him. If a lady from the pagans of war emigrated towards the Muslims, her hand would not be demanded in marriage until she got the menses and then became clean. When she became clean, it would be lawful for her to get married. If her husband emigrated too before she got married, then she would be returned to him. If any slave or slave woman emigrated from them to the Muslims, they would be considered as free persons (not slaves) and they would have the same rights as given to other emigrants. The narrator then mentioned about the pagans involved with the Muslims in a contract, the same as in Mujahid's tradition. If a slave or a slave woman emigrated from such pagans as had made a contract with the Muslims, they would not be returned, but their prices would be paid (to the pagans).

Ibn Abbas further said: Qariba, the daughter of Abu'omaiyya, was the wife of Omar Ibn Al'khattab whom he divorced and then Mo'awiya Ibn Abu'sufyan married. Similarly, Ommul'hakam, the daughter of Abu'sufyan was the wife of Iyad Ibn Ghanm Al'fihri whom he divorced and then Abdullah Ibn Othman Ath'thaqafi married.

[20] What about the unbelieving woman when she embraces Islam while she is married to a nun-Muslim between whom and Muslims there is a contract

Indeed, it is well known that if a previously unbelieving woman embraces Islam she will be unlawful to her unbelieving husband forever as long as he kept on his religion. But when the woman embraces Islam and then her unbelieving husband embraces Islam after her then she will be also unlawful to him until she is given the option and then he remarries her.

١٧ ـ بابٌ

٥٢٨٤ ـ حدّثنا عَبْدُ اللهِ بنُ رَجاءٍ: أَخْبَرَنَا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إبْرَاهِيمَ، عن الأَسْوَدِ: أَنَّ عائشةَ أرادتْ أنْ تشتري بريرة، فأبى مواليها إلا أنْ يشترطوا الوَلاءَ، فذكرتْ للنبيِّ ﷺ، فقال: «اشتريها وأعتقيها، فإنَّما الولاءُ لمنْ أعتقَ». وأُتيَ النبيُّ ﷺ بلحمٍ، فقيلَ: إنَّ هذا ما تُصدِّقَ على بريرة، فقال: «هو لها صدقة ولنا هديّة». [طرفه في: ٤٥٦].

حدّثنا آدمُ: حدَّثنا شعبةُ، وزادَ: فخيِّرتْ منْ زوجِها.

١٨ ـ بابُ قَوْلِ اللهِ تعالى: ﴿وَلا تَنْكِحُوا المشركاتِ حتَّى يُؤْمِنَّ وَلأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ﴾ [البقرة: ٢٢١]

٥٢٨٥ ـ حدّثنا قُتَيْبَةُ: حَدَّثَنا لَيْثٌ، عَنْ نافِعٍ: أَنَّ ابْنَ عُمَرَ كانَ إذا سُئِلَ عَنْ نكاحِ النَّصْرانِيَّةِ واليَهُودِيَّةِ، قالَ: إنَّ اللهَ حرَّمَ المشركاتِ على المُؤْمِنِينَ، ولا أَعْلَمُ مِنَ الإشْراكِ شيئاً أكبرَ مِنْ أنْ تقولَ المَرْأَةُ: رَبُّهَا عيسى، وَهُوَ عَبْدٌ مِنْ عِبادِ اللهِ.

١٩ ـ بابُ نِكاحِ مَنْ أَسْلَمَ مِنَ المُشْرِكاتِ وَعِدَّتِهِنَّ

٥٢٨٦ ـ حدّثنا إبْراهِيمُ بْنُ مُوسى: أَخْبَرَنَا هِشامٌ، عَنِ ابْنِ جُرَيْجٍ.

٥٢٨٧ ـ وقالَ عَطاءٌ، عَنِ ابْنِ عَبَّاسٍ: كانَ المُشْرِكُونَ عَلى مَنْزِلَتَيْنِ مِنَ النَّبِيِّ ﷺ وَالمُؤْمِنِينَ، كانُوا مُشْرِكِي أَهْلِ حَرْبٍ، يُقاتِلُهُمْ وَيُقاتِلُونَهُ، وَمُشْرِكِي أَهْلِ عَهْدٍ، لا يُقاتِلُهُمْ وَلا يُقاتِلُونَهُ، وَكانَ إذا هاجَرَتِ امْرَأَةٌ مِنْ أَهْلِ الحَرْبِ لَمْ تُخْطَبْ حَتَّى تَحِيضَ وَتَطْهُرَ، فَإذا طَهُرَتْ حلَّ لَها النِّكاحُ، فَإنْ هاجَرَ زَوْجُها قَبْلَ أَنْ تَنْكِحَ رُدَّتْ إلَيْهِ، وَإنْ هاجَرَ عَبْدٌ مِنْهُمْ أَوْ أَمَةٌ، فَهُما حُرَّانِ، ولهما ما لِلمُهاجِرِينَ، ثُمَّ ذَكَرَ مِنْ أَهْلِ العَهْدِ مِثْلَ حَدِيثِ مُجاهِدٍ: وَإنْ هاجَرَ عَبْدٌ أَوْ أَمَةٌ لِلمُشْرِكِينَ أَهْلَ العَهْدِ لَمْ يُرَدُّوا، وَرُدَّتْ أَثْمانُهُمْ. وَقالَ عَطاءٌ، عَنِ ابْنِ عَبَّاسٍ: كانَتْ قَرِيبَةُ بِنْتُ أَبِي أُمَيَّةَ عِنْدَ عُمَرَ ابنِ الخطابِ، فطلّقها فتزوجها معاويةُ بْنُ أَبي سفيانَ. وكانتْ أُمُّ الحكمِ ابْنَةُ أَبِي سُفْيانَ تَحْتَ عِياضِ بْنِ غَنْمٍ الفِهْرِيِّ فَطَلَّقَها فَتَزَوَّجَها عَبْدُ اللهِ بْنُ عُثْمانَ الثَّقَفِيُّ.

٢٠ ـ بابٌ إِذا أَسْلَمَتِ المُشْرِكَةُ أَوِ النَّصْرانِيَّةُ تَحْتَ الذِّمِّيِّ أَوِ الحَرْبِيِّ

وَقالَ عَبْدُ الوارِثِ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: إِذا أَسْلَمَتِ النَّصْرانِيَّةُ قَبْلَ زَوْجِها بِساعَةٍ حَرُمَتْ عَلَيْهِ. وَقالَ داوُدُ، عَنْ إِبْراهِيمَ الصَّائِغِ: سُئِلَ عَطاءٌ: عَنِ امْرَأَةٍ مِنْ أَهْلِ العَهْدِ أَسْلَمَتْ، ثُمَّ أَسْلَمَ زَوْجُها في العِدَّةِ، أَهِيَ امْرَأَتُهُ؟ قالَ: لا، إِلاَّ أَنْ تَشاءَ هِيَ بِنِكاحٍ جَدِيدٍ

٥٢٨٤ ـ قوله: (ما تصدق على بريرة) ما تصدق به على بريرة نخ.

٥٢٨٦ ـ قوله: على منزلتين وهما ما ذكره بقوله كانوا مشركي أهل الحرب ومشركي أهل عهد وروي أهل عقد كما في الشارح.

باب ٢٠ ـ قوله: أيعاوض وروي أيعاض أي أيعطى (شارح)

5288- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: When believing women came to The Prophet "Allah's blessing and peace be upon him" as emigrants, he used to examine them according to the order of Allah: "O ye who believe! When there come to you believing women refugees, examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower). And there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of Unbelieving women: ask for what ye have spent on their dowers, and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah: He judges (with justice) between you. And Allah is Full of Knowledge and Wisdom." (Al'mumtahina 10) So if anyone of those believing women accepted the above-mentioned conditions, she accepted the conditions of faith. When they agreed on those conditions and confessed that with their tongues, The Messenger of Allah "Allah's blessing and peace be upon him" would say to them: "Go, I accepted your oath of fealty." By Allah, the hand of The Messenger of Allah "Allah's blessing and peace be upon him" never touched the hand of any woman, but he only used to take their pledge of allegiance orally. By Allah, The Messenger of Allah "Allah's blessing and peace be upon him" did not take the pledge of allegiance from the women except according to what Allah had ordered him. When he accepted their pledge of allegiance he would say to them: "I accepted your oath of fealty."

[21] Allah's saying: "For those who take an oath for abstention from their wives, awaiting for four months is ordained; if then they return, Allah is Oft-Forgiving, Most Merciful." (The Heifer 226)

5289- Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" took an oath that he would keep himself from his wives for a month. At that time his leg had been dislocated. So he stayed in an attic room of his for 29 days. Then he came down. When they (people) said: "O Allah's Apostle! You took an oath to keep yourself from your wives for one month", he said: "The month is of twenty nine days."

5290- Nafi narrated: Ibn Omar used to say about the one's taking oath to abstain from his wives as defined by Allah (in The Qur'an): "If its period expires, then the husband has either to retain his wife in a handsome manner or to divorce her as Allah ordered."

5291- Ibn Omar added: "When the period of four months expires, the husband should be put in prison until he divorces his wife, but the divorce does not occur unless the husband himself declares it." This has been mentioned by Othman, Ali, Abud'darda, A'isha and twelve other companions of The Prophet "Allah's blessing and peace be upon him".

وَصَدَاقٍ. وقاله مُجاهِدٌ: إذَا أَسْلَمَ في العِدَّةِ يتزوَّجُها. وقالَ اللّهُ تعالَى: ﴿لاَ هُنَّ حِلٌّ لَهُمْ وَلاَ هُمْ يَحِلُّونَ لَهُنَّ﴾ [الممتحنة: ١٠]. وقالَ الحسَنُ وقَتادَةُ: في مَجُوسِيَّيْنِ أَسْلَمَا: هُمَا عَلَى نكاحِهِما، وإذا سَبَقَ أحدُهما صاحِبَهُ وأبى الآخرُ بانَتْ، لا سَبيلَ لَهُ علَيها. وَقالَ ابنُ جُرَيجٍ: قلتُ لِعَطاءٍ: امْرَأَةٌ مِنَ المُشْرِكِينَ جاءَتْ إلى المُسْلِمينَ، أَيُعَاوَضُ زَوْجُهَا مِنْهَا، لِقَولِهِ تَعَالَى: ﴿وَآتُوهُمْ ما أنفقُوا﴾؟ [الممتحنة: ١٠]. قال: لا، إنَّما كانَ ذاكَ بينَ النَّبيِّ ﷺ وَبينَ أَهْلِ العَهْدِ. وقالَ مُجاهِدٌ: هذا كلُّهُ في صُلحٍ بينَ النَّبيِّ ﷺ وبينَ قُرَيشٍ.

٥٢٨٨ ـ حدثنا ابنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ. وقالَ إبراهيمُ بنُ المُنْذِرِ: حَدَّثَني ابْنُ وَهْبٍ: حَدَّثَني يُونُسُ: قالَ ابْنُ شِهَابٍ: أَخبَرَني عُروَةُ بْنُ الزُّبَيرِ: أَنَّ عائِشَةَ رَضِيَ اللّهُ عنها، زَوجَ النَّبيِّ ﷺ قالَتْ: كانَتِ المُؤْمِناتُ إذا هاجَرْنَ إلى النَّبيِّ ﷺ يَمتَحِنُهُنَّ بِقَولِ اللّهِ تَعالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إذا جاءَكُمُ المُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ﴾ [الممتحنة: ١٠] إلى آخرِ الآيةِ. قالَتْ عائِشَةُ: فمَنْ أقرَّ بِهذا الشَّرطِ من المُؤمِناتِ فقَدْ أقرَّ بالمِحنَةِ، فكانَ رَسولُ اللّهِ ﷺ إذا أَقرَرْنَ بِذلِكَ مِنْ قَولِهِنَّ قالَ لَهُنَّ رَسُولُ اللّهِ ﷺ: «انْطَلِقْنَ فَقَدْ بَايَعْتُكُنَّ». لا وَاللّهِ ما مَسَّتْ يَدُ رَسُولِ اللّهِ ﷺ يَدَ امرَأَةٍ قَطُّ، غيرَ أَنَّهُ بَايَعَهُنَّ بالكَلامِ، وَاللّهِ ما أَخَذَ رَسُولُ اللّهِ ﷺ عَلَى النِّسَاءِ إلاَّ بِمَا أَمَرَهُ اللّهُ، يَقُولُ لَهُنَّ إذا أَخَذَ عَلَيهِنَّ: «قَدْ بَايَعْتُكُنَّ». كَلاماً.

[طرفه في: ٢٧١٣]

٢١ ـ بابُ قَوْلِ اللّهِ تَعالَى: ﴿لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ـ إلَى قَوْلِهِ ـ سَمِيعٌ عَلِيمٌ﴾ فإنْ فَاؤُوا: رَجَعُوا

٥٢٨٩ ـ حدثنا إسْماعِيلُ بْنُ أَبِي أُوَيسٍ، عَنْ أَخِيهِ، عَنْ سُلَيمانَ، عَنْ حُمَيدٍ الطَّويلِ: أَنَّهُ سَمِعَ أَنَسَ بنَ مالِكٍ يَقولُ: آلَى رَسولُ اللّهِ ﷺ مِنْ نِسائِهِ، وَكانَتِ انْفَكَّتْ رِجْلُهُ، فأَقامَ في مَشْرُبَةٍ لَهُ تِسعاً وَعِشرِينَ، ثُمَّ نَزَلَ، فَقالُوا: يا رَسُولَ اللّهِ، آلَيتَ شَهْراً؟ فَقالَ: «الشَّهْرُ تِسْعٌ وَعِشرُونَ».

[طرفه في: ٣٧٨]

٥٢٩٠ ـ حدثنا قُتَيبَةُ: حَدَّثنا اللَّيثُ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا كانَ يَقُولُ في الإيلاءِ الَّذِي سَمَّى اللّهُ: لاَ يَحِلُّ لأَحَدٍ بَعْدَ الأَجَلِ إلاَّ أَنْ يُمْسِكَ بِالمَعْرُوفِ، أَوْ يَعْزِمَ الطَّلاَقَ كَمَا أَمَرَ اللّهُ عَزَّ وجَلَّ.

٥٢٩١ ـ وَقالَ لِي إسْماعيلُ: حَدَّثَني مالِكٌ، عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ: إذَا مَضَتْ أَرْبَعَةُ أَشْهُرٍ: يُوقَفُ حَتَّى يُطَلِّقَ، وَلاَ يَقَعُ عَلَيهِ الطَّلاَقُ حَتَّى يُطَلِّقَ. وَيُذْكَرُ ذلِكَ عَنْ: عُثْمانَ، وَعَلِيٍّ، وَأَبِي الدَّرْدَاءِ، وَعائِشَةَ، وَاثْنَي عَشَرَ رَجُلاً، مِنْ أَصْحَابِ النَّبِيِّ ﷺ.

٢٢ ـ بابُ حُكْمِ المَفْقُودِ في أَهْلِهِ ومالِهِ

وَقالَ ابنُ المُسَيَّبِ: إذا فُقِدَ في الصَّفِّ عِنْدَ القِتالِ تَرَبَّصُ امْرَأَتُهُ سَنَةً. وَاشْتَرَى ابْنُ مَسْعُودٍ

[22] The judgement concerning the lost man

In this issue, Ibn Al'musaiyyab told that his wife should wait him for a year. Az'zuhri told: Concerning the captive, the place where he is captured should be known. Then his wife should (wait him and) not marry; and his property should not be distributed. But if there were no news learnt of him, then the judgement concerning him is likely as that of the lost one.

5292- Yazid, the freed slave of Al'munba'ith narrated: The Prophet "Allah's blessing and peace be upon him" was asked of the lost sheep. He said: "You should take it, because it is for you, for your brother, or for the wolf." Then he was asked about the lost camel. He got angry and his face became red and he said: "What do you have to do with it? It has its feet and its water container with it; it can go on drinking water and eating trees till its owner meets it." Then The Prophet "Allah's blessing and peace be upon him" was asked about The lost thing which is picked up. He said: "Remember and recognize its tying string and its container, and make public announcement about it for one year. If somebody comes and identifies it (give it to him), otherwise add it to your property."

[23] Allah's saying: "Allah has indeed heard (and accepted) the statement of the woman who pleads with thee concerning her husband and carries her complaint (in prayer) to Allah: and Allah (always) hears the arguments between both sides among you: for Allah hears and sees (all things). If any men among you divorce their wives by Zihar (calling them mothers), they cannot be their mothers: none can be their mothers except those who gave them birth. And in fact they use words (both) iniquitous and false: but truly Allah is One that blots out (sins), and forgives (again and again). But those who divorce their wives by Zihar, then wish to go back on the words they uttered, (it is ordained that such a one) should free a slave before they touch each other: this are ye admonished to perform: and Allah is well acquainted with (all) that ye do. And if any has not (the wherewithal), he should fast for two months consecutively before they touch each other. But if any is unable to do so, he should feed sixty indigent ones. This, that ye may show your Faith in Allah and His Messenger, those are limits (set by) Allah. For those who reject (Him), there is a grievous Penalty." (Al'mujadila 1:4)

All Muslims were unanimous on the fact that the punishment of Zihar applies to the free as well as to the slave, except when the latter practices it with a slave woman.

[24] What about pointing in the divorce

5293- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" circumambulated (the Ka'ba) while riding his camel. Every time he reached the corner (of the Black Stone) he pointed at it with his hand saying: "Allah is greater." Zainab said: The Prophet "Allah's blessing and peace be upon him" said: "An opening has been made in the wall of Gog and Magog like this and this," forming the number 90 (with his thumb and index finger).

جارِيَةٌ، وَالتَمسَ صَاحِبَهَا سَنَةً، فَلَمْ يَجِدْهُ، وَفُقِدَ، فَأَخَذَ يُعْطِي الدِّرْهَمَ وَالدِّرْهَمَيْنِ، وَقال: اللَّهُمَّ عَنْ فُلَانٍ وَعَلَيَّ، وقال: هكذا فافعلوا باللُّقَطة. وقال الزُّهْرِيُّ في الأَسِير يُعْلَمُ مَكانُهُ: لا تَتَزوَّجُ امْرَأَتُهُ، وَلا يُقْسَمُ مالُهُ، فَإِذَا انْقَطَعَ خَبَرُهُ فَسُنَّتُهُ سُنَّةُ المَفْقُودِ.

٥٢٩٢ ـ حدثنا عليُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ يَزِيدَ مَوْلَى المُنْبَعِثِ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ ضَالَّةِ الغَنَمِ، فَقَالَ: «خُذْهَا، فَإِنَّمَا هِيَ لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ». وَسُئِلَ عَنْ ضَالَّةِ الإِبِلِ، فَغَضِبَ وَاحْمَرَّتْ وَجْنَتَاهُ، وَقَالَ: «مالَكَ وَلَهَا، مَعَهَا الحِذَاءُ وَالسِّقَاءُ، تَشْرَبُ المَاءَ، وَتَأْكُلُ الشَّجَرَ، حَتَّى يَلْقَاهَا رَبُّهَا». وَسُئِلَ عَنِ اللُّقَطَةِ، فَقَالَ: «اعْرِف وِكاءَهَا وَعِفاصَهَا، وعَرِّفهَا سَنَةً، فَإِنْ جاءَ مَنْ يَعْرِفُهَا، وَإِلاَّ فَاخْلِطْهَا بِمالِكَ». قالَ سُفيانُ: فَلَقِيتُ رَبِيعَةَ بْنَ أَبِي عَبْدِ الرَّحْمنِ، قال سُفيانُ: وَلَمْ أَحْفَظ عَنْهُ شيئاً غيرَ هذا. فَقُلتُ: أَرَأَيتَ حَدِيثَ يَزِيدَ مَوْلَى المُنْبَعِثِ في أَمْرِ الضَّالَّةِ، هُوَ عَنْ زَيدِ بْنِ خالِدٍ؟ قالَ: نَعَم. قالَ يَحْيَى: وَيَقُولُ رَبِيعَةُ، عَنْ يَزِيدَ مَوْلَى المُنْبَعِثِ، عَنْ زَيدِ بْنِ خالِدٍ. قالَ سُفيانُ: فَلَقِيتُ رَبِيعَةَ فَقُلتُ لَهُ.

[طرفه في: ٩١]

٢٣ ـ بابٌ ﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا ـ إِلَى قَوْلِهِ ـ فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا﴾ [المجادلة: ١ ـ ٤]

وَقالَ لِي إِسْماعِيلُ: حَدَّثَنِي مالِكٌ: أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَنْ ظِهَارِ العَبْدِ، فَقَالَ: نَحْوَ ظِهَارِ الحُرِّ، قالَ مالِكٌ: وَصِيَامُ العَبْدِ شَهْرَانِ. وَقالَ الحَسَنُ بْنُ الحُرِّ: ظِهَارُ الحُرِّ وَالعَبْدِ، مِنَ الحُرَّةِ وَالأَمَةِ، سَوَاءٌ. وَقالَ عِكْرِمَةُ: إِنْ ظَاهَرَ مِنْ أَمَتِهِ فَلَيسَ بِشَيْءٍ، إِنَّمَا الظِّهَارُ مِنَ النِّسَاءِ. وَفِي العَرَبِيَّةِ ﴿لِمَا قَالُوا﴾ أَي فِيما قالُوا، وَفي بَعْضِ ما قالُوا، وَهذا أَوْلَى، لأَنَّ اللَّهَ لَمْ يَدُلَّ عَلَى المُنْكَرِ وَقَوْلِ الزُّورِ.

٢٤ ـ بابُ الإِشارَةِ فِي الطَّلَاقِ وَالأُمُورِ

وَقالَ ابْنُ عُمَرَ: قالَ النَّبِيُّ ﷺ: «لاَ يُعَذِّبُ اللَّهُ بِدَمْعِ العَيْنِ، وَلكِنْ يُعَذِّبُ بِهذا». فَأَشارَ إِلَى لِسانِهِ. وَقالَ كَعْبُ بْنُ مالِكٍ: أَشارَ النَّبِيُّ ﷺ إِلَيَّ أَي: «خُذِ النِّصْفَ». وَقالَتْ أَسْماءُ: صَلَّى النَّبِيُّ ﷺ فِي الكُسُوفِ، فَقُلتُ لِعائِشَةَ: ما شَأْنُ النَّاسِ؟ ـ وَهِيَ تُصَلِّي ـ فَأَوْمَأَتْ بِرَأْسِهَا إِلَى الشَّمْسِ، فَقُلتُ: آيَةٌ؟ فَأَوْمَأَتْ بِرَأْسِهَا: أَنْ نَعَمْ. وَقالَ أَنَسٌ: أَوْمَأَ النَّبِيُّ ﷺ بِيَدِهِ إِلَى أَبِي بَكْرٍ أَنْ يَتَقَدَّمَ. وَقالَ ابْنُ عَبَّاسٍ: أَوْمَأَ النَّبِيُّ ﷺ بِيَدِهِ: «لا حَرَجَ». وَقالَ أَبُو قَتادَةَ: قالَ النَّبِيُّ ﷺ في الصَّيدِ لِلمُحْرِمِ: «آحَدٌ مِنْكُمْ أَمَرَهُ أَنْ يَحْمِلَ عَلَيْهَا، أَوْ أَشارَ إِلَيْهَا؟» قالُوا: لا، قالَ: «فَكُلُوا».

٥٢٩٣ ـ حدثنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عامِرٍ، عَبْدُ المَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قالَ: طافَ رَسُولُ اللَّهِ ﷺ عَلَى بَعِيرِهِ، وَكانَ

باب ٢٤ ـ قوله: أحد وفي اليونينية آحد بمد فوق الهمزة للاستفهام اهـ. شارح

5294- Abu'huraira "Allah be pleased with him" narrated: Abul'qasim (The Prophet "Allah's blessing and peace be upon him") said: "There is an hour of significant value on Friday. If it happens that a Muslim is offering a prayer and invoking Allah for some good at that very moment, Allah will grant him his request." (The sub-narrator placed the top of his finger on the palm of the other hand between the middle finger and the little one.)

5295- Anas Ibn Malik "Allah be pleased with him" narrated: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" a Jew attacked a girl and took some silver ornaments she was wearing. Then he crushed her head. She was brought by her relative to The Prophet "Allah's blessing and peace be upon him" while she was in her last breaths, and she was unable to speak. The Messenger of Allah "Allah's blessing and peace be upon him" asked her: "Who did hit you? So-and so?" he mentioned somebody other than her murderer. She moved her head, indicating denial. The Prophet "Allah's blessing and peace be upon him" mentioned another person other than the murderer, and she again moved her head indicating denial. Then he asked: "Was it so-and-so?", naming her killer. She nodded affirmatively. Then Allah's Apostle ordered that the head of that Jew be crushed between two stones.

5296- Ibn Omar "Allah be pleased with both" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Afflictions (will appear) from here." He pointed to the East.

5297- Abdullah Ibn Abu'awfa "Allah be pleased with him" narrated: We were in the company of Allah's Apostle "Allah's blessing and peace be upon him" on a journey. He said to a man: "Get down and mix powdered parley (or milk) with water for me." The man said: "What if you wait to the evening, O Allah's Apostle?" The Prophet "Allah's blessing and peace be upon him" again said to him: "Get down and mix powdered parley with water for me." The man again said: "O Allah's Apostle! Wait to The evening! The day time has not passed yet." The Prophet "Allah's blessing and peace be upon him" said to him (for the third time): "Get down and mix powdered parley with water for me." The man dismounted and mixed powdered parley with water for him. The Prophet "Allah's blessing and peace be upon him" drank it and then beckoned with his hand (towards the East) and said: "When you see the night falling from this side, then a fasting person should break his fast."

كُلَّما أتَى علَى الرُّكْنِ، أشَارَ إليهِ وكَبَّرَ. وَقالَتْ زَينبُ: قالَ النَّبيُّ ﷺ: «فُتِحَ مِن رَدْمِ يأجُوجَ ومأجُوجَ مثْلُ هذه» وعَقَدَ تِسْعِينَ. [طرفه في: ١٦٠٧]

٥٢٩٤ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ المُفَضَّلِ: حَدَّثَنَا سَلَمَةُ بْنُ عَلْقَمَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أبِي هُرَيرَةَ قالَ: قالَ أبُو القَاسِمِ ﷺ: «فِي الجُمُعَةِ سَاعَةٌ، لا يُوَافِقُهَا مُسْلِمٌ قائِمٌ يُصَلِّي، فَسأَلَ اللهَ خَيراً إلاَّ أَعْطاهُ». وقَالَ بِيَدِهِ، ووَضعَ أنْمُلَتَهُ علَى بَطْنِ الوُسْطَى والخِنْصِرِ، قُلْنَا: يُزَهِّدُهَا.

[طرفه في: ٩٣٥]

٥٢٩٥ ـ وقالَ الأُوَيسِيُّ: حَدَّثَنَا إبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ شُعْبَةَ بْنِ الحَجَّاجِ، عَنْ هِشَامِ بْنِ زَيدٍ، عَنْ أنَسِ بْنِ مَالِكٍ قالَ: عَدَا يَهُودِيٌّ في عَهْدِ رَسُولِ اللَّهِ ﷺ عَلَى جارِيَةٍ، فَأخَذَ أوْضَاحاً كانَتْ علَيهَا، ورَضَخَ رَأسَهَا، فَأتَى بِهَا أهْلُهَا رَسُولَ اللَّهِ ﷺ وَهْيَ في آخِرِ رَمَقٍ وَقَدْ أُصْمِتَتْ، فَقالَ لَهَا رَسُولُ اللَّهِ ﷺ: «مَنْ قَتَلَكِ؟ فُلانٌ». لِغَيرِ الَّذِي قَتَلَهَا، فَأشَارَتْ بِرَأسِهَا: أنْ لا، قالَ: فَقَالَ لِرَجُلٍ آخَرَ غَيرِ الَّذِي قَتَلَهَا، فأشَارَتْ: أنْ لا، فَقالَ: «فَفُلانٌ». لِقَاتِلِهَا، فأشَارَتْ: «أنْ نَعَمْ، فَأمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَرُضِخَ رَأسُهُ بَينَ حَجَرَينِ. [طرفه في: ٢٤١٣].

٥٢٩٦ ـ حدّثنا قَبِيصَةُ: حَدَّثَنَا سُفيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قالَ: سَمِعْتُ النَّبِيَّ ﷺ يقولُ: «الفِتْنَةُ مِنْ هُنَا». وَأشَارَ إلى المَشْرِقِ.

[طرفه في: ٣١٠٤].

٥٢٩٧ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الحَمِيدِ، عَنْ أبِي إسْحاقَ الشَّيبَانِيِّ، عَنْ عَبْدِ اللهِ ابْنِ أبِي أوْفَى قالَ: كُنَّا فِي سَفَرٍ مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا غَرَبَتِ الشَّمْسُ، قالَ لِرَجُلٍ: «انْزِلْ فَاجْدَحْ لِي». قالَ: يا رَسُولَ اللَّهِ لَوْ أمْسَيتَ، ثُمَّ قالَ: «انْزِلْ فَاجْدَحْ» قالَ: يا رَسُولَ اللهِ لو أمْسَيتَ، إنَّ عَلَيكَ نَهَاراً، ثُمَّ قالَ: «انْزِلْ فَاجْدَحْ». فَنَزَلَ فَجَدَحَ لَهُ فِي الثَّالِثَةِ، فَشَرِبَ رَسُولُ اللَّهِ ﷺ، ثُمَّ أوْمَأَ بِيَدِهِ إلَى المَشْرِقِ، فَقَالَ: «إذَا رَأيتُمُ اللَّيلَ قَدْ أقْبَلَ مِنْ هَا هُنَا، فَقَدْ أفْطَرَ الصَّائِمُ».

[طرفه في: ١٩٤١].

٥٢٩٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ: عَنْ سُلَيمانَ التَّيمِيِّ، عَنْ أبِي عُثْمانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «لا يَمْنَعَنَّ أحَداً مِنْكُمْ نِدَاءُ

٥٢٩٤ ـ قوله: الأنملة: بفتح الهمزة وفتح الميم أكثر من ضمها قاله في المصباح.

٥٢٩٥ ـ قوله: أوضاحاً أي حلياً من الدراهم الصحاح، وقوله: رضخ أي كسر والرمق: النفس وزناً ومعنى.

ـ قوله: وقد أصمتت أي اعتقل لسانها ا هـ من الشارح.

٥٢٩٧ ـ قوله: فاجدح أي بل السويق بالماء أو اللبن.

٥٢٩٨ ـ قوله: ليرجع قائمكم أي ليعود متهجدكم إلى الاستراحة ا هـ. شارح قال: وروي قائمكم بالنصب.

5298- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Adhan pronounced by Bilal should not stop you from taking the night meal (of fasting) before dawn. Indeed, he pronounces the Adhan at night, so that the one offering the late night prayer (Tahajjud) from among you might hurry up. It does not mean that dawn or morning has started." The narrator, Yazid, described (how dawn breaks) by stretching out his hands and then separating them wide apart.

5299- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The example of a miser and a charitable is like the example of two persons wearing iron cloaks on them from their breasts to their collar bones. When the almsgiver wants to give in charity, the cloak becomes capacious till it covers his whole body to such an extent that it hides his fingertips and covers his footprints. When the miser wants to spend, it (the iron cloak) sticks and every ring gets stuck to its place. He tries to widen it, but it did not become wide." The Prophet "Allah's blessing and peace be upon him" pointed with his hand towards his throat.

[25] Invoking Allah's curse upon the husband or the wife who tells lies regarding affirming or denying her illegal sexual intercourse

And Allah's saying: "And for those who launch a charge against their spouses, and have (in support) no evidence but their own, their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie. But it would avert the punishment from the wife, if she bears witness four times (with an oath) by Allah, that (her husband) is telling a lie; And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth." (The Light "An'nur" 6:9)

Most Muslim learnt men agree that one's pointing with the hand might have the same effect as uttering in such cases as divorce and accusing one's wife of committing adultery.

5300- Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Shall I tell you of the best families among the Ansar?" They (the people) said: "Yes, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said:

بلالٍ ـ أو قال أذانُهُ ـ مِنْ سَحُورِهِ، فإنَّما يُنادي ـ أو قال يُؤذِّنُ ـ لِيَرْجِعَ قائِمُكُمْ وليس أنْ يقولَ ـ كأنَّه يعْني ـ الصُّبحَ أو الفَجْرَ» وأظهر يزيدُ يديْهِ، ثُمَّ مدَّ إحداهُما من الأخرى.

[طرفه في: ٦٢١].

٥٢٩٩ ـ وقالَ اللَّيثُ: حَدَّثَني جَعْفَرُ بنُ رَبيعةَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ هُرْمُزَ: سَمِعْتُ أبا هُرَيْرَةَ: قالَ رَسُولُ اللّهِ ﷺ: «مَثَلُ البَخيلِ والمُنفِقِ، كمَثَلِ رجُلَينِ عليهِما جُبَّتانِ من حَديدٍ، من لَدُنْ ثُدِيِّهِما إلى تَراقِيهِما، فأمّا المُنفِقُ: فلا يُنْفِقُ شيئاً إلّا مادَّتْ على جِلْدِهِ، حتّى تُجِنَّ بَنانَهُ وتَعْفُوَ أثَرَهُ. وأمّا البَخيلُ: فلا يُريدُ يُنْفِقُ إلّا لَزِمَتْ كُلُّ حَلْقَةٍ مَوضِعَها، فهو يُوسِعُها فلا تَتَّسِعُ». ويُشيرُ بإصْبَعِهِ إلى حَلْقِهِ.

[طرفه في: ١٤٤٣].

٢٥ ـ بابُ اللِّعان

وقَوْلِ اللّهِ تَعالى: ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ ـ إلى قَوْلِهِ ـ مِنَ الصَّادِقِينَ﴾ [النور: ٦ ـ ٩]. فإذا قذفَ الأخرسُ امرأتَه، بكتابةٍ أو إشارةٍ أو بإيماءٍ معروفٍ، فهوَ كالمُتكلِّم، لأنَّ النَّبيَّ ﷺ قَدْ أجازَ الإشارةَ في الفَرائِضِ، وهُوَ قَوْلُ بَعْضِ أهْلِ الحِجازِ وأهْلِ العِلمِ، وقالَ اللّهُ تَعالَى: ﴿فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَن كَانَ فِي الْمَهْدِ صَبِيًّا﴾ [مريم: ٢٩] وقالَ الضَّحاكُ: ﴿إِلَّا رَمْزًا﴾ [آل عمران: ٤١] إشارة، وقالَ بعضُ النّاسِ: لا حَدَّ ولا لِعانَ، ثُمَّ زَعَمَ أنَّ الطَّلاقَ بِكِتابٍ أوْ إشارةٍ أوْ إيماءٍ جائِزٌ، وليسَ بينَ الطَّلاقِ والقَذْفِ فَرْقٌ. فإنْ قالَ: القَذْفُ لا يكونُ إلّا بِكَلامٍ، قيلَ له: كذلِكَ الطَّلاقُ لا يجوزُ إلّا بِكَلامٍ. وإلّا بطَلَ الطَّلاقُ والقَذْفُ، وكَذلِكَ العِتْقُ، وكَذلِكَ الأصَمُّ يُلاعِنُ. وقالَ الشَّعْبِيُّ وقَتادَةُ: إذا قالَ أنْتِ طالِقٌ، فأشارَ بأصابِعِهِ، تَبِينُ منهُ بإشارَتِهِ. وقالَ إبْراهيمُ: الأخْرَسُ إذا كتَبَ الطَّلاقَ بِيَدِهِ لَزِمَهُ. وقالَ حَمّادٌ: الأخرَسُ والأصمُّ إنْ قالَ برأسه جاز.

٥٣٠٠ ـ حدّثنا قُتَيْبَةُ: حدَّثَنا لَيْثٌ، عَنْ يَحْيى بْنِ سَعيدٍ الأنْصارِيِّ: أنَّهُ سَمِعَ أنَسَ بْنَ مالِكٍ يَقولُ: قالَ رَسُولُ اللّهِ ﷺ: «ألا أُخْبِرُكُمْ بِخَيْرِ دُورِ الأنْصارِ». قالُوا: بَلَى يا رَسُولَ اللّهِ، قالَ: «بَنُو النَّجّارِ، ثُمَّ الَّذينَ يَلُونَهُمْ بَنُو عَبْدِ الأشْهَلِ، ثُمَّ الَّذينَ يَلُونَهُمْ بَنُو الحارِثِ بْنِ الخَزْرَجِ، ثُمَّ

باب ٢٥ ـ (أو إيماء) أو بإيماء نخ.

ـ قوله: في الفرائض أي في الأمور المروضة كما في الصلاة فإنّ العاجز عن غير الإشارة يصلي بالإشارة اهـ، عيني.

ـ قوله: وليس بين الطلاق والقذف فرق لا يخفى أنّ الطلاق مما تمسه حاجة الإنسان ولا كذلك القذف وموجب الحدّ لا بد وأن يكون صريحاً، فإن الإشارة تتمكن منها الشبهة والحد من شأنه أن يدرأ بها، فإن أراد ببعض الناس سادتنا الحنفية فهم الأعلون كعوباً أن يذكروا تأنيباً ولست إن شاءالله تعالى ممن أساء سمعاً وأساء جابة اهـ. مصححه

"The best are Banun'najjar, followed by Banu Abdul'ash'hal, then Banul'harith Ibn Al'khazraj, and then Banu'sa'ida." The Prophet "Allah's blessing and peace be upon him" moved his hand by closing his fingers and then opening them like one throwing something. Then he said: "However, there is good in all of the families of the Ansar."

5301- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him", a companion of The Messenger of Allah, narrated: The Messenger of Allah "Allah's blessing and peace be upon him", while holding out his middle and index fingers, said: "My advent and the Hour are like this (or like these)." He meant that the period between his era and the Hour is like the distance between those two fingers, i.e. very short.

5302- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The month is thus and thus and thus," (holding out his ten fingers thrice), namely thirty days. Then (holding out his ten fingers twice and then nine fingers), he said: "It may be thus and thus and thus," namely twenty-nine days. He meant once thirty days and once twenty-nine days.

5303- Abu'mas'ood narrated: The Messenger of Allah "Allah's blessing and peace be upon him" pointed with his hand towards Yemen and said: "True Belief is Yemenite yon, but sternness and mercilessness are the characteristics of those who are busy with their camels, and pay no attention to the Religion, where the two sides of the head of Satan will appear. Such characteristics belong to Rabie'a and Mudar."

5304- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "I and he, who looks after an orphan will be like this in Paradise," showing his middle and index fingers and separating them.

[26] One's hinting to deny his child

5305- Abu'huraira "Allah be pleased with him" reported: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! A black child has been born for me." The Prophet "Allah's blessing and peace be upon him" asked him: "Have you got camels?" The man said: "Yes." The Prophet "Allah's blessing and peace be upon him" asked him: "What colour are they?" The man replied: "Red." The Prophet "Allah's blessing and peace be upon him" said: "Is there a gray one among them?" The man replied: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "how does that come?" He said: " It may be because of heredity." The Prophet "Allah's blessing and peace be upon him" said: "Then, perhaps your latest son has this colour because of heredity."

الَّذِينَ يَلُونَهُمْ بَنُوساعِدَةَ». ثُمَّ قالَ بِيَدِه فَقَبَضَ أَصابِعَهُ، ثُمَّ بَسَطَهُنَّ كالرَّامِي بِيَدِهِ، ثُمَّ قالَ: «وَفي كُلِّ دُورِ الأَنْصارِ خَيرٌ».

٥٣٠١ ـ حدثنا عَلِيُّ بنُ عَبدِ الله: حَدَّثَنا سُفيانُ: قالَ أَبُو حازِمٍ: سَمِعتُهُ مِنْ سَهلِ بنِ سَعدٍ السَّاعِدِيِّ، صاحِبِ رَسُولِ اللهِ ﷺ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «بُعِثْتُ أَنَا السَّاعَةُ كَهذِهِ مِنْ هذِهِ، أَوْ: كَهاتَينِ». وَقَرَنَ بَينَ السَّبَّابَةِ وَالوُسْطَى.

٥٣٠٢ ـ حدثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا جَبَلَةُ بنُ سُحَيمٍ: سَمِعتُ ابنَ عُمَرَ يَقُولُ: قالَ النَّبِيُّ ﷺ: «الشَّهرُ هَكَذا وَهَكَذا وَهَكَذا». يَعنِي: ثَلاثِينَ، ثُمَّ قالَ: «وَهَكَذا وَهَكَذا وَهَكَذا». يَعنِي تِسْعاً وَعِشرِينَ، يَقُولُ: مَرَّةً ثَلاثِينَ، وَمَرَّةً تِسْعاً وَعِشرِينَ.

[طرفه في: ١٩٠٨]

٥٣٠٣ ـ حدثنا محمدُ بنُ المُثَنَّى: حَدَّثَنا يَحيى بنُ سَعِيدٍ، عَنْ إِسماعِيلَ، عَنْ قَيسٍ، عَنْ أَبِي مَسْعُودٍ قالَ: وَأَشارَ النَّبِيُّ ﷺ بِيَدِهِ نَحوَ اليَمَنِ: «الإِيمانُ هَا هُنا ـ مَرَّتَينِ ـ أَلاَ وَإِنَّ القَسْوَةَ وَغِلَظَ القُلُوبِ فِي الفَدَّادِينَ ـ حَيثُ يَطلُعُ قَرْنا الشَّيطانِ ـ رَبِيعَةَ وَمُضَرَ».

[طرفه في: ٣٣٠٢].

٥٣٠٤ ـ حدثنا عَمْرُو بنُ زُرارَةَ: أَخبَرَنا عَبدُ العَزِيزِ بنُ أَبِي حازِمٍ، عَنْ أَبِيهِ، عَنْ سَهلٍ: قالَ رَسُولُ اللهِ ﷺ: «وَأَنا كافِلُ اليَتِيمِ فِي الجَنَّةِ هَكَذا» وَأَشارَ بِالسَّبَّابَةِ وَالوُسْطَى، وَفَرَّجَ بَينَهُما شَيئاً. [الحديث ٥٣٠٤ طرفه في: ٦٠٠٥].

٢٦ ـ بابٌ إذا عَرَّضَ بِنَفْيِ الوَلَدِ

٥٣٠٥ ـ حدثنا يَحيى بنُ قَزَعَةَ: حَدَّثَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ: أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَقالَ: يا رَسُولَ اللهِ، وُلِدَ لِي غُلامٌ أَسْوَدُ، فَقالَ: «هَل لَكَ مِنْ إِبِلٍ؟» قالَ: نَعَمْ، قالَ: «ما أَلوانُها؟» قالَ: حُمْرٌ، قالَ: «هَل فِيها مِنْ أَورَقَ؟» قالَ: نَعَمْ، قالَ: «فَأَنَّى ذلِكَ؟» قالَ: «لَعَلَّهُ نَزَعَهُ عِرْقٌ، قالَ: «فَلَعَلَّ ابنَكَ هذا نَزَعَهُ». [الحديث ٥٣٠٥ ـ طرفاه في: ٦٨٤٧، ٧٣١٤].

٢٧ ـ بابُ إِحْلافِ المُلاعِنِ

٥٣٠٦ ـ حدثنا مُوسى بنُ إِسْماعِيلَ: حَدَّثَنا جُوَيرِيَةُ، عَنْ نافِعٍ، عَنْ عَبدِ اللهِ رَضِيَ اللهُ

٥٣٠١ ـ قوله: الساعة بالرفع وفيه النصب انظر الشارح.

٥٣٠٢ ـ قوله: في الفدادين بالتشديد جمع فدّاد وهو الشديد الصوت وبالتخفيف جمع الفدّان وهو آلة الحرث وإنما ذمّ أهله لأنه يشتغل عن أمر الدين ويكون معها قساوة القلب.

ـ وقوله: ربيعة ومضر بدل من الفدادين وهما قبيلتان مشهورتان ا هـ. من العيني.

٥٣٠٥ ـ الأورق هو ما لونه بياض إلى سواد.

[27] Separating the two invokers of Allah's curse upon the liar of them

5306- Abdullah "Allah be pleased with him" narrated: An Ansari man accused his wife (of committing adultery). The Prophet "Allah's blessing and peace be upon him" made both of them take the oath of invoking Allah's curse upon the liar of them, and separated them from each other (by divorce).

[28] The man begins first (by invoking Allah's curse upon the liar of them)

5307- Ibn Abbas "Allah be pleased with both" narrated: Hilal Ibn Omaiyya accused his wife of committing adultery and came to The Prophet "Allah's blessing and peace be upon him" to bear witness (against her), while The Prophet "Allah's blessing and peace be upon him" was saying: "Allah knows that one of you is a liar. Will anyone of you repent (to Allah)?" Then the lady got up and gave her witness.

[29] The divorce is to be after invoking Allah's curse upon the liar of the two

5308- Sahl Ibn Sa'd "Allah be pleased with him" reported: Owaimer Al'ajlani came to Asim Ibn Adi Al'ansari and said: "What do you say about a man who has found another man with his wife? Should he kill him whereupon you would kill him (The husband), or what should he do? Please, O Asim, ask Allah's Apostle "Allah's blessing and peace be upon him" about this matter on my behalf." Asim then went to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! (And asked him that question) but Allah's Apostle "Allah's blessing and peace be upon him" disliked the question and considered it as shameful to the extent that Asim felt it so much. Then Asim returned home and Owaimer came to him. Owaimer asked Asim: "O Asim! What did The Messenger of Allah "Allah's blessing and peace be upon him" answer you?" Asim replied: "You brought to me no good. Allah's Apostle "Allah's blessing and peace be upon him" disliked such questions and considered them as shameful." Owaimer then said: "By Allah, I will not give up asking unless I ask Allah's Apostle "Allah's blessing and peace be upon him" about it." Owaimer came to The Prophet "Allah's blessing and peace be upon him" among the people and said: "O Allah's Apostle! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in retaliation) or what should he do?" Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has revealed regarding you and your wife's case in the Qur'an. Go and bring her." Sahl told: They performed the measures of invoking Allah's curse upon the liar according to what Allah had mentioned in His Book, while I was witness with The Messenger of Allah "Allah's blessing and peace be upon him". Owaimer said: "O Allah's Apostle! If I kept her I would be a liar." So Owaimer divorced her thrice before being ordered by The Messenger of Allah "Allah's blessing and peace be upon him". Ibn Shehab told: In this way, divorce became a tradition after them for those who happened to be involved in a case of invoking Allah's curse upon the liar of the two couples (husband and wife) when she is accused of committing adultery.

عَنْهُ: أَنَّ رَجُلاً مِنَ الأَنْصَارِ قَذَفَ امْرَأَتَهُ، فَأَحْلَفَهُمَا النَّبِيُّ ﷺ، ثُمَّ فَرَّقَ بَيْنَهُمَا

[طرفه في: ٤٧٤٨]

٢٨ ـ بابٌ يَبْدَأُ الرَّجُلُ بِالتَّلاعُنِ

٥٣٠٧ ـ حدّثني مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامِ بْنِ حَسَّانَ: حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّهُ عَنْهُمَا: أَنَّ هِلالَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ، فَجَاءَ فَشَهِدَ، وَالنَّبِيُّ ﷺ يَقُولُ: «إِنَّ اللّهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ»؟ ثُمَّ قَامَتْ فَشَهِدَتْ.

[طرفه في: ٢٦٧١].

٢٩ ـ بابُ اللِّعَانِ، وَمَنْ طَلَّقَ بَعْدَ اللِّعَانِ

٥٣٠٨ ـ حدّثنا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ: أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ أَخْبَرَهُ: أَنَّ عُوَيْمِرَ العَجْلانِيَّ جَاءَ إِلَى عَاصِمِ بْنِ عَدِيٍّ الأَنْصَارِيِّ، فَقَالَ لَهُ: يَا عَاصِمُ، أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيْفَ يَفْعَلُ؟ سَلْ لِي يَا عَاصِمُ عَنْ ذٰلِكَ، فَسَأَلَ عَاصِمٌ رَسُولَ اللّهِ ﷺ عَنْ ذٰلِكَ، فَكَرِهَ رَسُولُ اللّهِ ﷺ المَسَائِلَ وَعَابَهَا، حَتَّى كَبُرَ عَلَى عَاصِمٍ مَا سَمِعَ مِنْ رَسُولِ اللّهِ ﷺ، فَلَمَّا رَجَعَ عَاصِمٌ إِلَى أَهْلِهِ جَاءَهُ عُوَيْمِرٌ، فَقَالَ: يَا عَاصِمُ، مَاذَا قَالَ لَكَ رَسُولُ اللّهِ ﷺ؟ فَقَالَ عَاصِمٌ لِعُوَيْمِرٍ: لَمْ تَأْتِنِي بِخَيْرٍ، قَدْ كَرِهَ رَسُولُ اللّهِ ﷺ المَسْأَلَةَ الَّتِي سَأَلْتُهُ عَنْهَا، فَقَالَ عُوَيْمِرٌ: وَاللّهِ لاَ أَنْتَهِي، حَتَّى أَسْأَلَهُ عَنْهَا، فَأَقْبَلَ عُوَيْمِرٌ حَتَّى جَاءَ رَسُولَ اللّهِ ﷺ وَسَطَ النَّاسِ، فَقَالَ: يَا رَسُولَ اللّهِ، أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيْفَ يَفْعَلُ؟ فَقَالَ رَسُولُ اللّهِ ﷺ: «قَدْ أُنْزِلَ فِيكَ وَفِي صَاحِبَتِكَ، فَاذْهَبْ فَأْتِ بِهَا». قَالَ سَهْلٌ: فَتَلاعَنَا وَأَنَا مَعَ النَّاسِ عِنْدَ رَسُولِ اللّهِ ﷺ، فَلَمَّا فَرَغَا مِنْ تَلاعُنِهِمَا، قَالَ عُوَيْمِرٌ: كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللّهِ إِنْ أَمْسَكْتُهَا، فَطَلَّقَهَا ثَلاثاً، قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللّهِ ﷺ. قَالَ ابْنُ شِهَابٍ فَكَانَتْ سُنَّةَ المُتَلاعِنَيْنِ.

[طرفه في: ٤٢٣]

٣٠ ـ بابُ التَّلاعُنِ فِي المَسْجِدِ

٥٣٠٩ ـ حدّثنا يَحْيَى: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنِ المُلاعَنَةِ، وَعَنِ السُّنَّةِ فِيهَا، عَنْ حَدِيثِ سَهْلِ بْنِ سَعْدٍ، أَخِي بَنِي سَاعِدَةَ: أَنَّ رَجُلاً مِنَ الأَنْصَارِ جَاءَ إِلَى رَسُولِ اللّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللّهِ، أَرَأَيْتَ رَجُلاً وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ أَمْ كَيْفَ يَفْعَلُ؟ فَأَنْزَلَ اللّهُ فِي شَأْنِهِ مَا ذُكِرَ فِي القُرْآنِ مِنْ أَمْرِ المُتَلاعِنَيْنِ، فَقَالَ النَّبِيُّ ﷺ: «قَدْ قَضَى اللّهُ فِيكَ وَفِي امْرَأَتِكَ». قَالَ: فَتَلاعَنَا فِي المَسْجِدِ وَأَنَا شَاهِدٌ، فَلَمَّا فَرَغَا قَالَ: كَذَبْتُ

٥٣٠٨ ـ قوله: فكانت أي الفرقة (شارح)

٥٣٠٩ ـ قوله: يحيى بن جعفر كذا في نسخة الشارح وفي نسخة العيني يحيى بدون ابن جعفر.

[30] Invoking Allah's curse upon the liar of the two couples in the mosque

5309- Ibn Juraij narrated: Ibn Shehab informed me of invoking Allah's curse upon the liar of the two couples when her husband accuses her of committing adultery. He told me the tradition related to it, referring to the narration of Sahl Ibn Sa'd, the brother of Banu'sa'ida. He said: An Ansari man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! If a man saw another man with his wife, should he kill him, or what should he do?" So Allah revealed in connection with his case what is mentioned in the Holy Qur'an about those involved in the case of invoking Allah's curse upon the liar. The Prophet "Allah's blessing and peace be upon him" said: "Allah has given His verdict regarding you and your wife." So they carried out (the measures of) invoking Allah's curse upon the liar of them in the mosque while I was present. After they had finished, the man said: "O Allah's Apostle! If I kept her with me as a wife then I would be considered to have told a lie about her." Then he divorced her thrice before being ordered by The Messenger of Allah "Allah's blessing and peace be upon him", after they had finished the process of invoking Allah's curse upon the liar of them. So he divorced her in front of The Prophet "Allah's blessing and peace be upon him"." Ibn Shehab commented: "After their case, it became a tradition that a couple involved in a case of invoking Allah's curse upon the liar of them should be separated by divorce. That lady was pregnant then, and later on her son was called by his mother's name. The tradition concerning their inheritance was that she would be his heir and he would be her heir as regards the share Allah had prescribed for him." Ibn Shehab told that Sahl Ibn Sa'd As'sa'idi said that The Prophet "Allah's blessing and peace be upon him" said: "If that lady delivers a small red child like a lizard, then she will be regarded as true, and the man will be considered as a liar; but if she delivers a child with black eyes and huge lips, then her husband will be regarded as true." Then she delivered it in the shape one would dislike (since it proved her guilty).

[31] The Prophet's saying: "If I were to stone to death someone without witness, I would have stoned this"

5310- Al'qasim Ibn Mohammad narrated: Ibn Abbas said: Once invoking Allah's curse upon the liar of the two couples was mentioned before The Prophet "Allah's blessing and peace be upon him" whereupon Asim Ibn Adi said something and went away. Then a man from his tribe came to him, complaining that he had found a man with his wife. Asim said: "I have not been put to task except for my statement (about invoking Allah's curse upon the liar)." Asim took the man to The Prophet "Allah's blessing and peace be upon him" and the man told him of the state in which he had found his wife. The man was pale, thin, and of lank hair, while the other man whom he claimed he had seen with his wife, was brown, fat and had much flesh on his calves. The Prophet "Allah's blessing and peace be upon him" invoked, saying: "O Allah! Disclose the truth." So that lady delivered a child resembling the man with whom her husband had mentioned he had found her. The Prophet "Allah's blessing and peace be upon him" then made them carry out (the measures of) invoking Allah's curse upon the liar of them. A man in the session asked Ibn Abbas: "Was she the same lady in connection with whom The Prophet "Allah's blessing and peace be upon him" had said: "If I were to stone to death someone without witness, I would have stoned this lady?" Ibn Abbas said: "No, that was another lady who, though being a Muslim, used to arouse suspicion by her transparent misbehavior."

عَلَيهَا يا رَسُولَ اللّهِ إنْ أَمْسَكْتُها، فَطَلَّقَها ثَلاثاً، قَبلَ أنْ يَأْمُرَه رَسُولُ اللّهِ ﷺ حِينَ فَرَغا مِنَ التَّلاعُنِ، فَفارَقَها عِنْدَ النَّبيِّ ﷺ، فَقالَ ذاكَ تَفْرِيقٌ بَينَ كُلِّ مُتَلاعِنَين. قالَ ابْنُ جُرَيج: قالَ ابْنُ شِهابٍ: فَكانَتِ السُّنَّةُ بَعْدَهُما أنْ يُفَرَّقَ بَينَ المُتَلاعِنَين، وَكانَتْ حامِلاً، وَكانَ ابْنُها يُدْعَى لأُمِّهِ. قالَ: ثُمَّ جَرَتِ السُّنَّةُ في مِيراثِها أنَّها تَرِثُهُ وَيَرِثُ مِنْها ما فَرَضَ اللّهُ لَهُ. قالَ ابْنُ جُرَيج، عَنِ ابْنِ شِهابٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ في هذا الحَدِيثِ: إنَّ النَّبيَّ ﷺ قالَ: «إنْ جاءَتْ بِهِ أَحْمَرَ قَصِيراً، كَأنَّهُ وَحَرَةٌ، فَلا أُرَاها إلاَّ قَدْ صَدَقَتْ وَكَذَبَ عَلَيها، وَإنْ جاءَتْ بِهِ أَسْوَدَ أَعْيَنَ، ذا أَلْيَتَين، فَلا أُرَاهُ إلاَّ قَدْ صَدَقَ عَلَيها». فَجاءَتْ بِهِ عَلَى المَكْرُوهِ مِنْ ذلِكَ.

[طرفه في: ٤٢٣].

٣١ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «لَوْ كُنْتُ راجِماً بِغَيرِ بَيِّنَةٍ»

٥٣١٠ ـ حدّثنا سَعِيدُ بْنُ عُفَيرٍ قالَ: حَدَّثَني اللَّيثُ، عَنْ يَحْيى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ القاسِمِ، عَنِ القاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ: أنَّهُ ذُكِرَ التَّلاعُنُ عِنْدَ النَّبيِّ ﷺ، فَقالَ عاصِمُ ابْنُ عَدِيٍّ في ذلِكَ قَوْلاً ثُمَّ انْصَرَفَ، فَأَتاهُ رَجُلٌ مِنْ قَوْمِهِ يَشْكُو إلَيهِ أنَّهُ قَدْ وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً. فَقالَ عاصِمٌ: ما ابْتُلِيتُ بِهذا إلاَّ لِقَوْلي، فَذَهَبَ بِهِ إلى النَّبيِّ ﷺ فَأَخْبَرَهُ بِالَّذِي وَجَدَ عَلَيهِ امْرَأَتَهُ، وَكانَ ذلِكَ الرَّجُلُ مُصْفَرّاً قَلِيلَ اللَّحْمِ سَبْطَ الشَّعَرِ، وَكانَ الَّذِي ادَّعَى عَلَيهِ أَنَّهُ وَجَدَهُ عِنْدَ أَهْلِهِ خَدْلاً آدَمَ كَثِيرَ اللَّحْمِ، فَقالَ النَّبيُّ ﷺ: «اللَّهُمَّ بَيِّنْ». فَجاءَتْ شَبِيهاً بِالرَّجُلِ الَّذِي ذَكَرَ زَوْجُها أنَّهُ وَجَدَهُ، فَلاعَنَ النَّبيُّ ﷺ بَينَهُما. قالَ رَجُلٌ لابْنِ عَبَّاسٍ في المَجْلِسِ: هِيَ الَّتِي قالَ النَّبيُّ ﷺ: «لَوْ رَجَمْتُ أَحَداً بِغَيرِ بَيِّنَةٍ، رَجَمْتُ هذِهِ؟». فَقالَ: لا، تِلْكَ امْرَأَةٌ كانَتْ تُظْهِرُ في الإسْلامِ السُّوءَ. قالَ أَبُو صالِحٍ وَعَبْدُ اللّهِ بْنُ يُوسُفَ: خَدِلاً.

[الحديث ٥٣١٠ ـ أطرافه في: ٥٣١٦، ٦٨٥٥، ٦٨٥٦، ٧٢٣٨].

٣٢ ـ بابُ صَداقِ المُلاعَنَةِ

٥٣١١ ـ حدّثني عَمْرُو بْنُ زُرارَةَ: أخْبَرَنا إسْماعِيلُ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ قالَ: قُلْتُ لابْنِ عُمَرَ: رَجُلٌ قَذَفَ امْرَأَتَهُ، فَقالَ: فَرَّقَ النَّبيُّ ﷺ بَينَ أَخَوَي بَنِي العَجْلانِ، وَقالَ: «اللّهُ يَعْلَمُ أنَّ أَحَدَكُما كاذِبٌ، فَهَلْ مِنْكُما تائِبٌ؟» فَأَبَيا، وَقالَ: «اللّهُ يَعْلَمُ أنَّ أَحَدَكُما كاذِبٌ، فَهَلْ مِنْكُما تائِبٌ؟» فَأَبَيا فَقالَ: «اللّهُ يَعْلَمُ أنَّ أَحَدَكُما كاذِبٌ، فَهَلْ مِنْكُما تائِبٌ؟» فَأَبَيا، فَفَرَّقَ بَينَهُما. قالَ أَيُّوبُ: فَقالَ لي عَمْرُو بْنُ دِينارٍ: إنَّ في الحَدِيثِ شَيئاً لا أَرَاكَ تُحَدِّثُهُ؟ قالَ: قالَ

ـ قوله: أنّ النبيّ أخبر الشارح أنّ همزة إنّ مكسورة في اليونينية.

ـ قوله: أعين بلفظ أفعل الصفة أي واسع العين (عيني).

٥٣١٠ ـ قوله: خدلا بفتح الخاء وسكون الدال هنا وبكسر الدال فيما يأتي وهو الممتلىء الضخم وليس في لامه تشديد خلافاً لما زعمه الشارح.

باب ٣٢ ـ قوله: باب صداق الملاعنة أي المرأة الملاعنة فهو اسم مفعول لا مصدر (مصحح).

[32] The (destination of) dower of the woman who is involved in invoking Allah's curse upon the liar of the couple

5311- Sa'eed Ibn Jubair narrated: I asked Ibn Omar: "If a man accuses his wife of committing adultery, (What will be the verdict)?" Ibn Omar said: "The Prophet "Allah's blessing and peace be upon him" separated (by divorce) the couple of Banu'ajlan, and said: "Allah knows that one of you two is a liar; so will one of you repent?" But both of them refused. He again said: "Allah knows that one of you two is a liar; so will one of you repent?" But both of them rejected. So he separated them by divorce." (Aiyub, a sub-narrator said: Amr Ibn Dinar told me: "There is a further thing in this tradition which you did not mention. It goes as follows: "The man said: "What about my money (dower)?" It was said: "You have no right to restore any money, for if you are true (as regards the accusation), you have also consummated your marriage with her; and if you are liar, you are less rightful to have your money back." ")

[33] Asking the two invokers of Allah's curse upon the liar of them, for repentance

5312- Sa'eed Ibn Jubair narrated: I asked Ibn Omar "Allah be pleased with both" about the case of invoking Allah's curse upon the liar of the couple. He said: The Prophet "Allah's blessing and peace be upon him" said to those who were involved in a case of invoking Allah's curse upon the liar of them: "Your accounts are with Allah. One of you two is a liar, and you (the husband) have no right over her (in case of being divorced)." The man said: "What about my property (Dowry)?" The Prophet "Allah's blessing and peace be upon him" said: "You have no right to get back your property. If you told the truth about her then your property would be for the consummation of your marriage with her; and if you told a lie about her, then you would have no right to get back your property. "

Sufyan, a sub-narrator said: "I learned the tradition from Amr. Aiyub narrated: I heard Sa'eed Ibn Jubair saying: I asked Ibn Omar about the case of a man (who accuses his wife of committing adultery and) carries out the process of invoking Allah's curse upon the liar of them. Ibn Omar set two of his fingers apart. (Sufyan set his index and middle fingers apart.) Ibn Omar said: "The Prophet "Allah's blessing and peace be upon him" separated the couple of Banu'ajlan by divorce and said thrice: "Allah knows that one of you two is a liar; so will one of you repent (to Allah)?" "

[34] Separating the two invokers of Allah's curse upon the liar of them

5313- Nafi narrated from Ibn Omar: The Messenger of Allah "Allah's blessing and peace be upon him" separated (by divorce) the wife from her husband who accused her of committing adultery, and made them take the oath of invoking Allah's curse upon the liar of them.

5314- Nafi narrated from Ibn Omar: The Prophet "Allah's blessing and peace be upon him" made an Ansari man and his wife carry out (the process of) invoking Allah's curse upon the liar of them. Then he separated them by divorce.

[35] The child should belong to the mother who is accused by her husband of committing adultery, and is involved in the case of invoking Allah's curse upon the liar of them

5315- Nafi narrated from Ibn Omar "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" made a man and his wife carry out (the process of) invoking Allah's curse upon the liar of them. When the husband denied her child, The Prophet "Allah's blessing and peace be upon him" separated them (by divorce) and ordered that the child belonged to the mother only.

الرَّجُلُ مالِي؟ قالَ: قِيلَ: «لاَ مالَ لَكَ، إِنْ كُنتَ صَادِقاً فَقَدْ دَخلتَ بِهَا، وَإِنْ كُنْتَ كاذِباً فَهُوَ أَبْعَدُ مِنْكَ».

[الحديث ٥٣١١ ـ أطرافه في: ٥٣١٢، ٥٣٤٩، ٥٣٥٠].

٣٣ ـ بابُ قَوْلِ الإمامِ لِلمُتَلاعِنَينِ: «إِنَّ أَحَدَكُمَا كاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ؟»

٥٣١٢ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللّه: حَدَّثَنا سُفْيَانُ: قال عَمْرٌو: سَمِعْتُ سَعِيدَ بْنَ جُبَيرٍ قال: سأَلتُ ابْنَ عُمرَ عَنِ المتلاعِنينِ فقال: قال النَّبيُّ ﷺ للمُتلاعِنَينِ: «حِسابُكُما عَلَى اللّهِ، أَحَدُكُما كاذِبٌ، لا سَبِيلَ لَكَ عَلَيهَا» قال: مالِي؟ قال: «لا مالَ لكَ. إنْ كُنتَ صَدَقْتَ عَلَيهَا فَهُوَ بِمَا استَحلَلتَ مِنْ فَرْجِها، وإِنْ كُنْتَ كَذَبْتَ عَليها فَذاكَ أَبْعَدُ لَكَ». قال سُفيانُ: حَفِظْتُهُ مِن عَمرٍو. وَقال أَيُّوبُ: سَمِعْتُ سَعِيدَ بْنَ جُبَيرٍ قال: قُلتُ لابْنِ عُمَرَ: رَجُلٌ لاعَنَ امْرَأَتَهُ، فَقَالَ بِإِصْبَعَيه ـ وَفَرَّق سُفيَانُ بَينَ إِصْبَعيهِ، السَّبابَةِ وَالوُسطَى ـ فَرَّقَ النَّبيُّ ﷺ بَينَ أَخَوَي بَنِي العَجْلانِ، وَقالَ: «اللّهُ يَعْلَمُ إِنَّ أَحَدَكُمَا كاذِبٌ، فَهَل مِنكُمَا تَائِبٌ؟» ثَلاَثَ مَرَّاتٍ. قالَ سُفيَانُ: حَفِظْتُهُ مِنْ عَمْرٍو وَأَيُّوبَ كما أَخبَرْتُكَ.

[طرفه في: ٥٣١١].

٣٤ ـ بابُ التَّفرِيقِ بَينَ المُتَلاعِنَينِ

٥٣١٣ ـ حدّثني إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيدِ اللّهِ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ رَسُولَ اللّهِ ﷺ فَرَّقَ بَينَ رَجُلٍ وَامْرَأَةٍ قَذَفَهَا، وَأَحْلَفَهُمَا.

[طرفه في: ٤٧٤٨].

٥٣١٤ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنْ عُبَيدِ اللّهِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ قالَ: لاَعَنَ النَّبيُّ ﷺ بَينَ رَجُلٍ وَامْرَأَةٍ مِنَ الأَنْصارِ، وَفَرَّقَ بَينَهُمَا.

[طرفه في: ٤٧٤٨].

٣٥ ـ بابٌ يَلحَقُ الوَلَدُ بالمُلاعنة

٥٣١٥ ـ حدّثنا يحيى بنُ بُكَيرٍ: حَدَّثَنَا مالكٌ قال: حَدَّثَني نافِعٌ، عن ابنِ عُمَرَ: أَنَّ النَّبيَّ ﷺ لاَعَنَ بَينَ رَجُلٍ وَامْرَأَتِهِ، فَانْتَفَى مِنْ وَلَدِهَا، فَفَرَّقَ بَينَهُمَا، وَأَلْحَقَ الوَلَدَ بِالمَرْأَةِ.

[طرفه في: ٤٧٤٨].

٥٣١٤ ـ قوله: لاعن النبيّ أي أمر صلى الله تعالى عليه وسلم بالملاعنة بينهما.

باب ٣٥ ـ قوله: بالملاعنة كذا بصيغة اسم المفعول وحكى الشارح كسرة العين عن اليونينية.

[36] The imam's saying: "O Allah! Disclose the truth"

5316- Al'qasim Ibn Mohammad narrated: Ibn Abbas said: Once invoking Allah's curse upon the liar of the two couples was mentioned before The Prophet "Allah's blessing and peace be upon him" whereupon Asim Ibn Adi said something and went away. Then a man from his tribe came to him, complaining that he had found a man with his wife. Asim said: "I have not been put to task except for my statement (about invoking Allah's curse upon the liar)." Asim took the man to The Prophet "Allah's blessing and peace be upon him" and the man told him of the state in which he had found his wife. The man was pale, thin, and of lank hair, while the other man whom he claimed he had seen with his wife, was brown, fat, having curled hair, and much flesh on his calves. The Prophet "Allah's blessing and peace be upon him" invoked, saying: "O Allah! Disclose the truth." So that lady delivered a child resembling the man with whom her husband had mentioned he had found her. The Prophet "Allah's blessing and peace be upon him" then made them carry out (the measures of) invoking Allah's curse upon the liar of them. A man in the session asked Ibn Abbas: "Was she the same lady in connection with whom The Prophet "Allah's blessing and peace be upon him" had said: "If I were to stone to death someone without witness, I would have stoned this lady?" Ibn Abbas said: "No, that was another lady who, though being a Muslim, used to arouse suspicion by her transparent misbehavior."

[37] When the woman is divorced thrice and then married to another who does not approach her

5317- A'isha "Allah be pleased with her" reported: Rifa'a Al'qurazi married a woman and then divorced thrice. Then she married another man who did not approach her. She came to Allah's Apostle "Allah's blessing and peace be upon him" and mentioned to him that he (the latter) did not approach her and that he proved to be impotent." Allah's Apostle "Allah's blessing and peace be upon him" said to her: "Perhaps you want to return to Rifa'a? Nay (you cannot return to Rifa'a) until you and your (latter) husband consummate your marriage."

[38] Allah's saying: "Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months, and for those who have no courses (it is the same)." (The Divorce "At'talaq" 4)

٣٦ ـ بابُ قَوْلِ الْإِمامِ: اللهُمَّ بَيِّنْ

٥٣١٦ ـ حدّثنا إسْماعيلُ قال: حَدَّثني سُليمانُ بْنُ بلالٍ، عَنْ يَحيى بْنِ سَعيدٍ قال: أخْبَرَني عَبْدُ الرَّحْمٰنِ بْنُ القاسِمِ، عَنِ القاسِمِ بْنِ محمّدٍ، عَنِ ابْنِ عَبَّاسٍ أنَّهُ قال: ذُكِرَ المُتَلاعِنانِ عِنْدَ رَسُولِ اللهِ ﷺ، فقال عاصِمُ بْنُ عَدِيٍّ في ذلكَ قَوْلاً ثُمَّ انْصَرَفَ، فأتاهُ رَجُلٌ مِنْ قَوْمِهِ، فذَكَرَ لَهُ أنَّهُ وجدَ مَعَ امْرأتِهِ رَجُلاً، فَقالَ عاصِمٌ: ما ابْتُليتُ بِهذا الأمْرِ إلاّ لِقَوْلي، فَذَهَبَ بِهِ إلى رَسُولِ اللهِ ﷺ فأخْبَرهُ بالَّذي وجَدَ عليهِ امْرأتَهُ، وكانَ ذلكَ الرَّجُلُ مُصْفَرّاً قَليلَ اللَّحْمِ سَبْطَ الشَّعَرِ، وكانَ الَّذي وَجَدَ عِنْدَ أهْلِهِ آدَمَ خَدْلاً كَثيرَ اللَّحْمِ، جَعْداً قَطَطاً، فَقالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ بَيِّنْ». فَوَضَعتْ شَبيهاً بِالرَّجُلِ الَّذي ذَكَرَ زَوْجُهَا أنَّهُ وَجَدَ عِنْدَهَا، فَلاعَنَ رَسُولُ اللهِ ﷺ بينَهُمَا. فَقالَ رَجُلٌ لابْنِ عَبَّاسٍ في المَجْلِسِ: هِيَ الَّتي قالَ رَسُولُ اللهِ ﷺ: «لَوْ رَجَمْتُ أحداً بِغَيْرِ بَيِّنَةٍ لَرَجَمْتُ هذهِ؟» فَقالَ ابْنُ عَبَّاسٍ: لا، تِلْكَ امْرَأَةٌ كانَتْ تُظْهِرُ السُّوءَ في الْإِسْلامِ. [طرفه في: ٥٣١٠].

٣٧ ـ بابٌ إِذا طَلَّقَها ثَلاثاً، ثُمَّ تَزَوَّجَتْ بَعْدَ العِدَّةِ زَوْجاً غيرَهُ، فَلَمْ يَمَسَّها

٥٣١٧ ـ حدثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنا يَحيى: حَدَّثَنا هِشامٌ قال: حَدَّثَني أبي، عَنْ عائِشَةَ، عَنِ النَّبيِّ ﷺ.

حدثنا عُثْمانُ بْنُ أبي شيبَةَ: حَدَّثَنا عَبْدَةُ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا: أنَّ رِفاعَةَ القُرَظِيَّ تَزوَّجَ امْرأةً ثُمَّ طَلَّقَهَا، فتَزَوَّجَتْ آخَرَ، فَأَتَتِ النَّبيَّ ﷺ فَذَكَرَتْ لَهُ أنَّهُ لا يأتيها، وأنَّهُ ليسَ مَعَهُ إلاّ مِثْلُ هُدْبَةٍ، فَقالَ: «لا، حَتَّى تَذُوقِي عُسَيلَتَهُ، وَيَذُوقَ عُسَيلَتَكِ».

[طرفه في: ٢٦٣٩]

٣٨ ـ بابٌ ﴿وَاللَّائِي يَئِسْنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنِ ارْتَبْتُمْ﴾ [الطلاق: ٤]

قال مُجاهِد: إنْ لَمْ تَعلَمُوا يَحِضْنَ أوْ لا يَحِضْنَ، وَاللَّائِي قَعَدْنَ عَنِ الحَيضِ، وَاللَّائِي لَمْ يَحِضْنَ: ﴿فَعِدَّتُهُنَّ ثَلاثَةُ أشْهُرٍ﴾ [الطلاق: ٤].

٣٩ ـ بابٌ ﴿وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾ [الطلاق: ٤]

٥٣١٨ ـ حدثنا يَحيى بْنُ بُكَيْرٍ: حَدَّثَنا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ الأعْرَجِ قال: أخْبَرَني أبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أنَّ زَيْنَبَ ابْنَةَ أبي سَلَمَةَ أخْبَرَتْهُ، عَنْ أُمِّها أُمِّ سَلَمَةَ زَوْجِ النَّبيِّ ﷺ: أنَّ امْرأةً مِنْ أسْلَمَ، يُقالُ لَهَا سُبَيعَةُ، كانَتْ تَحْتَ زَوْجِها، تُوُفِّيَ عَنْهَا

٥٣١٦ ـ قوله: خدلاً بفتح الخاء المعجمة وسكون الدال المهملة وكسرها كما علمت، وقوله: قططاً بفتحات وبكسر الطاء الأولى شديد الجعودة ا هـ. من الشارح بتصرف.

باب ٣٧ ـ قوله: باب واللائي وفي العيني: باب قوله تعالى: ﴿واللائي﴾ وقبله بسم الله الرحمٰن الرحيم كتاب العدة (مصححه).

٥٣١٨ ـ قوله: فقال أي أبو السنابل لما رآها تجملت لغيره من الخطاب (شارح).

[39] Allah's saying: "For those who carry (life within their wombs), their period is until they deliver their burdens: and for those who fear Allah, He will make their path easy." (The Divorce "At'talaq" 4)

5318- Ommu'salama "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", narrated: A woman from Banu'aslam, called Subai'a, become a widow while she was pregnant. Abus'sanabil Ibn Ba'kak demanded her hand in marriage, but she refused to marry him and said: "By Allah, I cannot marry him before completing one of the two prescribed periods." Nearly ten days later (after delivering her child), she went to The Prophet "Allah's blessing and peace be upon him" who said (to her): "You can marry now."

5319- Obaidullah Ibn Abdullah narrated that his father had written to Ibn Al'arqam a message, urging him to ask Subai'a Al'aslamiyya how The Prophet "Allah's blessing and peace be upon him" had given her his opinion. She said: "The Prophet "Allah's blessing and peace be upon him" gave me his verdict that after giving birth, I could marry."

5320- Al'miswar Ibn Makhrama narrated: Subai'a Al'aslamiyya delivered a child a few days following her husband's death. She came to The Prophet "Allah's blessing and peace be upon him" and asked permission to remarry. The Prophet "Allah's blessing and peace be upon him" gave her permission; and she got married.

[40] Allah's saying: "Divorced women shall wait concerning themselves for three monthly periods." (Heifer 228)

[41] The story of Fatima Bint Qais

Allah said: "and turn them not out of their houses, nor shall they (themselves) leave, except in case they are guilty of some open lewdness, those are limits set by Allah: and any who transgresses the limits of Allah, does verily wrong his (own) soul." (The Divorce "At'talaq" 1)

He further said: "Let the women live (in Iddat) in the same style as ye live, according to your means: annoy them not, so as to restrict them. And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden: and if they suckle your (offspring), give them their recompense: and take mutual counsel together, according to what is just and reasonable. And if ye find yourselves in difficulties, let another woman suckle (the child) on the (father's) behalf. Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief." (Divorce 6:7)

5321- Al'qasim Ibn Mohammad and Sulaiman Ibn Yasar narrated that Yahya Ibn Sa'eed Ibn Al'ass divorced the daughter of Abdur'rahman Ibn Al'hakam. Abdur'rahman took her to his house. On that A'isha sent a letter to Marwan Ibn Al'hakam who was the ruler of Medina, saying: "Fear Allah, and urge your brother to return her to her house." Marwan (according to Sulaiman) said: "Abdur'rahman Ibn Al'hakam convinced me in argument." (But according to Al'qasim) Marwan said: "Have not you learnt the case of Fatima Bint Qais?"

وَهِيَ حُبْلَى، فَخَطَبَهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ، فَأَبَتْ أَنْ تَنْكِحَهُ، فَقَالَ: وَاللّهِ ما يَصْلُحُ أَنْ تَنْكِحِيهِ حَتَّى تَعْتَدِّي آخِرَ الأَجَلَيْنِ، فَمَكَثَتْ قَرِيباً مِنْ عَشْرِ لَيَالٍ، ثُمَّ جاءَتِ النَّبِيَّ ﷺ فَقالَ: «انْكِحِي».

[طرفه في: ٤٩٠٩].

٥٣١٩ ـ حدّثنا يَحْيَى بْنُ بُكَيْرٍ، عَنِ اللَّيْثِ، عَنْ يَزِيدَ: أَنَّ ابْنَ شِهَابٍ كَتَبَ إِلَيْهِ: أَنَّ عُبَيْدَ اللّهِ بْنَ عَبْدِ اللّهِ أَخْبَرَهُ، عَنْ أَبِيهِ: أَنَّهُ كَتَبَ إِلَى ابْنِ الأَرْقَمِ: أَنْ يَسْأَلَ سُبَيْعَةَ الأَسْلَمِيَّةَ: كَيْفَ أَفْتَاهَا النَّبِيُّ ﷺ؟ فَقالَتْ: أَفْتَانِي إِذَا وَضَعْتُ أَنْ أَنْكِحَ.

[طرفه في: ٣٩٩١].

٥٣٢٠ ـ حدّثنا يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنَا مالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ المِسْوَرِ ابْنِ مَخْرَمَةَ: أَنَّ سُبَيْعَةَ الأَسْلَمِيَّةَ نُفِسَتْ بَعْدَ وَفاةِ زَوْجِهَا بِلَيَالٍ، فَجَاءَتِ النَّبِيَّ ﷺ فَاسْتَأْذَنَتْهُ أَنْ تَنْكِحَ، فَأَذِنَ لَهَا، فَنَكَحَتْ.

٤٠ ـ بابُ قَوْلِ اللّهِ تَعالَى: ﴿وَالمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلاثَةَ قُرُوءٍ﴾

[البقرة: ٢٢٨]

وَقالَ إِبْرَاهِيمُ: فِيمَنْ تَزَوَّجَ فِي العِدَّةِ، فَحَاضَتْ عِنْدَهُ ثَلاثَ حِيَضٍ: بَانَتْ مِنَ الأَوَّلِ، وَلا تَحْتَسِبُ بِهِ لِمَنْ بَعْدَهُ، وَقالَ الزُّهْرِيُّ: تَحْتَسِبُ. وَهذا أَحَبُّ إِلَى سُفْيَانَ ـ يَعْنِي قَوْلَ الزُّهْرِيِّ ـ. وَقالَ مَعْمَرٌ: يُقَالُ: أَقْرَأَتِ المَرْأَةُ إِذَا دَنَا حَيْضُهَا، وَأَقْرَأَتْ إِذا دَنَا طُهْرُهَا، وَيُقَالُ: ما قَرَأَتْ بِسَلًى قَطُّ، إِذَا لَمْ تَجْمَعْ وَلَداً في بَطْنِهَا.

٤١ ـ بابُ قِصَّةِ فاطِمَةَ بِنْتِ قَيْسٍ

وَقَوْلِهِ: ﴿وَاتَّقُوا اللّهَ رَبَّكُمْ لاَ تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلاَ يَخْرُجْنَ إِلاَّ أَنْ يأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ وَتِلْكَ حُدُودُ اللّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللّهِ فَقَدْ ظَلَمَ نَفسَهُ لاَ تَدْرِي لَعَلَّ اللّهَ يُحْدِثُ بَعْدَ ذلِكَ أَمْراً﴾ [الطلاق: ١] ﴿أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلاَ تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولاَتِ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ ـ إِلَى قَوْلِهِ ـ بَعْدَ عُسْرٍ يُسْراً﴾ [الطلاق: ٦ ـ ٧].

٥٣٢١، ٥٣٢٢ ـ حدّثنا إِسْمَاعِيلُ: حَدَّثَنَا مالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ القَاسِمِ بْنِ مُحَمَّدٍ وَسُلَيمانَ بْنِ يَسَارٍ: أَنَّهُ سَمِعَهُمَا يَذْكُرَانِ: أَنَّ يَحْيَى بْنَ سَعِيدِ بْنِ العَاصِ طَلَّقَ بِنْتَ عَبْدِ الرَّحْمٰنِ بْنِ الحَكَمِ، فَانْتَقَلَهَا عَبْدُ الرَّحْمٰنِ، فَأَرْسَلَتْ عائِشَةُ أُمُّ المُؤْمِنِينَ إِلَى مَرْوَانَ، وَهُوَ أَمِيرُ المَدِينَةِ: اتَّقِ اللّهَ وَارْدُدْهَا إِلَى بَيْتِهَا. قالَ مَرْوَانُ ـ في حَدِيثِ سُلَيمانَ ـ إِنَّ عَبْدَ الرَّحْمٰنِ بْنَ الحَكَمِ غَلَبَنِي. وَقالَ القَاسِمُ بْنُ مُحَمَّدٍ: أَوَما بَلَغَكِ شَأْنُ فاطِمَةَ بِنْتِ قَيْسٍ؟ قالَتْ: لاَ يَضُرُّكَ أَنْ لاَ تَذْكُرَ

باب ٤٠ ـ والسلى وزان الحصى الذي يكون فيه الولد والجمع أسلاء مثل سبب وأسباب كذا في المصباح وهو بالألف في الشرح المطبوع.

٥٣٢١، ٥٣٢٢ ـ قوله: فانتقلها أي نقلها أبوها من مسكنها الذي طلقت فيه.

A'isha said: "The case of Fatima Bint Qais is not in your favor." Marwan Ibn Al'hakam said to A'isha: "The reason that made Fatima Bint Qais go to her father's house is just the same as that of the daughter of Abdur'rahman."

5322- The same as above.

5323- Al'qasim narrated: A'isha said: "What is wrong with Fatima? Why doesn't she fear Allah?" i.e. by saying that a divorced lady is not entitled to be provided (by her husband) with a dwelling and sustenance.

5324- The same as above.

5325- Al'qasim narrated: Urwa said to A'isha: "Do you know so-and-so, the daughter of Al'hakam? Her husband divorced her irretrievably and she left (her husband's house)." A'isha said: "What a bad thing she has done!" Urwa said: "Haven't you heard the statement of Fatima?" A'isha replied: "It is not in her favor." Urwa further said: "A'isha blamed (Fatima) harshly and said: "Fatima was in a lonely place, and was endangered, so The Prophet "Allah's blessing and peace be upon him" allowed her (to leave her husband's house."

5326- The same as above.

[42] What about the divorced woman if it is feared that her husband's house might be intruded with the result that she could abusively accuse his family

5327- Urwa narrated: A'isha rejected what Fatima used to say.

5328- The same as above.

[43] Allah's saying: "Nor is it lawful for them to hide what Allah hath created in their wombs, if they have Faith in Allah and the Last Day." (The Heifer "Al'baqara" 228)

5329- A'isha "Allah be pleased with her" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" intended to depart from Mecca after the Hajj, he saw Safiyya sad and standing at her tent's door. He said to her: "Aqra (or) Halqa! You will detain us. Did you perform The Ifada circumambulation on The Day of Slaughtering?" She said: "Yes." He said: "Then you can depart."

حَدِيثَ فاطِمَةَ. فَقالَ مَرْوَانُ بْنُ الحَكَمِ: إِنْ كانَ بِكِ شَرٌّ، فَحَسْبُكِ ما بَيْنَ هاذَيْنِ مِنَ الشَّرِّ
[الحديث ٥٣٢١، ٥٣٢٢ ـ أطرافهما في: ٥٣٢٣، ٥٣٢٤، ٥٣٢٥، ٥٣٢٦، ٥٣٢٧، ٥٣٢٨].

٥٣٢٣، ٥٣٢٤ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القَاسِمِ، عَنْ أَبِيهِ، عَنْ عائِشَةَ أَنَّهَا قالَتْ: ما لِفَاطِمَةَ، أَلاَ تَتَّقِي اللَّهَ ـ يَعْنِي فِي قَوْلِها ـ: لاَ سُكْنَى وَلاَ نَفَقَةَ.
[طرفه في: ٥٣٢١].

٥٣٢٥، ٥٣٢٦ ـ حدّثنا عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القَاسِمِ، عَنْ أَبِيهِ: قالَ عُرْوَةُ بْنُ الزُّبَيْرِ لِعائِشَةَ: أَلَمْ تَرَيْنَ إِلَى فُلاَنَةَ بِنْتِ الحَكَمِ، طَلَّقَهَا زَوْجُهَا البَتَّةَ فَخَرَجَتْ؟ فَقالَتْ: بِئْسَ ما صَنَعَتْ، قالَ: أَلَمْ تَسْمَعِي فِي قَوْلِ فاطِمَةَ؟ قالَتْ: أَمَا إِنَّهُ لَيْسَ لَهَا خَيْرٌ فِي ذِكْرِ هذا الحَدِيثِ. وَزادَ ابْنُ أَبِي الزِّنادِ، عَنْ هِشامٍ، عَنْ أَبِيهِ: عابَتْ عائِشَةُ أَشَدَّ العَيْبِ، وَقالَتْ: إِنَّ فاطِمَةَ كانَتْ فِي مَكانٍ وَحْشٍ، فَخِيفَ عَلَى نَاحِيَتِهَا، فَلِذلِكَ أَرْخَصَ لَهَا النَّبِيُّ ﷺ.
[طرفه في: ٥٣٢١]

٤٢ ـ بابُ المُطَلَّقَةِ إِذَا خُشِيَ عَلَيهَا فِي مَسْكَنِ زَوْجِهَا أَنْ يُقْتَحَمَ عَلَيهَا، أَوْ تَبْذُوَ عَلَى أَهْلِهِ بِفَاحِشَةٍ

٥٣٢٧، ٥٣٢٨ ـ حدّثني حِبَّانُ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا ابْنُ جُرَيجٍ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ: أَنَّ عائِشَةَ أَنْكَرَتْ ذلِكَ عَلَى فاطِمَةَ.
[طرفه في: ٥٣٢١]

٤٣ ـ بابُ قَوْلِ اللَّهِ تَعالَى: ﴿وَلا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ ما خَلَقَ اللَّهُ فِي أَرْحامِهِنَّ﴾ [البقرة: ٢٢٨] مِنَ الحَيْضِ وَالحَبَلِ

٥٣٢٩ ـ حدّثنا سُلَيمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: لَمَّا أَرادَ رَسُولُ اللَّهِ ﷺ أَنْ يَنفِرَ، إِذا صَفِيَّةُ عَلَى بابِ خِبائِهَا كَئِيبَةً، فَقالَ لَهَا: «عَقْرَى أَوْ حَلقَى، إِنَّكِ لَحَابِسَتُنَا، أَكُنْتِ أَفَضْتِ يَوْمَ النَّحْرِ؟». قالَتْ: نَعَمْ، قالَ: «فَانْفِرِي إِذاً». [طرفه في: ٢٩٤].

٥٣٢٣، ٥٣٢٤ ـ قوله: (يعني في قوله) يعني في قولها نخ.

٥٣٢٥ ـ قوله: ألم ترين ويروى على الأصل ألم تري (عيني).

باب ٤٢ ـ قوله: الاقتحام هو الهجوم على الشخص من غير إذن والبذاء هو القول الفاحش كما في العيني

[44] Allah's saying: "And their husbands have the better right to take them back in that period, if they wish for reconciliation." (Heifer 228)

And how could one take his wife back within the prescribed period (of Iddat) if he divorced her once or twice

5330- Al'hasan narrated: Ma'qil (Ibn Yasar) gave his sister in marriage; but later her husband divorced her once.

5331- Al'hasan narrated: The sister of Ma'qil Ibn Yasar was given in marriage to a man who later divorced her and kept away from her till her period of Iddat expired. When he demanded her hand in marriage, Ma'qil got angry out of pride and haughtiness and said: "He kept away from her when he could still retain her, and now he demands her hand again?" So Ma'qil disagreed to remarry her to him. Then Allah revealed: "When you divorce women, and they fulfill the term of their (Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is (the course making for) most virtue and purity amongst you. And Allah knows, and ye know not." (The Heifer 232) The Messenger of Allah "Allah's' blessing and peace be upon him" called him and recited it to him. Then he left the pride and haughtiness, and complied with Allah's order.

5332- Nafi narrated: (Abdullah) Ibn Omar Ibn Al'khattab divorced his wife during her menses. The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to take her back till she became clean and then got another course of menses while she was with him. Then he should wait till she became clean again and only then, if he wanted to divorce her, he could do so before approaching her. That is the period fixed by Allah for divorcing women. Whenever Abdullah (Ibn Omar) was asked about that, he would say to the questioner: "If you divorced her thrice, she would be unlawful for you unless she marries another man (and he divorces her in his turn)." Ibn Omar further said: "Would that you (people) give only one or two divorces, because The Prophet "Allah's blessing and peace be upon him" ordered me to do so."

[45] Taking back one's wife who was menstruating (when he divorced her)

5333- Yunus Ibn Jubair narrated: I asked Ibn Omar (concerning a man who divorces his wife during her menses). He said: "Ibn Omar divorced his wife while she was menstruating. Omar then went to The Prophet "Allah's blessing and peace be upon him" and mentioned that to him. The Prophet "Allah's blessing and peace be upon him" ordered him to take her back and then he could divorce her before her period of Iddat passed." I asked (Ibn Omar): "Was that divorce counted as one legal divorce?" He said: "If one becomes helpless and foolish (will he be excused?)"

٤٤ ـ باب ﴿وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ﴾ [البقرة: ٢٢٨]

في العِدَّةِ، وَكَيفَ يُرَاجِعُ المَرْأَةَ إِذَا طَلَّقَهَا وَاحِدَةً أَوْ ثِنْتَينِ.

٥٣٣٠ ـ حدّثني مُحَمَّدٌ: أَخبرَنا عَبدُ الوَهّابِ: حَدَّثَنا يُونُسُ، عَنِ الحَسَنِ قالَ: زَوَّجَ مَعْقِلٌ أُخْتَهُ، فَطَلَّقَهَا تَطْلِيقَةً.

[طرفه في: ٤٥٢٩]

٥٣٣١ ـ وحدّثني محمَّدُ بنُ المثنى: حدَّثنا عبدُ الأعلى: حدَّثنا سعيدٌ، عن قتادةَ: حدَّثنا الحسنُ: أنَّ مَعقِلَ بنَ يَسارٍ كانَتْ أُختُهُ تحتَ رجُلٍ، فَطلَّقَهَا ثُمَّ خَلَّى عنهَا، حتَّى انقَضَتْ عِدَّتُها، ثُمَّ خطبَها، فَحَمِيَ مَعْقِلٌ من ذلكَ أَنَفاً، فقالَ: خَلَّى عنها وهوَ يقدِرُ عليها، ثُمَّ يَخطُبُها، فَحالَ بينَهُ وبينَها، فَأنزَلَ اللهُ: ﴿وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ﴾ [البقرة: ٢٣٢] إلى آخرِ الآيةِ، فَدَعاهُ رَسولُ اللهِ ﷺ فقرأ عليهِ، فترَكَ الحَمِيَّةَ واستَقادَ لأمرِ اللهِ.

[طرفه في: ٤٥٢٩].

٥٣٣٢ ـ حدّثنا قتيبةُ: حدَّثنا اللَّيثُ، عن نافعٍ: أنَّ ابنَ عُمَرَ بنِ الخطَّابِ رَضِيَ اللهُ عنهما طَلَّقَ امرَأَةً لَهُ وَهيَ حائِضٌ تَطلِيقَةً واحِدَةً، فَأَمَرَهُ رَسُولُ اللهِ ﷺ أَنْ يُراجِعَها ثُمَّ يُمْسِكَها حتَّى تطهُرَ، ثُمَّ تَحيضَ عِندَهُ حيضةً أُخرَى، ثُمَّ يُمهِلَها حتَّى تَطهُرَ من حَيضِها، فإنْ أرادَ أنْ يُطلِّقَها فَلْيُطَلِّقْها حِينَ تَطهُرُ من قَبلِ أنْ يُجامِعَهَا: «فَتِلكَ العِدَّةُ الَّتِي أَمَرَ اللهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ». وَكانَ عَبدُ اللَّهِ إذَا سُئِلَ عَنْ ذلِكَ، قالَ لأَحَدِهِمْ: إِنْ كُنْتَ طَلَّقْتَهَا ثَلَاثاً، فَقَدْ حَرُمَتْ عَلَيكَ حَتَّى تَنكِحَ زَوْجاً غَيرَهُ. وَزَادَ فِيهِ غَيرُهُ، عَنِ اللَّيثِ: حَدَّثَني نَافِعٌ: قالَ ابنُ عُمَرَ: لَوْ طَلَّقتَ مَرَّةً أَوْ مَرَّتَينِ، فَإِنَّ النَّبيَّ ﷺ أمرَني بهذا.

[طرفه في: ٤٩٠٨]

٤٥ ـ باب مُرَاجَعَةِ الحَائِضِ

٥٣٣٣ ـ حدّثنا حَجّاجٌ: حَدَّثَنا يَزيدُ بنُ إِبْراهِيمَ: حَدَّثَنا مُحَمَّدُ بنُ سِيرِينَ: حَدَّثَني يُونُسُ ابنُ جُبَيرٍ: سَأَلتُ ابنَ عُمَرَ فَقالَ: طَلَّقَ ابنُ عُمَرَ امْرَأَتَهُ وَهيَ حائِضٌ، فَسَأَلَ عُمَرُ النَّبيَّ ﷺ فَأَمَرَهُ أَنْ يُرَاجِعَهَا، ثُمَّ يُطَلِّقَ مِنْ قُبُلِ عِدَّتِها، قُلتُ: فَتَعْتَدُّ بِتِلكَ التَّطْلِيقَةِ؟ قالَ: أَرَأَيتَ إِنْ عَجَزَ وَاسْتَحْمَقَ. [طرفه في: ٤٩٠٨]

باب ٤٤ ـ قوله: وكيف يراجع أي الرجل وفي العيني: وكيف تراجع المرأة بالبناء للمفعول.

٥٣٣٢ ـ قوله: (زوجاً غيره) زوجاً غيرك نخ.

ـ قوله: لو طلقت مرة جزاؤه محذوف أي لكان خيراً (عيني)

٥٣٣٣ ـ قوله: من قبل بهذا الضبط أي وقت استقبال العدة والشروع فيها ا هـ. من العيني.

[46] The woman should mourn for her husband for four months and ten days

Humaid Ibn Nafi reported: Zainab Bint Abu'salama told me these three traditions:

5334- Zainab said: "I entered upon Ommu'habiba, the wife of The Prophet "Allah's blessing and peace be upon him" when her father Abu'sufyan Ibn Harb died. Ommu'habiba asked for a perfume which contained yellow scent or Khaluq (other kind of scent), with which she first perfumed one of the girls, and then rubbed her cheeks and said: "By Allah, I am not in need of perfume, but I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "It is not lawful for a woman who believes in Allah and the Last Day to mourn for a dead person for more than three days except her husband for whom she should mourn for four months and ten days.""

5335- Zainab narrated: I entered upon Zainab Bint Jahsh when her brother died. She asked for perfume, some of which she used and said: "By Allah, I am not in need of perfume, but I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying on the pulpit: "It is not lawful for a woman who believes in Allah and the last day to mourn for more than three days except her husband, for whom she should mourn for four months and ten days." "

5336- Zainab narrated: I heard my mother Ommu'salama saying that a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The husband of my daughter died and she is suffering from an eye disease, can she apply kohl to her eye?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "No." (He said it) twice or thrice. (Whenever she repeated the question), he said: "No." Then The Messenger of Allah "Allah's blessing and peace be upon him" added: "(She should mourn for) just four months and ten days. In the Pre-Islamic Period of ignorance, a widow among you used to throw a globe of dung after a year had elapsed (following her husband's death)."

5337- Humaid narrated: I asked Zainab: "What does "throwing a globe of dung after one year had elapsed" mean?" Zainab said: "When a lady was bereaved of her husband, she would live in a wretched small room, wear the worst clothes she had, and touch no perfume before one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird against which she would rub her body. The animal against which she would rub her body would hardly survive. Just at this time, she would come out of her room, whereupon she would be given a globe of dung, which she would throw away. Then she would use the perfume she wished or the like."

٤٦ ـ بابٌ تُحِدُّ المُتَوفَّى عَنْهَا زَوْجُهَا أَرْبَعَةَ أَشْهُرٍ وَعَشْراً

وَقالَ الزُّهْرِيُّ: لاَ أَرَى أَنْ تَقْرَبَ الصَّبِيَّةُ المُتَوفَّى عَنْهَا الطِّيبَ، لأَنَّ عَلَيهَا العِدَّةَ.

حدّثنا ـ عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحمَّدِ بْنِ عَمْرِو ابْنِ حَزْمٍ، عَنْ حُمَيدِ بْنِ نافِعٍ، عَنْ زَيْنَبَ ابْنَةِ أَبِي سَلَمَةَ أَنَّهَا أَخْبَرَتْهُ هذهِ الإِحَادِيثَ الثَّلاَثَةَ.

٥٣٣٤ ـ قالَتْ زَيْنَبُ: دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ حِينَ تُوُفِّيَ أَبُوهَا أَبُو سُفيَانَ بْنُ حَرْبٍ، فَدَعَتْ أُمُّ حَبِيبَةَ بِطِيبٍ فِيهِ صُفْرَةٌ خَلُوقٌ أَوْ غَيرُهُ، فَدَهَنَتْ مِنْهُ جارِيَةً ثُمَّ مَسَّتْ بِعارِضَيهَا، ثُمَّ قالَتْ: وَاللَّهِ مالِي بالطِّيبِ مِنْ حاجَةٍ، غَيرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاثِ لَيالٍ، إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْراً».

[طرفه في: ١٢٨٠].

٥٣٣٥ ـ قالَتْ زَينَبُ: فَدَخَلْتُ عَلَى زَينَبَ ابْنَةِ جَحْشٍ حِينَ تُوُفِّيَ أَخُوها، فَدَعَتْ بِطِيبٍ فَمَسَّتْ مِنْهُ، ثُمَّ قالَتْ: أَمَا وَاللَّهِ مالي بالطِّيبِ مِنْ حاجَةٍ، غَيرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ عَلَى المِنْبَرِ: «لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَاليَوْمِ الآخِرِ أَنْ تَحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاثِ لَيالٍ، إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْراً». [طرفه في: ١٢٨٢].

٥٣٣٦ ـ قالَتْ: زَيْنَبُ: وَسَمِعْتُ أُمَّ سَلَمَةَ تَقُولُ: جاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنَتِي تُوُفِّيَ عَنْهَا زَوْجُهَا، وَقَدِ اشْتَكَتْ عَينَهَا، أَفَتَكْحُلُهَا؟ فَقالَ رَسُولُ اللَّهِ ﷺ: «لاَ». مَرَّتَينِ أَوْ ثَلاثاً، كُلَّ ذلِكَ يَقُولُ: «لاَ». ثُمَّ قالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ، وَقَدْ كانَتْ إِحْدَاكُنَّ فِي الجَاهِلِيَّةِ تَرْمِي بِالبَعَرَةِ عَلَى رَأْسِ الحَوْلِ». [الحديث ٥٣٣٦ ـ طرفاه في: ٥٣٣٨، ٥٧٠٦].

٥٣٣٧ ـ قالَ حُمَيدٌ: فَقُلْتُ لِزَينَبَ: وَما تَرْمِي بِالبَعَرَةِ عَلَى رَأْسِ الحَوْلِ؟ فَقالَتْ زَينَبُ: كانَتِ المَرْأَةُ إِذَا تُوُفِّيَ عَنْهَا زَوْجُهَا، دَخَلَتْ حِفشاً، وَلَبِسَتْ شَرَّ ثِيَابِهَا، وَلَمْ تَمَسَّ طِيباً حَتَّى تَمُرَّ بِهَا سَنَةٌ، ثُمَّ تُؤْتَى بِدَابَّةٍ، حِمارٍ أَوْ شَاةٍ أَوْ طَائِرٍ، فَتَفْتَضُّ بِهِ، فَقَلَّمَا تفتَضُّ بشَيءٍ إِلاَّ ماتَ، ثُمَّ تَخرُجُ فتُعطَى بعَرَةً، فتَرمِي، ثُمَّ تُراجِعُ بعْدُ ما شاءَتْ مِنْ طِيبٍ أَوْ غيرِهِ سُئِلَ مالِكٌ ما تَفتَضُّ بِهِ؟ قالَ: تَمْسَحُ بِهِ جِلدَهَا.

باب ٤٦ ـ قوله: تحدّ الخ الإحداد ترك المرأة الزينة لموت زوجها وكذلك الحداد بالكسر من الثلاثي كما يأتي بيانه من المصباح.

٥٣٣٤ ـ قوله: صفرة خلوق بهذا الضبط وبإضافة صفرة لتاليه مع جرّ أو غيره كما في الشارح

٥٣٣٦ ـ قوله: وقد اشتكت عينها بالرفع على الفاعلية بإسناد مجازي وروي بالنصب على المفعولية كما في الشارح والفاعل مستتر أي المرأة ا هـ.

٥٣٣٧ ـ قوله: فقلما تفتض بشيء إلا مات ستسمع من المؤلف تفسير الافتضاض وإنما يتصور الموت إذا كان الممسوح به طائراً وذكروا من عادتهم أن المرأة كانت تمسح قبلها بطائر وتنبذه فلا يكاد يعيش ا هـ.

[47] What about kohl for the mourner

5338- Ommu'salama "Allah be pleased with her" reported: A woman was bereaved of her husband and her relatives worried about her eyes (which got ill). They came to Allah's Apostle, and asked him to allow them to treat her eyes with kohl, but he said: "She should not apply kohl to her eyes. (In the Pre-Islamic period of Ignorance) a widowed among you would stay in the worst of her clothes (or the worst part of her house). After a year had elapsed, if a dog passed by her, she would throw a globe of dung. Nay, (she cannot use kohl) before four months and ten days elapsed."

5339- Zainab narrated from Ommu'habiba "Allah be pleased with her": I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "It is not lawful for a woman who believes in Allah and the last day to mourn for more than three days except her husband, for whom she should mourn for four months and ten days."

5340- Ommu'atiyya "Allah be pleased with her" narrated: We were forbidden (by The Prophet) to mourn for any dead person for more than three days except for a husband.

[48] Applying Qust (kind of incense) to the mourner while getting clean from menses

5341- Ommu'atiyya "Allah be pleased with her" narrated: We were forbidden to mourn for a dead person for more than three days except in the case of a husband for whom mourning was allowed for four months and ten days, (During which) we were not allowed to put kohl in our eyes or to use perfumes or to put on colourful clothes except a dress made of Asb (a kind of Yemenite cloth, very coarse and rough). We were allowed very light perfumes at the time of taking a bath after menses. We also were forbidden to accompany the funeral procession.

٤٧ ـ بابُ الكُحْلِ لِلحَادَّةِ

٥٣٣٨ ـ حدثنا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا حُمَيْدُ بْنُ نَافِعٍ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّهَا: أَنَّ امْرَأَةً تُوُفِّيَ زَوْجُهَا، فَخَشُوا عَيْنَيْهَا، فَأَتَوْا رَسُولَ اللَّهِ ﷺ فَاسْتَأْذَنُوهُ فِي الكُحْلِ، فَقَالَ: «لا تَكَحَّلْ، قَدْ كَانَتْ إِحْدَاكُنَّ تَمْكُثُ فِي شَرِّ أَحْلاسِهَا، أَوْ شَرِّ بَيْتِهَا، فَإِذَا كَانَ حَوْلٌ فَمَرَّ كَلْبٌ رَمَتْ بِبَعَرَةٍ، فَلا حَتَّى تَمْضِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ».

[طرفه في: ٥٣٣٦].

٥٣٣٩ ـ وَسَمِعْتُ زَيْنَبَ ابْنَةَ أُمِّ سَلَمَةَ تُحَدِّثُ، عَنْ أُمِّ حَبِيبَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لا يَحِلُّ لامْرَأَةٍ مُسْلِمَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ فَوْقَ ثَلاثَةِ أَيَّامٍ، إِلاَّ عَلَى زَوْجِهَا أَرْبَعَةَ أَشْهُرٍ وَعَشْراً» [طرفه في: ١٢٨٠].

٥٣٤٠ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ: حَدَّثَنَا سَلَمَةُ بْنُ عَلْقَمَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ: قَالَتْ أُمُّ عَطِيَّةَ: نُهِينَا أَنْ نُحِدَّ أَكْثَرَ مِنْ ثَلاثٍ إِلاَّ بِزَوْجٍ. [طرفه في: ٣١٣].

٤٨ ـ بابُ القُسْطِ لِلحَادَّةِ عِنْدَ الطُّهْرِ

٥٣٤١ ـ حدثني عَبْدُ اللَّهِ بْنُ عَبْدِ الوَهَّابِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: كُنَّا نُنْهَى أَنْ نُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاثٍ إِلاَّ عَلَى زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْراً، وَلا نَكْتَحِلَ، وَلا نَطَّيَّبَ، وَلا نَلْبَسَ ثَوْباً مَصْبُوغاً إِلاَّ ثَوْبَ عَصْبٍ، وَقَدْ رُخِّصَ لَنَا عِنْدَ الطُّهْرِ، إِذَا اغْتَسَلَتْ إِحْدَانَا مِنْ مَحِيضِهَا، فِي نُبْذَةٍ مِنْ كُسْتِ أَظْفَارٍ، وَكُنَّا نُنْهَى عَنِ اتِّبَاعِ الجَنَائِزِ.

[طرفه في: ٣١٣].

٤٩ ـ بابٌ تَلبَسُ الحَادَّةُ ثِيَابَ العَصْبِ

٥٣٤٢ ـ حدثنا الفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا عَبْدُ السَّلامِ بْنُ حَرْبٍ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ،

باب ٤٧ ـ قوله: للحادّة في المصباح حدّت المرأة على زوجها تحدّ وتحدّ حداداً بالكسر فهي حادّ بغير هاء وأحدّت إحداداً فهي محدّ ومحدّة إذا تركت الزينة لموته وأنكر الأصمعيّ الثلاثيّ واقتصر على الرباعيّ ا هـ. كتبه المصحح.

٥٣٣٨ ـ قوله: (فخشوا عينيها) فخشوا على عينيها نخـ.

ـ قوله: لا تكحل كذا بضمّ اللام في ضبط العينيّ ولكون الشارح ساكتاً عن ضبطها في بعض المتون بالجزم وروي لا تكتحل من باب الافتعال.

باب ٤٨ ـ قوله: القسط بضمّ القاف بخور معروف عندهم ويقال: الكست بالكاف والتاء بدل القاف والطاء وأضافه المؤلف هنا إلى الأظفار وعطف أحدهما على الآخر فيما يأتي وهما نوعان من البخور كما في النووي وتأوّل بعضهم للإضافة هنا فقال: إنّ أظفار صوابه ظفار على أنه اسم موضع كحضار وتقدم في حديث الإفك جزع ظفار ا هـ. مصحح.

٥٣٤١ ـ قوله: العصب من برود اليمن

[49] The mourner should wear the Asb garment

5342- Ommu'atiyya "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not lawful for a woman who believes in Allah and the last day to mourn for more than three days except her husband, for whom she should mourn for four months and ten days (During which) we were not allowed to put kohl in our eyes or to use perfumes or to put on colourful clothes except a dress made of Asb (a kind of Yemenite cloth).

5343- Ommu'atiyya "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "She should not use perfume except when she becomes clean from her menses whereupon she can use Qust, and Azfar (two kinds of cense).

[50] Allah's saying: "If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: when they have fulfilled their terms, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do." (The Heifer 234)

5344- Mujahid told, explaining The verse: "If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days": "The widow, according to this Verse, was to spend this period of waiting with her husband's family, so Allah revealed: "Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence without turning them out; but if they leave (the residence), there is no blame on you for what they do with themselves, provided it is reasonable. And Allah is exalted in power, wise." (240) So Allah entitled the widow to be bequeathed extra maintenance for seven months and twenty nights, and that is the completion of one year. If she wished she could stay (in her husband's home) according to the will, and she could leave it if she wished, as Allah says: "without turning them out; but if they leave (the residence), there is no blame on you for what they do with themselves." Ata narrated from Ibn Abbas: "This Verse abrogated her (the widow's) dwelling in her dead husband's house and she could complete the Iddat wherever she likes, as Allah's Statement "Without turning them out..."tells." Ata said: "If she wished she could stay (in her husband's home) according to the will, and she could leave it if she wished, as Allah says: "without turning them out."" Ata said: "Later the regulations of inheritance came and abrogated the order of the dwelling of the widow (in the house of her dead husband), so she could complete the Iddat wherever she likes. And it was no longer necessary to provide her with a residence."

5345- Zainab Bint Ommu'salama narrated: When Ommu'habiba, the wife of The Prophet "Allah's blessing and peace be upon him" was informed of her father's death, she asked for a perfume with which she rubbed her arms and said: "By Allah, I am not in need of perfume, but I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "It is not lawful for a woman who believes in Allah and the Last Day to mourn for a dead person for more than three days except her husband for whom she should mourn for four months and ten days.""

عَنْ أمِّ عطيَّة قالَتْ: قالَ النَّبيُّ ﷺ: «لا يَحِلُّ لامْرأةٍ تؤمِنُ باللهِ واليومِ الآخِرِ أنْ تُحِدَّ فوقَ ثلاثٍ إلاَّ عَلى زَوْجٍ، فَإنَّها لا تَكْتَحِلُ وَلا تَلبَسُ ثَوْباً مَصْبُوغاً إلاَّ ثَوْبَ عَصْبٍ».

[طرفه في: ٣١٣]

٥٣٤٣ ـ وَقالَ الأنْصارِيُّ: حَدَّثَنا هِشَامٌ حدَّثتْنا حفصةُ: حدَّثتني أمُّ عَطِيَّةَ: نَهى النَّبيُّ ﷺ: وَلاَ تَمسّ طِيباً، إلاَّ أدْنَى طُهْرِهَا إذا طَهُرَتْ نُبْذَةً مِنْ قُسْطٍ وَأظْفَارٍ.

[طرفه في: ٣١٣].

٥٠ ـ بابٌ ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجاً ـ إلى قوله ـ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ [البقرة: ٢٣٤]

٥٣٤٤ ـ حدثني إسحاقُ بنُ منصور: أخبرنا رَوْحُ بنُ عُبادة: حدَّثنا شِبْلٌ، عن ابنِ أبي نجيحٍ، عَنْ مُجَاهِدٍ: ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجاً﴾، قال: كانَتْ هذهِ العِدَّةُ تَعْتَدُّ عِندَ أهْلِ زَوْجِها واجباً، فأنْزَلَ اللهُ: ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجاً وَصِيَّةً لأَزْوَاجِهِم مَّتَاعاً إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنفُسِهِنَّ مِن مَّعْرُوفٍ﴾ [البقرة: ٢٤٠] قال: جَعَلَ اللهُ لَهَا تَمامَ السَّنَةِ سَبْعَةَ أشْهُرٍ وعِشرينَ لَيلَةً وَصِيَّةً، إنْ شاءَتْ سَكَنَتْ في وصيَّتها، وإنْ شاءَت خرجتْ، وهو قولُ الله تعالى: ﴿غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلاَ جُنَاحَ عَلَيْكُمْ﴾ فَالعِدَّةُ كما هي واجِبٌ عَلَيهَا. زَعَمَ ذلِكَ عَنْ مُجَاهِدٍ. وَقالَ عَطاءٌ: قالَ ابنُ عبَّاس: نَسَخَتْ هذه الآيةُ عِدَّتَهَا عِندَ أهلِها، فتعتَدُّ حيثُ شاءَتْ، وقولُ اللهِ تعالى: ﴿غَيْرَ إِخْرَاجٍ﴾. وقالَ عَطاءٌ: إنْ شَاءَتِ اعْتَدَّتْ عِنْدَ أهلِهَا، وَسَكَنَتْ فِي وَصِيَّتِهَا، وَإنْ شاءَتْ خَرجَتْ لِقَوْلِ اللهِ: ﴿فَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ﴾. قالَ عَطاءٌ: ثُمَّ جاءَ المِيراثُ، فَنَسَخَ السُّكنَى، فَتَعْتَدُّ حيثُ شَاءَتْ، وَلا سُكْنَى لَهَا.

[طرفه في: ٤٥٣١].

٥٣٤٥ ـ حدثنا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفيَانَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرِ بْنِ عَمْرِو بْنِ حَزْمٍ: حَدَّثَنِي حُمَيدُ بْنُ نَافِعٍ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّ حَبِيبَةَ ابْنَةِ أَبِي سُفيَانَ: لَمَّا جاءَهَا نَعِيُّ أبِيهَا، دَعَتْ بِطِيبٍ فَمَسَحَتْ ذِرَاعَيهَا، وَقالَتْ: مالي بِالطِّيبِ مِنْ حاجَةٍ، لَوْلاَ أنِّي سَمِعْتُ النَّبِيَّ ﷺ يقول: «لا يحل لامْرأةٍ تؤمنُ باللهِ واليومِ الآخرِ تُحِدُّ على مَيِّتٍ فَوْقَ ثَلاثٍ، إلا على زَوْجٍ أرْبَعَةَ أشْهُرٍ وَعَشْراً». [طرفه في: ١٢٨٠].

٥٣٤٣ ـ قوله: ولا تمسّ عطف على مقدّر حذف مع المنهيّ عنه اختصاراً لدلالة المرويّ السابق عليه كما هو المفهوم من صنيع الشارح، وقال العينيّ فيه حذف تقديره نهى النبي ﷺ وقال: لا تمس طيباً ا هـ.

٥٣٤٥ ـ قوله نعي بهذا الضبط أو بسكون العين وتخفيف التحتية خبر موت الخ شارح.

[51] What about the money earned by the prostitute and the invalid marriage

5346- Abu'mas'ood "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" prohibited taking the price of a dog, the earnings of a soothsayer, and the money taken by the prostitute.

5347- Abu'juhaifa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" cursed the tattooing and tattooed ladies, and the usury eaters and givers. Moreover, he prohibited taking the price of a dog, and the money earned by a prostitute, and cursed the pictures makers.

5348- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade taking the money earned by a slave girl who is (forced by her master to be) prostitute.

[52] The dower of the woman with whom one consummated his marriage

5349- Sa'eed Ibn Jubair narrated: I asked Ibn Omar: "If a man accuses his wife of committing adultery, (What will be the verdict)?" Ibn Omar said: "The Prophet "Allah's blessing and peace be upon him" separated (by divorce) the couple of Banu'ajlan, and said: "Allah knows that one of you two is a liar; so will one of you repent?" But both of them refused. He again said: "Allah knows that one of you two is a liar; so will one of you repent?" But both of them rejected. So he separated them by divorce." (Aiyub, a sub-narrator said: Amr Ibn Dinar told me: "There is a further thing in this tradition which you did not mention. It goes as follows: "The man said: "What about my money (dower)?" It was said: "You have no right to restore any money, for if you are true (as regards the accusation), you have also consummated your marriage with her; and if you are liar, you are less rightful to have your money back." ")

[53] The consummation for which no dower is fixed

This is in view of Allah's saying: "There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them (a suitable gift), the wealthy according to his means, and the poor according to his means; a gift of a reasonable amount is due from those who wish to do the right things. And if ye divorce them before consummation but after the fixation of a dower for them, then the of the dower (is due to them), unless they remit it or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness. And do not forget liberality between yourselves. All that ye do." (The Heifer 236:237)

He further said: "For divorced women maintenance (should be provided) on a reasonable (scale). This is a duty on the righteous. Thus doth Allah make clear his Signs to you: in order that ye may understand." (Heifer 241:242)

٥١ ـ بابُ مَهْرِ البَغِيِّ وَالنِّكاحِ الفَاسِدِ

وَقالَ الحَسَنُ: إذا تَزَوَّجَ مُحَرَّمَةً وَهْوَ لا يَشْعُرُ، فُرِّقَ بَينَهُمَا وَلَهَا ما أَخَذَتْ، وَلَيسَ لَهَا غَيرُهُ، ثُمَّ قالَ بَعْدُ: لَهَا صَدَاقُهَا.

٥٣٤٦ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنَا سُفيانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي مَسْعُودٍ رَضِيَ اللّهُ عَنْهُ قالَ: نَهى النَّبِيُّ ﷺ عَنْ ثَمَنِ الكلبِ، وَحُلْوَانِ الكاهِنِ، وَمَهْرِ البَغِيِّ.

[طرفه في: ٢٢٣٧].

٥٣٤٧ ـ حدّثنا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَوْنُ بْنُ أَبِي جُحَيفَةَ، عَنْ أَبِيهِ قالَ: لَعَنَ النَّبِيُّ ﷺ الوَاشِمَةَ وَالمُسْتَوْشِمَةَ وَآكِلَ الرِّبَا وَمُوكِلَهُ، وَنَهى عَنْ ثَمَنِ الكَلبِ، وَكَسْبِ البَغِيِّ، وَلَعَنَ المُصَوِّرِينَ.

[طرفه في: ٢٠٨٦].

٥٣٤٨ ـ حدّثنا عَلِيُّ بْنُ الجَعْدِ: أَخْبَرَنَا شُعْبَةُ، عَنْ محمَّدِ بْنِ جُحَادَةَ، عَنْ أَبِي حازِمٍ، عَنْ أَبِي هُرَيرَةَ: نَهى النَّبِيُّ ﷺ عَنْ كَسْبِ الإِماءِ. [طرفه في: ٢٢٨٣].

٥٢ ـ بابُ المَهْرِ لِلمَدْخُولِ عَلَيهَا، وَكَيفَ الدُّخُولُ، أَوْ طَلَّقَهَا قَبْلَ الدُّخُولِ وَالمَسِيسِ

٥٣٤٩ ـ حدّثنا عَمْرُو بْنُ زُرَارَةَ: أَخْبَرَنَا إِسْماعِيلُ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ قالَ: قُلتُ لابْنِ عُمَرَ: رَجُلٌ قَذَفَ امْرَأَتَهُ؟ فَقَالَ: فَرَّقَ نَبِيُّ اللّهِ ﷺ بَينَ أَخَوَي بَنِي العَجْلاَنِ، وَقالَ: «اللّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كاذِبٌ، فَهَل مِنْكُمَا تَائِبٌ؟» فَأَبَيَا، فَقالَ: «اللّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كاذِبٌ، فَهَل مِنْكُمَا تَائِبٌ؟» فَأَبَيَا، فَفَرَّقَ بَينَهُمَا. قالَ أَيُّوبُ: فَقَالَ لِي عَمْرُو بْنُ دِينَارٍ: في الحَدِيثِ شَيءٌ لاَ أَرَاكَ تُحَدِّثُهُ، قالَ: قالَ الرَّجُلُ: مالِي؟ قالَ: «لاَ مالَ لَكَ، إِنْ كُنْتَ صَادِقاً فَقَدْ دَخَلتَ بِهَا، وَإِنْ كُنْتَ كاذِباً فَهْوَ أَبْعَدُ مِنْكَ».

[طرفه في: ٥٣١١].

٥٣ ـ بابُ المُتْعَةِ لِلَّتِي لَمْ يُفرَضْ لَهَا

لِقَوْلِهِ تَعَالَى: ﴿لاَ جُنَاحَ عَلَيكُمْ إِنْ طَلَّقْتُمُ النِّسَاءَ ما لَمْ تَمَسُّوهُنَّ﴾ إِلَى قَوْلِهِ ﴿إِنَّ اللّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ [البقرة: ٢٣٦ ـ ٢٣٧] وَقَوْلِهِ ﴿وَلِلمُطَلَّقَاتِ مَتَاعٌ بِالمَعْرُوفِ حَقًّا عَلَى المُتَّقِينَ ۞ كَذلِكَ يُبَيِّنُ اللّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾ [البقرة: ٢٤١ ـ ٢٤٢]، وَلَمْ يَذْكُرِ النَّبِيُّ ﷺ في المُلاَعَنَةِ مُتْعَةً حِينَ طَلَّقَهَا زَوْجُهَا.

٥٣٥٠ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفيَانُ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ

٥٣٤٨ ـ قوله: عن كسب الإماء أي من وجه حرام كالزنا قال تعالى: ﴿ولا تكرهوا فتياتكم على البغاء﴾.

5350- Sa'eed Ibn Jubair narrated from Ibn Omar: The Prophet "Allah's blessing and peace be upon him" said to those who were involved in a case of invoking Allah's curse upon the liar of them: "Your accounts are with Allah. One of you two is a liar. You (husband) have no way on her (your wife)." The husband said: "My money, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said: "You have no right to take back any money. If you are true, the dower you paid was for having sexual relations with her lawfully; and if you are a liar, then you have no right to take it back."

عُمَرَ: أَنَّ النَّبِيَّ ﷺ قالَ لِلمُتَلاَعِنَينِ: «حِسَابُكُمَا عَلَى اللّهِ، أَحَدُكُمَا كاذِبٌ، لاَ سَبِيلَ لَكَ عَلَيهَا» قالَ: يَا رَسُولَ اللّهِ، مالِي؟ قال: «لا مالَ لكَ، إنْ كُنتَ صَدَقْتَ عليها، فَهْوَ بِمَا اسْتَحْلَلتَ مِنْ فَرْجِهَا، وَإِنْ كُنْتَ كَذَبْتَ عَلَيهَا، فَذَاكَ أَبْعَدُ وَأَبْعَدُ لَكَ مِنْهَا».

[طرفه في: ٥٣١١].

(69) The Book of Expenses

[1] The virtues of spending on one's family

And Allah's saying: "they ask thee how much they are to spend, say: what is beyond your needs. Thus doth Allah make clear to you his Signs: in order that ye may consider- (their bearings) on this life and the Hereafter. They ask thee concerning orphans. Say: the best thing to do is what is for their good; if ye mix. Their affairs with yours they are your brethren; but Allah knows the men who means mischief from the men who means good. And if Allah had wished. He could have put you into difficulties: he is indeed exalted in power, wise." (Heifer 219:220)

5351- Abu'mas'ood Al'ansari "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When a Muslim spends something on his family intending to receive Allah's reward, then it is regarded as charity whose reward is for him."

5352- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah said: "Spend O son of Adam (in Allah's cause and in charity) so that I would spend on you.""

5353- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The one who looks after a widow or a poor person is like a warrior who fights in Allah's Cause, or like he, who performs prayers all the night and fasts all the day."

5354- Sa'd Ibn Abu'waqqas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" visited me while I was sick in Mecca. I told him: "I am wealthy (and have no inheritors except a daughter). Should I give two-thirds of my property in charity?" He said: "No." I asked: "Half?" He said: "No." Then I asked: "One-third?" he said: "One-third, and even one-third is much. You'd better leave your inheritors wealthy rather than leave them poor, begging others. You will get a reward for whatever you spend for Allah's sake, even for what you put in your wife's mouth. Would that Allah causes you to recover so that some people might be benefited by you while others might be harmed by you."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٦٩ ـ كتاب النفقات

١ ـ بابُ فَضْلِ النَّفَقَةِ عَلَى ٱلأَهْلِ

﴿وَيَسأَلُونَكَ ماذَا يُنفِقُونَ قُلِ العَفوَ كَذلكَ يُبَيِّنُ اللّهُ لَكُمُ الآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ * في الدُّنيَا وَالآخِرَةِ﴾ [البقرة: ٢١٩ ـ ٢٢٠]. وقالَ الحسنُ: العَفوُ الفَضْلُ.

٥٣٥١ ـ حدّثنا آدَمُ بْنُ أَبِي إِيَاس: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بنِ ثَابِتٍ قال: سَمِعْتُ عَبْدَ اللّهِ ابن يَزِيدَ ٱلأَنْصارِيَّ، عَنْ أَبِي مَسْعُودٍ ٱلأَنْصَارِيِّ، فَقُلتُ: عَنِ النَّبِيِّ؟ فَقالَ: عَنِ النَّبِيِّ ﷺ قال: «إِذا أَنْفَقَ المُسْلِمُ نَفَقَةً عَلَى أَهْلِه، وَهُوَ يَحْتَسِبُهَا، كانَتْ له صَدَقَةً».

[طرفه في: ٥٥].

٥٣٥٢ ـ حدّثنا إِسْماعِيلُ قال: حَدَّثَنِي مالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ ٱلأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنهُ أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «قالَ اللّهُ: أَنْفِقْ يا ابْنَ آدَمَ أُنْفِقْ عَلَيكَ».

[طرفه في: ٤٦٨٤].

٥٣٥٣ ـ حدّثنا يَحيى بْنُ قَزَعَة: حَدَّثَنَا مالِكٌ، عَنْ ثَوْرِ بْنِ زَيدٍ، عَنْ أَبِي الغَيثِ، عَنْ أَبِي هُرَيرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «السَّاعِي عَلَى ٱلأَرْمَلَةِ وَالمِسْكِينِ، كالمُجَاهِدِ في سَبِيلِ اللّهِ، أَوِ القَائِمِ اللَّيلَ الصَّائِمِ النَّهارَ».

[الحديث ٥٣٥٣ ـ طرفاه في: ٦٠٠٦، ٦٠٠٧].

٥٣٥٤ ـ حدّثنا محمدُ بْنُ كَثِيرٍ: أَخبَرَنَا سُفيَانُ، عَنْ سَعْدِ بْنِ إِبْراهِيمَ، عَنْ عامِرِ بْنِ سَعْدٍ عَنْ سَعْدٍ رَضِيَ اللّهُ عنهُ قال: كانَ النَّبِيُّ ﷺ يَعُودُني وَأَنا مَرِيضٌ بِمَكَّةَ، فَقُلتُ: لِي مالٌ، أُوصِي بِمالِي كُلِّهِ؟ قالَ: «لَا». قُلتُ: فالشَّطْرِ؟ قالَ: «لَا». قُلتُ: فالثُّلُثُ؟ قال: «الثُّلُثُ وَالثُّلُثُ كَثِيرٌ، أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيرٌ مِنْ أَنْ تَدَعَهُمْ عالَةً يَتَكَفَّفُونَ النَّاسَ في أَيدِيهِمْ، وَمَهْمَا أَنْفَقْتَ فَهُوَ لَكَ صَدَقَةٌ، حَتَّى اللُّقْمَةَ تَرْفَعُهَا في فِي امْرَأَتِكَ، وَلَعَلَّ اللّهَ يَرْفَعُكَ، يَنْتَفِعُ بِكَ نَاسٌ، وَيُضَرُّ بِكَ آخَرُونَ». [طرفه في: ٥٦].

باب ١ ـ فضل النفقة على الأهل وقول الله تعالى بخ.

٥٣٥٣ ـ قوله: يجوز في القائم الليل الحركات الثلاث قاله العيني.

٥٣٥٤ ـ قوله: فالشطر بالجر والرفع وكذا قوله: فالثلث (شارح)

5355- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The best charity is that which is given when one is wealthy. The giving hand is better than a taking one, and you should start first to support your dependents." A wife says: "You should either provide me with food or divorce me." A slave says: "Give me food and enjoy my service." A son says: "Give me food, for to whom do you leave me?" People said: "O Abu'huraira! Did you hear that from The Messenger of Allah "Allah's blessing and peace be upon him" ?" He said: "No, it is from my own."

5356- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The best charity is that which is given when one is rich. You should start first to support your dependents."

[3] One's storing a whole-year food for his family

5357- Malik Ibn Aws narrated that Omar Ibn Al'khattab "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" used to sell the dates of the garden of Banun'nadir and store for his family so much food as would cover their needs for a whole year.

5358- Malik Ibn Aws narrated: I entered upon Omar, when his doorman Yarfa came saying : "Othman, Abdur'rahman Ibn Awf, Az'zubair and Sa'd Ibn Abu'waqqas are asking your permission (to enter into you). May I admit them?" Omar said: "Yes." So they were admitted. They came in, greeted him, and sat down. A while later, Yarfa came again and said: "May I admit Ali and Abbas?" Omar said: "yes." So, they were admitted. They came in, greeted (him), and sat down. Then Abbas said: "O Commander of The Believers! Judge between me and this (Ali)." (They had a dispute regarding the property of Banun'nadir, which Allah had given to His Apostle as booty.) The (present) companions said: "O Commander of The Believers! Judge between them and relieve both of them in front of each other." Omar said: "Be patient! I beseech you by Allah by Whose Permission the Heaven and the Earth exist, do you know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our (prophets') property will not be inherited, and whatever we leave, is to be used for charity"; and The Messenger of Allah "Allah's blessing and peace be upon him" meant himself (by saying "we")?" The group said: "He said so." Omar then turned to Ali and Abbas and said: "I beseech you by Allah, do you know that The Messenger of Allah "Allah's blessing and peace be upon him" said so?" They replied: " He said so." Omar then said: "So, I will talk to you about this matter. Allah bestowed on His Apostle with a special favour of something of this booty which he gave to nobody else." Omar then recited Allah's saying: " What Allah has bestowed on His Messenger (and taken away)

٢ - بابُ وُجُوبِ النَّفَقَةِ عَلَى الْأَهْلِ وَالعِيَالِ

٥٣٥٥ - حدّثنا عُمَرُ بْنُ حَفصٍ حَدَّثَنا أَبِي: حَدَّثَنا الأَعْمَشُ: حدّثنا أبو صالِحٍ قال:

حَدَّثَني أَبُو هُرَيرَةَ رَضِيَ اللَّهُ عنهُ قال: قالَ النَّبِيُّ ﷺ: «أَفضَلُ الصَّدَقَةِ ما تَرَكَ غِنًى، وَاليَدُ العُليا خَيرٌ مِنَ اليَدِ السُّفلى، وَابدَأْ بِمَن تَعُولُ». تَقولُ المَرأَةُ: إِمَّا أَنْ تُطعِمَني، وَإِمَّا أَنْ تُطَلِّقَني، وَيَقولُ العَبدُ: أَطعِمْني وَاستَعمِلْني، وَيَقولُ الابنُ: أَطعِمْني، إِلى مَن تَدَعُني. فَقالوا: يا أَبا هُرَيرَةَ، سَمِعتَ هذا مِن رَسُولِ اللهِ ﷺ؟ قال: لا، هذا مِن كِيسِ أَبي هُرَيرَةَ.

[طرفه في: ١٤٢٦].

٥٣٥٦ - حدّثنا سَعِيدُ بنُ عُفَيرٍ قالَ: حَدَّثَني اللَّيثُ قالَ: حَدَّثَني عَبْدُ الرَّحمٰنِ بنُ خالِدِ بنِ مُسافِرٍ، عَنِ ابنِ شِهابٍ، عَنِ ابنِ المُسَيَّبِ، عَن أَبي هُرَيرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قال: «خَيرُ الصَّدَقَةِ ما كانَ عَن ظَهرِ غِنًى، وَابدَأْ بِمَن تَعُولُ».

[طرفه في: ١٤٢٦].

٣ - بابُ حَبْسِ نَفَقَةِ الرَّجُلِ قُوتَ سَنَةٍ عَلَى أَهْلِهِ، وَكَيفَ نَفَقاتُ العِيالِ

٥٣٥٧ - حدّثني مُحَمَّدُ بنُ سَلامٍ أَخبَرَنا وَكِيعٌ عَنِ ابنِ عُيَينَةَ قالَ: قالَ لي مَعمَرٌ: قالَ لي الثَّورِيُّ: هَل سَمِعتَ في الرَّجُلِ يَجمَعُ لأَهلِهِ قُوتَ سَنَتِهِم أَو بَعضِ السَّنَةِ؟ قالَ مَعمَرٌ: فَلَم يَحضُرني، ثُمَّ ذَكَرتُ حَديثاً حَدَّثَناهُ ابنُ شِهابٍ الزُّهرِيُّ، عَن مالِكِ بنِ أَوسٍ، عَن عُمَرَ رَضِيَ اللَّهُ عَنهُ: أَنَّ النَّبِيَّ ﷺ كانَ يَبيعُ نَخلَ بَني النَّضِيرِ، وَيَحبِسُ لأَهلِهِ قُوتَ سَنَتِهِم.

[طرفه في: ٢٩٠٤].

٥٣٥٨ - حدثنا سَعيدُ بنُ عُفَيرٍ قال: حَدَّثَني اللَّيثُ قال: حَدَّثَني عُقَيلٌ، عَنِ ابنِ شِهابٍ قالَ: أَخبَرَني مالِكُ بنُ أَوسِ بنِ الحَدَثانِ، وَكانَ مُحَمَّدُ بنُ جُبَيرِ بنِ مُطعِمٍ ذَكَرَ لي ذِكراً مِن حَديثِهِ، فَانطَلَقتُ حَتّى دَخَلتُ عَلى مالِكِ بنِ أَوسٍ فَسَأَلتُهُ، فَقالَ مالِكٌ: انطَلَقتُ حَتّى أَدخُلَ عَلى عُمَرَ إِذ أَتاهُ حاجِبُهُ يَرفا فَقالَ: هَل لَكَ في عُثمانَ وَعَبدِ الرَّحمٰنِ وَالزُّبَيرِ وَسَعدٍ يَستَأذِنونَ؟ قالَ: نَعَم، فَأَذِنَ لَهُم، قالَ: فَدَخَلوا وَسَلَّموا فَجَلَسوا، ثُمَّ لَبِثَ يَرفا قَليلاً، فَقالَ لِعُمَرَ: هَل لَكَ في عَلِيٍّ وَعَبّاسٍ؟ قالَ: نَعَم، فَأَذِنَ لَهُما، فَلَمّا دَخَلا سَلَّما وَجَلَسا، فَقالَ عَبّاسٌ: يا أَميرَ المُؤمِنينَ اقضِ بَيني وَبَينَ هذا، فَقالَ الرَّهطُ، عُثمانُ وَأَصحابُهُ: يا أَميرَ المُؤمِنينَ اقضِ بَينَهُما وَأَرِح أَحَدَهُما مِنَ الآخَرِ، فَقالَ عُمَرُ: اتَّئِدوا، أَنشُدُكُم بِاللهِ الَّذي بِهِ تَقومُ السَّماءُ وَالأَرضُ، هَل تَعلَمونَ أَنَّ

٥٣٥٥ - قوله: أفضل الصدقة ما ترك غنى أي ما يبقى لصاحبها عقبها غنى اليد أو غنى القلب.

٥٣٥٦ - قوله: ما كان عن ظهر غنى أي ما يبقى غنى يكون كالظهر لصاحبه يستند إليه ويعتمد عليه سواء كان غنى اليد أو غنى القلب كذا عن بعض الأفاضل.

٥٣٥٨ - قوله: يرفأ بالهمز وعدمه علم آدمي.

- قوله: فأذن وفي بعض النسخ فأذن بصيغة الأمر.

From them- for this ye made no expedition with either cavalry or camelry: but Allah gives power to His messengers over any He pleases: and Allah has power over all things." (The Mustering "Al'hashr" 6)

Omar added: "So this property was especially given to Allah's Apostle, but, by Allah, neither did he take possession of it and leave you, nor did he favour himself with it to your exclusion. On the contrary, he gave it to all of you and distributed it amongst you till this property remained out of it. The Messenger of Allah "Allah's blessing and peace be upon him" used to spend the yearly expenses of his family out of this property, and used to keep the rest of its revenue to be spent in Allah's Cause. The Messenger of Allah "Allah's blessing and peace be upon him" kept on doing this during all his lifetime. I ask you by Allah, do you know this?" They replied: "Yes." Omar then said to Ali and Abbas: "I ask you by Allah, do you know this?" they said: "Yes." Omar added: "When Allah had taken His Prophet unto Him, Abu'bakr said: "I am the successor of The Messenger of Allah "Allah's blessing and peace be upon him". So, Abu'bakr took over that property which he managed in the same way as The Messenger of Allah "Allah's blessing and peace be upon him" used to do; though you (and he turned to Ali and Abbas) said that Abu'bakr was such-and-such. But Allah knows that he was true, pious, and rightly-guided. He was also a follower of what was right. Then Allah took Abu'bakr unto Him and I became the successor of The Prophet "Allah's blessing and peace be upon him" and Abu'bakr. I kept that property in my possession for the first two years of my Caliphate, managing it in the same way as The Messenger of Allah "Allah's blessing and peace be upon him" and Abu'bakr used to do; and Allah knows that I have been true, pious, rightly guided, and a follower of what is right. Then you both (Ali and Abbas) came to talk to me, bearing the same claim and presenting the same case. You, Abbas, came to me asking for your share from your nephew's property, and this man, i.e. Ali, came to me asking for his wife's share from her father's property. I said to you: "I am ready to hand over this property to you if you wish, on the condition that you would take Allah's Pledge and Convention that you would manage it in the same way as The Messenger of Allah "Allah's blessing and peace be upon him" and Abu'bakr used to do, and as I have done since I was in charge of it." So, both of you said (to me): "Hand it over to us." On that condition I handed it over to you. So, I ask you by Allah, did I hand it over to them on this condition?" The group replied: "Yes." Then Omar turned to Ali and Abbas saying: "I ask you by Allah, did I hand it over to you on this condition?" They said: "Yes. " He said: " Now then, do you want me to give a different decision? By Allah, by Whose power both the Heaven and the earth exist, I will never give any decision other than that (I have already given) until The Hour is established. If you are unable to manage it, then return it to me; and I will do the job on your behalf."

[4] Allah's saying: "The mothers shall give suck to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child; an heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them. If ye decide on a foster mother for your offspring, there is no blame on you, provided ye pay (the mother) what ye offered, on equitable terms. But fear Allah and know that Allah sees well what ye do." (Heifer 233)

He further said: "The carrying of the (child) to his weaning is (a period of) thirty months." (Al'ahqaf 15)

رَسُولَ اللَّهِ ﷺ قال: «لاَ نُورَثُ، ما تَرَكْنَا صَدَقَةٌ» يُرِيدُ رَسُولُ اللَّهِ ﷺ نَفْسَهُ، قالَ الرَّهْطُ: قَدْ قال ذلك، فأقبل عُمَرُ على عَلِيٍّ وَعبَّاسٍ فقال: أَنْشُدُكُما باللهِ، هل تعلمانِ أنَّ رسولَ اللهِ ﷺ قال ذلِكَ؟ قالاَ: قَدْ قالَ ذلِكَ، قالَ عُمَرُ: فإنِّي أُحَدِّثُكُمْ عَنْ هذا الأَمْرِ، إنَّ اللَّهَ كانَ خَصَّ رَسُولَهُ ﷺ في هذا المالِ بشيءٍ لم يُعطِهِ أحداً غيرَهُ، قال اللهُ: ﴿ما أفاءَ اللَّهُ على رسولِهِ منهم ـ إلى قولِهِ ـ قَدِيرٌ﴾ [الحشر: ٦]، فكانَتْ هذهِ خالِصَةً لِرَسُولِ اللَّهِ ﷺ، وَاللَّهِ ما احْتَازَهَا دُونَكُمْ، وَلاَ اسْتَأْثَرَ بِهَا عَلَيكُمْ، لَقَدْ أَعطاكُمُوها وَبَثَّهَا فيكُمْ حَتَّى بَقِيَ مِنْهَا هذا المَالُ. فكانَ رسولُ اللَّهِ ﷺ يُنْفِقُ على أَهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هذا المَالِ، ثُمَّ يَأْخُذُ ما بَقِيَ، فَيَجْعَلُهُ مَجْعَلَ مالِ اللَّهِ فَعَمِلَ بِذلِكَ رَسُولُ اللَّهِ ﷺ حَيَاتَهُ، أَنْشُدُكُمْ بِاللَّهِ، هل تعلمونَ ذلكَ؟ قالوا: نعم، قالَ لِعَلِيٍّ وَعَبَّاسٍ: أَنْشُدُكما باللَّهِ هل تَعْلَمَانِ ذلكَ؟ قالاَ: نعم، ثُمَّ تَوَفَّى اللَّهُ نَبِيَّهُ ﷺ فقالَ أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ اللَّهِ، فَقَبَضَهَا أَبُو بَكْرٍ يَعْمَلُ فيها بِمَا عَمِلَ بهِ فيهَا رَسُولُ اللَّهِ ﷺ وَأَنْتُما حِينَئِذٍ ـ وَأَقْبَلَ على عَلِيٍّ وَعَبَّاسٍ ـ تَزْعُمَانِ أَنَّ أَبَا بَكْرٍ كَذَا وَكَذَا، وَاللَّهُ يَعْلَمُ: أَنَّهُ فِيهَا صَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلحَقِّ، ثُمَّ تَوَفَّى اللَّهُ أَبَا بَكْرٍ، فَقُلْتُ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ فَقَبَضْتُهَا سَنَتَيْنِ أَعْمَلُ فِيهَا بِمَا عَمِلَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، ثُمَّ جِئْتُمَانِي وَكَلِمَتُكُمَا وَاحِدَةٌ وَأَمْرُكُمَا جَمِيعٌ، جِئْتَنِي تَسْأَلُنِي نَصِيبَكَ مِنَ ابْنِ أَخِيكَ، وَأَتَى هذا يَسْأَلُنِي نَصِيبَ امْرَأَتِهِ مِنْ أَبِيهَا، فَقُلْتُ: إِنْ شِئْتُمَا دَفَعْتُهُ إِلَيْكُمَا عَلَى أَنَّ عَلَيْكُمَا عَهْدَ اللَّهِ وَمِيثَاقَهُ، لَتَعْمَلاَنِ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ وَبِمَا عَمِلَ بِهِ فِيهَا أَبُو بَكْرٍ، وَبِمَا عَمِلْتُ بِهِ فِيهَا مُنْذُ وُلِّيتُهَا، وَإِلاَّ فَلاَ تُكَلِّمَانِي فِيهَا، فَقُلْتُمَا: ادْفَعْهَا إِلَيْنَا بِذلِكَ، فَدَفَعْتُهَا إِلَيْكُمَا بِذلِكَ، أَنْشُدُكُمْ بِاللَّهِ هَلْ دَفَعْتُهَا إِلَيْهِمَا بِذلِكَ؟ فَقَالَ الرَّهْطُ: نَعَمْ، قالَ: فَأَقْبَلَ عَلَى عَلِيٍّ وَعَبَّاسٍ فَقَالَ: أَنْشُدُكُمَا بِاللَّهِ هَلْ دَفَعْتُهَا إِلَيْكُمَا بِذلِكَ؟ قَالاَ: نَعَمْ، قالَ أَفَتَلْتَمِسَانِ مِنِّي قَضَاءً غَيْرَ ذلِكَ، فَوَالَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ، لاَ أَقْضِي فِيهَا قَضَاءً غَيْرَ ذلِكَ حَتَّى تَقُومَ السَّاعَةُ، فَإِنْ عَجَزْتُمَا عَنْهَا فَادْفَعَاهَا فَأَنَا أَكْفِيكُمَاهَا. [طرفه في: ٢٩٠٤].

٤ ـ بابٌ وَقالَ اللَّهُ تَعالَى: ﴿وَالوَالِدَاتُ يُرْضِعْنَ أَوْلاَدَهُنَّ حَوْلَيْنِ كامِلَيْنِ لِمَنْ أَرادَ أَنْ يُتِمَّ الرَّضاعَةَ﴾ إِلَى قَوْلِهِ: ﴿بِمَا تَعْمَلُونَ بَصِيرٌ﴾

وَقَالَ: ﴿وَحَمْلُهُ وَفِصَالُهُ ثَلاَثُونَ شَهْراً﴾ [الأحقاف: ١٥]. وَقَالَ: ﴿وَإِنْ تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَى. لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ ـ إِلَى قَوْلِهِ ـ بَعْدَ عُسْرٍ يُسْراً﴾ [الطلاق: ٦ ـ ٧] وَقَالَ يُونُسُ، عَنِ الزُّهْرِيِّ: نَهَى اللَّهُ أَنْ تُضَارَّ وَالِدَةٌ بِوَلَدِهَا، وَذلِكَ: أَنْ تَقُولَ الوَالِدَةُ: لَسْتُ مُرْضِعَتَهُ، وَهِيَ أَمْثَلُ لَهُ غِذَاءً، وَأَشْفَقُ عَلَيْهِ وَأَرْفَقُ بِهِ مِنْ غَيْرِهَا، فَلَيْسَ لَهَا أَنْ

= ـ الاتئاد: التأني.

ـ قوله: قال ذلك ولعل الرواية الصحيحة ذلكما، وكذا الكلام فيما يأتي

ـ قوله: ما احتازها أي ما جمعها ولأبي ذر: ما اختارها كما في الشارح

باب ٤ ـ قوله فطامه قال الشارح بنصب الميم في اليونينية اهـ. وأشار إلى أنه منصوب بفعل محذوف أي يعني.

Allah said too: “and if they suckle your (offspring), give them their recompense: and take mutual counsel together, according to what is just and reasonable. And if ye find yourselves in difficulties, let another woman suckle (the child) on the (father's) behalf. Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief.” (The Divorce “At’talaq” 6:7)

According to Az’zuhri, what is meant by Allah’s saying: “No mother shall be treated unfairly on account of her child” is that the mother should not stop suckling the child and let a foster mother suckle the child on her behalf. Indeed, the real mother is much more merciful to her child than any other woman. So, she has no right to keep herself from suckling the child particularly if the father (who is her husband) pays her all what Allah has enjoined on him. On the other hand, the father has no right to prevent her from suckling the child and let a foster mother suckle it on her behalf except if this is done by consent and agreement between them.

[5] The expense of the wife whose husband is absent; and the expense of the children

5359- A’isha “Allah be pleased with her” narrated: Hind Bint Utba came and said: “O Allah's Apostle! Abu’sufyan is a miser. Is it sinful of me to take from his property to feed our children?" The Messenger of Allah “Allah’s blessing and peace be upon him” said: “No except if you take for your needs what is fair and reasonable.”

5360- Abu’huraira “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “If the woman spent (in charity) from her husband’s property without taking his permission, then he would receive half the reward.”

[6] The woman’s work at her husband’s home

5361- Ali “Allah be pleased with him” narrated: Fatima complained of what she suffered from the hand mill and from grinding. When she got the news that some slave girls of the booty had been brought to Allah's Apostle, she went to him to ask for a maid-servant, but she could not find him. She told A’isha of her need. When The Prophet “Allah’s blessing and peace be upon him” returned, A’isha informed him of that. The Prophet “Allah’s blessing and peace be upon him” came to our house after we had gone to our beds. (On seeing The Prophet “Allah’s blessing and peace be upon him”) we were going to get up, but he said: “Be at your places.” He sat between us; and I felt the coolness of The Prophet's feet on my chest. Then he said: "Shall I tell you a thing which is better than what you asked me for? When you go to your beds, say: “Subhan Allah” (Glorified be Allah) thirty three times, “Al’hamdu lil’lah” (Praise be to Allah) thirty three times, and “Allahu Akbar” (Allah is Greater) thirty four times. This is better for you than a maid servant."

[7] The lady’s maid servant

5362- Ali “Allah be pleased with him” narrated: Fatima “Allah be pleased with her” went to The Prophet “Allah’s blessing and peace be upon him” asking him for a maid servant. He said to her: "Shall I tell you a thing which is better than what you asked me for? When you go to your beds, say: “Subhan Allah” (Glorified be Allah) thirty three times, “Al’hamdu lil’lah” (Praise be to Allah) thirty three times, and “Allahu Akbar” (Allah is Greater) thirty four times. This is better for you than a maid servant." (Sufyan, the sub-narrator said: “One of them (the three phrases) is thirty four.”) Ali further said: “I have never failed to recite it ever since." Somebody asked: “Even on the night of (the battle of) Siffin?" He said: “Even on the night of (the battle of) Siffin."

تَأبى، بعْدَ أنْ يُعطِيَهَا مِن نَفسِهِ ما جَعَلَ اللّهُ عَلَيهِ، وَلَيسَ لِلمَوْلُودِ لَهُ أَنْ يُضارَّ بِوَلَدِهِ وَالِدَتَهُ، فَيَمْنَعَهَا أَنْ تُرْضِعَهُ ضِرَاراً لَهَا إِلَى غيرِهَا، فَلاَ جُنَاحَ عَلَيهِمَا أَنْ يَسْتَرْضِعَا عَنْ طِيبِ نَفسِ الوَالِدِ وَالوَالِدَةِ، ﴿فَإِنْ أَرَادَا فِصَالاً عَنْ تَراضٍ مِنهُمَا وَتَشَاوُرٍ فَلاَ جُنَاحَ عَلَيهِمَا﴾ بَعْدَ أَنْ يَكونَ ذلِكَ عَنْ تَراضٍ مِنهُمَا وَتَشَاوُرٍ، ﴿فِصالُهُ﴾ [القمان: ١٤]: فِطامُهُ.

٥ ـ بابُ نَفَقَةِ المَرْأَةِ إذا غابَ عنْهَا زَوْجُهَا، وَنفقةِ الوَلَدِ

٥٣٥٩ ـ حدّثنا ابْنُ مُقاتِلٍ: أَخبَرَنَا عَبْدُ اللّهِ: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ: أَنَّ عائِشَةَ رَضِيَ اللّهُ عَنهَا قالَتْ: جاءَتْ هِندُ بِنتُ عُتْبَةَ، فَقالَتْ: يَا رَسُولَ اللّهِ، إِنَّ أَبَا سُفيانَ رَجلٌ مسيكٌ، فهل عَلَيَّ حرجٌ أن أطعمَ من الذي له عِيالَنا؟ قالَ: «لا، إلاَّ بِالمَعْرُوفِ». [طرفه في: ٢٢١١].

٥٣٦٠ ـ حدّثنا يَحيى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ قالَ: سَمِعْتُ أَبَا هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «إِذَا أَنْفَقَتِ المَرْأَةُ مِنْ كَسْبِ زَوْجِهَا، عَنْ غَيرِ أَمْرِهِ، فَلَهُ نِصْفُ أَجْرِهِ» [طرفه في: ٢٠٦٦].

٦ ـ بابُ عَمَلِ المَرْأَةِ في بَيتِ زَوْجِهَا

٥٣٦١ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحيى، عَنْ شُعْبَةَ قالَ: حَدَّثَنِي الحَكَمُ، عَنِ ابْنِ أَبِي لَيلَى: حَدَّثَنَا عَلِيٌّ: أَنَّ فَاطِمَةَ عَلَيهِمَا السَّلامُ أَتَتِ النَّبِيَّ ﷺ تَشْكُو إِلَيهِ ما تَلقَى في يَدِهَا مِنَ الرَّحى، وَبَلَغَهَا أَنَّهُ جاءَهُ رَقِيقٌ، فَلَمْ تُصادِفهُ، فَذَكَرَتْ ذلِكَ لِعَائِشَةَ، فَلَمَّا جاءَ أَخْبَرَتْهُ عائِشَةُ، قالَ: فَجاءَنَا وَقَدْ أَخَذْنَا مَضَاجِعَنَا، فَذَهَبْنَا نَقُومُ، فَقالَ: «عَلَى مَكانِكُما». فَجاءَ فَقَعَدَ بَينِي وَبَينَهَا، حَتَّى وَجَدْتُ بَرْدَ قَدَمَيهِ عَلى بَطْنِي، فَقالَ: «أَلاَ أَدُلُّكُمَا عَلَى خَيرٍ مِمَّا سَأَلتُما؟ إِذَا أَخَذْتُمَا مَضاجِعَكُمَا، أَوْ أَوَيتُمَا إِلَى فِرَاشِكُمَا، فَسَبِّحَا ثَلاثاً وَثَلاثِينَ، وَاحْمَدَا ثَلاثاً وَثَلاثِينَ، وَكَبِّرَا أَرْبَعاً وَثَلاثِينَ، فَهُوَ خَيرٌ لَكُمَا مِنْ خادِمٍ. [طرفه في: ٣١١٣].

٧ ـ بابُ خادِمِ المَرْأَةِ

٥٣٦٢ ـ حدّثنا الحُمَيدِيُّ: حدّثنا سفيانُ: حدّثنا عُبيدُ اللهِ ابْنُ أَبِي يَزيد: سَمِعَ مُجاهِداً: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي لَيلَى يُحَدِّثُ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ فاطِمَةَ عَلَيهَا السَّلامُ أَتَتِ النَّبِيَّ ﷺ تَسْأَلُهُ خادِماً، فَقَالَ: «أَلاَ أُخْبِرُكِ ما هُوَ خَيرٌ لَكِ مِنْهُ؟ تُسَبِّحِينَ اللّهَ عِنْدَ مَنَامِكِ ثَلاثاً وَثَلاثِينَ، وَتَحْمَدِينَ اللّهَ ثَلاثاً وَثَلاثِينَ، وَتُكَبِّرِينَ اللّهَ أَرْبَعاً وَثَلاثِينَ». ثُمَّ قالَ سُفيَانُ: إِحْدَاهُنَّ أَرْبَعٌ وَثَلاثُونَ، فَمَا تَرَكْتُهَا بَعْدُ، قِيلَ: وَلاَ لَيلَةَ صِفِّينَ؟ قالَ: وَلاَ لَيلَةَ صِفِّينَ. [طرفه في: ٣١١٣]

٥٣٥٩ ـ قوله: مسيك بهذا الضبط صيغة مبالغة وضبطه العينيّ بفتح الميم وتخفيف السين أيضاً فيكون كالبخيل زنةً ومعنى مصحح.

٥٣٦٢ ـ قوله: فما تركتها بعد كلام سيدنا عليّ، قوله: (قيل) القائل عبد الرحمن بن أبي ليلى كما في الشارح.

[8] The man is in his family's service

5363- Al'aswad Ibn Yazid narrated: I asked A'isha "Allah be pleased with her": "What did The Prophet "Allah's blessing and peace be upon him" use to do at home?" She said: "He used to work for his family, and whenever he heard the Adhan (call for the prayer), he would go out."

[9] If the man does not spend on his family, then the wife would take from his property without his knowledge what is sufficient for her and the children but fairly and reasonably

5364- A'isha "Allah be pleased with her" narrated: Hind Bint Utba said: "O Allah's Apostle! Abu'sufyan is a miser and he does not give me what is sufficient for my children and me. Can I take from his property without his knowledge?" The Prophet "Allah's blessing and peace be upon him" said: "Take what is sufficient for you and your children, and the amount should be fair and reasonable.

[10] The woman's looking after her husband's property and (her being fair and reasonable in) spending

5365- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best women among the camel riders are the women of Quraish." (or) "The righteous among the women of Quraish are those who are merciful to their children and who look after their husband's property."

[11] The woman's clothing justly and reasonably

5366- Ali "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" gave me a silk suit which I wore; but when I noticed the (signs of) anger on his face, I cut and distributed it among my wives.

٨ ـ بابُ خِدْمَةِ الرَّجُلِ في أهْلِه

٥٣٦٣ ـ حدثنا مُحمدُ بنُ عَرْعَرة: حَدَّثنا شُعْبةُ، عنِ الحَكمِ بنِ عُتيبَة، عن إبراهيم، عن الأسودِ بنِ يزيدَ: سألْتُ عائِشةَ رضيَ اللهُ عنها: ما كانَ النَّبيُّ ﷺ يَصْنَعُ في البَيتِ؟ قالتْ: كانَ في مِهنَةِ أهلِهِ، فإذا سمعَ الأذانَ خرجَ. [طرفه في: ٦٧٦].

٩ ـ بابٌ إذا لم يُنْفِقِ الرَّجُلُ، فلِلمرْأةِ أنْ تأخُذَ بغير علمه ما يكْفيها وولَدها بالمعْرُوف

٥٣٦٤ ـ حدثنا مُحمَّدُ بنُ المُثنَّى: حَدَّثَنا يَحْيى، عَنْ هِشامٍ قال: أخْبَرَني أبي، عَن عائِشَة: أنَّ هِندَ بِنتَ عُتبَةَ قالتْ: يا رسولَ الله، إنَّ أبا سفيانَ رجلٌ شحيحٌ، وليس يُعْطِيني ما يَكفيني وولَدي إلاَّ ما أخذتُ منه، وهو لا يعلَمُ، فقالَ: «خُذِي ما يَكفِيكِ وولَدَكِ بالمعْرُوف».

[طرفه في: ٢٢١١]

١٠ ـ بابُ حفظ المرْأة زوْجها في ذات يده والنفقة

٥٣٦٥ ـ حدثنا عَلِيُّ بنُ عَبْدِ الله: حَدَّثَنا سُفيانُ: حدَّثَنا ابنُ طاوسٍ، عَنْ أبيه. وأبو الزِّناد، عن الأعرجِ، عن أبي هُرَيرةَ: أنَّ رَسولَ اللهِ ﷺ قال: «خيرُ نِساءٍ رَكِبْنَ الإبِلَ نِساءُ قُرَيشٍ» وقالَ الآخرُ: «صالِحُ نِساءِ قُرَيشٍ، أحْناهُ على وَلَدٍ في صِغَرِه، وأرْعاهُ على زَوجٍ في ذاتِ يَدِه». ويُذكَرُ عن مُعاويةَ وابنِ عبَّاسٍ، عنِ النَّبيِّ ﷺ. [طرفه في: ٣٤٣٤]

١١ ـ بابُ كِسْوَةِ المرْأةِ بالمعْرُوف

٥٣٦٦ ـ حدثنا حجَّاجُ بنُ مِنهالٍ: حدَّثَنا شُعبةُ قال: أخبرَني عبدُ الملكِ بنُ مَيسرَةَ قال: سمِعتُ زيدَ بنَ وهْبٍ، عن عليٍّ رضيَ اللهُ عَنهُ قال: آتَى إليَّ النَّبيُّ ﷺ حُلَّةَ سِيَراءَ فلَبِسْتُها، فرأيتُ الغضَبَ في وَجهِه، فشقَّقْتُها بين نِسائي.

[طرفه في: ٢٦١٤]

١٢ ـ بابُ عوْنِ المرْأةِ زوْجها في ولده

٥٣٦٧ ـ حدثنا مُسدَّدٌ: حَدَّثَنا حَمَّادُ بنُ زَيدٍ، عَنْ عَمرٍو، عَن جابِرِ بنِ عبدِ اللهِ رَضيَ الله

٥٣٦٣ ـ قوله في مهنة أهله أي في خدمتهم، ويقال: خرج في ثياب مهنته أي في ثياب خدمته التي يلبسها في أشغاله وتصرفاته والمعروف في الميم الفتح وقيل: المهنة بالكسر لغة وأنكرها الأصمعي كما في المصباح (مصحح).

٥٣٦٤ ـ قوله: (أن هند) أن هنداً نسخ.

٥٣٦٦ ـ قوله: حلة بإضافته لسيراء ولأبي ذر حلة بالتنوين وسيراء بكسر السين وفتح الياء برد فيه خطوط صفر أو مضلعه بالحرير اهـ شارح

٥٣٦٧ ـ قوله: (او خيرا) أو قال خيراً نسخ.

[12] The woman's assisting her husband in bringing up the children

5367- Jaber Ibn Abdullah "Allah be pleased with both" narrated: My father died and left seven or nine girls (who were my sisters). I married a matron. Once The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Jaber! Have you got married?" I said: "Yes." He said: "A virgin or a matron?" I answered: "A matron." he said: "Why (did you) not (marry) a virgin, so as to play with her and she plays with you, and to amuse her and she amuses you?" I said: " Abdullah (my father) died and left girls (my sisters), and I dislike to marry a girl like them. For this reason, I married a lady (matron) so as to look after them." On that he said: "May Allah bless you", or "That is good."

[13] The poor man's spending on his family

5368- Abu'huraira "Allah be pleased with him" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "I am ruined!" The Prophet "Allah's blessing and peace be upon him" said: "What is the wrong with you?" He said: "I had sexual relation with my wife while fasting (in Ramadan)." The Prophet "Allah's blessing and peace be upon him" said to him: "Manumit a slave (as expiation)." He replied: "I cannot afford that." The Prophet "Allah's blessing and peace be upon him" said: "Then fast for two successive months." He said: "I cannot." The Prophet "Allah's blessing and peace be upon him" said: "Then feed sixty poor persons." He said: "I have nothing to do so." At the same time a basket full of dates was brought to The Prophet "Allah's blessing and peace be upon him". He said: "Where is the questioner." The man said: "I am here." The Prophet "Allah's blessing and peace be upon him" said: "Give this (basket of dates) in charity (as expiation)." He said: "O Allah's Apostle! Shall I give it to people poorer than us? By He, Who sent you with the Truth, there is no family between Medina's two mountains poorer than us." The Prophet "Allah's blessing and peace be upon him" smiled till his premolar teeth got seen. He said: "Then take it."

[14] Allah's saying: "an heir shall be chargeable in the same way." (The Heifer "Al'baqara" 233) then, is the woman to be (whether partially)chargeable in the same way?

He further said: "Allah sets forth (another) parable of two men: one of them dumb, with no power of any sort; a wearisome burden is he to his master; whichever way he directs him, he brings no good: is such a man equal with one who commands justice, and is on a straight way? To Allah belongeth the mystery of the heavens and the earth. And the decision of the hour (of judgment) is as the twinkling of an eye, or even quicker: for Allah hath power over all things." (The Bees "An'nahl" 76:77)

5369- Ommu'salama "Allah be pleased with her" narrated: I said: "O Allah's Apostle! Shall I receive a reward if I spend on the children of Abu'salama and do not leave them like this and like this (poor) but deal with them like my children?" The Prophet "Allah's blessing and peace be upon him" said: "Yes, you will receive a reward for that which you will spend on them."

5370- A'isha "Allah be pleased with her" narrated: Hind said: "O Allah's Apostle! Abu'sufyan is a miser. Would there be any harm if I took from his property what is sufficient for me and my children?" The Prophet "Allah's blessing and peace be upon him" said: "Take (what is sufficient for your needs) but justly and reasonably."

عَنهُمَا قال: هَلكَ أَبِي وَتَرَكَ سَبعَ بَنَاتٍ أَوْ تِسْعَ بَنَاتٍ فَتَزَوَّجتُ امْرَأَةً ثَيِّباً، فَقَالَ لِي رَسُولُ اللّهِ ﷺ: «تَزَوَّجتَ يَا جَابِرُ؟». فَقُلتُ: نَعَم، فَقَالَ: «بِكْراً أَمْ ثَيِّباً؟» قُلتُ: بَل ثَيِّباً، قالَ: «فَهلاَّ جارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ، وَتُضاحِكُهَا وَتُضَاحِكُكَ». قالَ: فَقُلتُ لَهُ: إِنَّ عَبْدَ اللّهِ هَلَكَ، وَتَرَكَ بَنَاتٍ، وَإِنِّي كَرِهتُ أَنْ أَجِيئَهُنَّ بِمِثْلِهِنَّ، فَتَزَوَّجْتُ امْرَأَةً تَقُومُ عَلَيهِنَّ وَتُصْلِحُهُنَّ، فَقَالَ: «بَارَكَ اللّهُ لَكَ، أَوْ: خَيراً».

[طرفه في: ٤٤٣]

١٣ ـ بابُ نَفَقَةِ المُعْسِرِ على أَهْلِهِ

٥٣٦٨ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا إِبْراهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنهُ قالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: هَلَكتُ، قالَ: «وَلِمَ؟». قالَ: وَقَعْتُ عَلَى أَهْلِي فِي رَمَضَانَ، قالَ: «فَأَعْتِقْ رَقَبَةً». قالَ: لَيسَ عِنْدِي، قالَ: «فَصُمْ شَهْرَينِ مُتَتَابِعَينِ». قالَ: لاَ أَسْتَطِيعُ، قالَ: «فَأَطْعِمْ سِتِّينَ مِسْكِيناً». قالَ: لاَ أَجِدُ، فَأُتِيَ النَّبِيُّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ، فَقَالَ: «أَينَ السَّائِلُ؟». قالَ: هَا أَنَاذَا، قالَ: «تَصَدَّقْ بِهذا». قالَ: عَلَى أَحْوَجَ مِنَّا يَا رَسُولَ اللّهِ، فَوَالَّذِي بَعَثَكَ بِالحَقِّ، ما بَينَ لاَبَتَيهَا أَهْلُ بَيتٍ أَحْوَجُ مِنَّا، فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أَنْيَابُهُ، قالَ: «فَأَنْتُمْ إِذاً». [طرفه في: ١٩٣٦]

١٤ ـ بابُ ﴿وَعَلَى الوَارِثِ مِثْلُ ذلِكَ﴾ [البقرة: ٢٣٣]

وَهَل عَلَى المَرْأَةِ مِنهُ شَيءٌ. ﴿وَضَرَبَ اللّهُ مَثَلاً رَجُلَينِ أَحَدُهُمَا أَبْكَمُ ـ إِلَى قَوْلِهِ ـ صِرَاطٍ مُسْتَقِيمٍ﴾ [النحل: ٧٦].

٥٣٦٩ ـ حدّثنا مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنَا وُهَيبٌ: أَخْبَرَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ زَينَبَ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: قُلتُ: يَا رَسُولَ اللّهِ، هَل لِي مِنْ أَجرٍ فِي بَنِي أَبِي سَلَمَةَ أَنْ أُنْفِقَ عَلَيهِمْ، وَلَسْتُ بِتَارِكَتِهِمْ هكَذَا وَهكَذَا، إِنَّمَا هُمْ بَنِيَّ؟ قالَ: «نَعَم، لَكِ أَجْرُ ما أَنْفَقْتِ عَلَيهِمْ».

[طرفه في: ١٤٦٧]

٥٣٧٠ ـ حدّثنا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنهَا: قالَتْ هِندٌ: يَا رَسُولَ اللّهِ، إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ، فَهَل عَلَيَّ جُنَاحٌ أَنْ آخُذَ مِنْ مالِهِ ما يَكْفِينِي وَبَنِيَّ؟ قالَ: «خُذِي بِالمَعْرُوفِ». [طرفه في: ٢٢١١]

١٥ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «مَنْ تَرَكَ كَلاًّ أَوْ ضَيَاعاً فَإِلَيَّ»

٥٣٧١ ـ حدّثنا يَحيى بْنُ بُكَيرٍ: حَدَّثَنَا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي

٥٣٦٨ ـ قوله: بعرق بفتح العين والراء وعاء من خوص (شارح).

٥٣٦٩ ـ قوله: هكذا وهكذا أي محتاجين (شارح).

باب ١٥ ـ قوله: كلاً أي ثقلاً من دين ونحوه، وقوله: أو ضياعاً أي من لا يستقل بنفسه ولو خلي وطبعه لكان في

[15] The Prophet's saying: "If a Muslim dies while in debt, I am responsible for the repayment of his debt"

5371- Abu'huraira "Allah be pleased with him" narrated: Whenever a dead man in debt was brought to The Messenger of Allah "Allah's blessing and peace be upon him" he would ask: "Has he left anything to repay his debt?" If he was informed that he had left something to repay his debts, he would offer his funeral prayer, otherwise he would tell the Muslims to offer the funeral prayer for their companion. When Allah made The Prophet "Allah's blessing and peace be upon him" wealthy through conquests, he said: "I am more rightful than other believers to be the guardian of the believers, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs. "

[16] The nurses from the freed slave women

5372- Ommu'habiba Bint "daughter of" Abu'sufyan "Allah be pleased with both" reported: I said: "O Allah's Apostle! Marry my sister, the daughter of Abu'sufyan." The Prophet "Allah's blessing and peace be upon him" said: "Do you like that?" I replied: "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet "Allah's blessing and peace be upon him" said: "But that is not lawful for me." I said: "We have heard that you want to marry Durra, the daughter of Abu'salama." He said: "(You mean) the daughter of Um Salama?" I said: "Yes." He said: "Even if she were not my step-daughter, she would be unlawful for me to marry since she is my foster niece. Abu'salama and I were suckled by Thuwaiba. So you should not offer to me your daughters or your sisters (in marriage)."

Urwa told: Thuwaiba was the slave woman of Abu'lahab, whom he manumitted.

سَلَمَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ يُؤْتَى بِالرَّجُلِ المُتَوَفَّى عَلَيهِ الدَّينُ، فَيَسْأَلُ: «هَل تَرَكَ لِدَينِهِ فَضلاً؟». فَإِنْ حُدِّثَ أَنَّهُ تَرَكَ وَفاءً صَلَّى، وَإِلاَّ، قالَ لِلمُسْلِمِينَ: «صَلُّوا عَلَى صَاحِبِكُمْ». فَلَمَّا فَتَحَ اللَّهُ عَلَيهِ الفُتُوحَ، قالَ: «أَنَا أَوْلَى بِالمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَن تُوُفِّيَ مِنَ المُؤْمِنِينَ فَتَرَكَ دَيناً فَعَلَيَّ قَضاؤُهُ، وَمَنْ تَرَكَ مالاً فَلِوَرَثَتِهِ».

[طرفه في: ٢٢٩٨]

١٦ ـ بابُ المَرَاضِعِ مِنَ المَوَالِياتِ وَغيرِهِنَّ

٥٣٧٢ ـ حدثنا يَحْيى بْنُ بُكَير: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ: أَنَّ زينبَ ابْنَةَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ ﷺ قالَتْ: قُلتُ: يَا رَسُولَ اللَّهِ، انْكِحْ أُخْتِي ابْنَةَ أَبِي سُفيَانَ، قالَ: «وَتحِبِّينَ ذلِكِ». قُلتُ: نَعَمْ، لَسْتُ لَكَ بِمُخْلِيَةٍ، وَأَحَبُّ مَنْ شارَكَنِي في الخَيرِ أُخْتِي، فَقالَ: «إِنَّ ذلِكِ لاَ يَحِلُّ لِي». فَقُلتُ: يَا رَسُولَ اللَّهِ، فَوَاللَّهِ إِنَّا نَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ ابْنَةَ أَبِي سَلَمَةَ؟ فَقالَ: «ابْنَةَ أُمِّ سَلَمَةَ». فَقُلتُ: نَعَمْ، قالَ: «فَوَاللَّهِ لَوْ لَمْ تَكُنْ رَبِيبَتِي في حَجْرِي ما حَلَّتْ لِي، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيبَةُ، فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ». وَقالَ شُعَيبٌ، عَنِ الزُّهْرِيِّ: قالَ عُرْوَةُ: ثُوَيبَةُ أَعْتَقَهَا أَبُو لَهَبٍ.

[طرفه في: ٥١٠١]

= معرض الهلاك ا هـ. من الشارح.

باب ١٦ ـ قوله: من المواليات جمع مولاة وهي الأمة وكانوا في أوّل أمرهم يكرهون رضاع الإماء ويحبون العربيات طلباً لنجابة الولد فأراهم النبي ﷺ أنه قد رضع من غير العرب وأن رضاع الإماء لا يهجن ا هـ من العيني.

(70) The Book of Food

[1] Allah's saying: "Eat of the good things We have provided for you." (The Heifer 57)

He further said: "O ye who believe! give of the good things which ye have (honourably) earned, and of the fruits of the earth which we have produced for you, and do not even aim at getting anything which is bad." (The Heifer 267)

He said too: "O ye messengers! enjoy (all) things good and pure, and work righteousness: for I am well-acquainted with (all) that ye do." (Believers 51)

5373- Abu'moosa "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "Feed the hungry person, visit the patient, and release the captive."

5374- Abu'huraira "Allah be pleased with him" narrated: The family (members) of (The Prophet) Mohammad never ate their fill for three successive days until he died.

5375- Abu'huraira "Allah be pleased with him" reported: Once while I was in a state of fatigue (because of severe hunger), I met Omar Ibn Al'khattab, whom I asked to recite a verse from Allah's Book to me. He entered his house and interpreted it to me. (Then I went out and) after walking for a short distance, I fell on my face because of fatigue and severe hunger. Suddenly I saw Allah's Apostle "Allah's blessing and peace be upon him" standing by my head. He said: "O Abu'huraira!" I replied: " O Allah's Apostle, I am at your service!" Then he held me by the hand, and made me get up. Then he came to know what I was suffering from. He took me to his house, and ordered a big bowl of milk for me. I drank thereof and he said: "Drink more, O Abu'huraira!" So I drank again, whereupon he again said: "Drink more." So I drank more till my belly became full and looked like a bowl. Afterwards I met Omar and mentioned to him what had happened to me, and said to him: "Somebody, who had more right than you, O Omar, took over the case. By Allah, I asked you to recite a Verse to me while I knew it better than you." On that Omar said to me: "By Allah, had I admitted and entertained you, it would have been dearer to me than having nice red camels."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٧٠ ـ كتابُ الأَطْعِمَة

١ ـ بابُ وَقَوْلِ اللهِ تعالى: ﴿كُلُوا مِن طيِّبَاتِ ما رَزَقْناكُمْ﴾ [البقرة: ٥٧]

وَقَوْلِه: ﴿كُلوا مِنْ طَيِّباتِ ما كَسَبْتُمْ﴾ [البقرة: ٢٦٧]، وَقَوْلِهِ: ﴿كُلُوا مِنَ الطَّيِّباتِ وَاعْمَلُوا صَالِحاً إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾ [المؤمنون: ٥١].

٥٣٧٣ ـ حدّثنا مُحمَّدُ بْنُ كَثيرٍ: أَخْبَرَنَا سُفيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسى الأَشْعَرِيِّ رَضِيَ اللَّهُ عنهُ، عَنِ النَّبِيِّ ﷺ قالَ: «أَطْعِمُوا الجائِعَ، وَعُودُوا المَرِيضَ، وفُكُّوا العَانِيَ» قال سُفيانُ: وَالعَاني الأَسِيرُ.

[طرفه في: ٣٠٤٦]

٥٣٧٤ ـ حدّثنا يُوسُفُ بْنُ عِيسى: حَدَّثَنَا مُحمَّدُ بْنُ فُضَيلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حازِمٍ، عَنْ أَبِي هُرَيرَةَ قالَ: ما شَبعَ آلُ محمَّدٍ ﷺ مِنْ طَعَامٍ ثَلاثَةَ أَيَّامٍ حَتَّى قُبِضَ.

٥٣٧٥ ـ وعَنْ أَبِي حازمٍ، عَنْ أَبِي هُرَيرَةَ: أَصابَني جَهدٌ شَديدٌ، فلقيتُ عُمرَ بْنَ الخطّابِ، فاسْتَقْرَأْتُهُ آيَةً مِنْ كِتابِ اللَّهِ، فَدَخَلَ دارَهُ وَفَتَحَها عَلَيَّ، فَمَشيتُ غيرَ بعِيدٍ فَخَرَرْتُ لِوَجْهِي مِنَ الجَهْدِ وَالجُوعِ، فإِذا رَسُولُ اللَّهِ ﷺ قائِمٌ عَلى رَأْسِي، فَقالَ: «يَا أَبَا هُرَيرَةَ». فَقُلْتُ: لَبَّيكَ رَسُولَ اللَّهِ وَسَعْدَيكَ، فَأَخَذَ بِيَدِي فَأَقَامَنِي وَعَرَفَ الَّذِي بِي، فَانْطَلَقَ بِي إِلَى رَحْلِهِ، فَأَمَرَ لِي بِعُسٍّ مِنْ لَبَنٍ فَشَرِبْتُ مِنْهُ، ثُمَّ قالَ: «عُدْ يَا أَبَا هِرٍّ». فَعُدتُ فَشرِبْتُ، ثُمَّ قالَ: «عُدْ». فَعُدْتُ فَشَرِبْتُ، حَتَّى اسْتَوَى بَطْنِي فَصَارَ كالقِدْحِ، قالَ: فَلَقِيتُ عُمَرَ، وَذَكَرْتُ لَهُ الَّذِي كانَ مِنْ أَمْرِي، وَقُلتُ لَهُ: تَوَلَّى اللَّهُ ذلِكَ مَنْ كانَ أَحقَّ بهِ مِنكَ يَا عُمَرُ، وَاللَّهِ لَقَدِ اسْتَقْرَأْتُكَ الآيَةَ، وَلأَنا أَقْرَأُ لَهَا مِنكَ. قالَ عُمَرُ: وَاللَّهِ لأَنْ أَكونَ أَدْخلتُكَ أَحبُّ إِليَّ مِنْ أَنْ يَكُونَ لِي مِثْلُ حُمْرِ النَّعَمِ.

[الحديث ٥٣٧٥ ـ طرفاه في: ٦٢٤٦، ٦٤٥٢].

٢ ـ بابُ التَّسْمِيَةِ عَلَى الطَّعَامِ وَالأَكْلِ بِاليَمِينِ

٥٣٧٦ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: أَخْبَرَنَا سُفيانُ قالَ: الوَلِيدُ بْنُ كَثِيرٍ أَخْبَرَنِي: أَنَّهُ سَمِعَ

٥٣٧٥ ـ قوله: بعس اي قدح ضخم ا هـ. (شارح).

ـ (يا أبا هريرة) يا أبا هرّ نخ.

ـ قوله: كالقدح أي كالسهم الذي لا ريش له في الاستواء.

[2] Mentioning the name of Allah on food and eating with one's right hand

5376- Omar Ibn Abu'salama "Allah be pleased with him" reported: I was a boy under the care of Allah's Apostle "Allah's blessing and peace be upon him" and my hand used to go around the dish while I was eating. So Allah's Apostle "Allah's blessing and peace be upon him" said to me: "O boy! Mention the Name of Allah and eat with your right hand, and eat of the dish what is nearer to you." Since then I have executed those instructions when eating.

[3] One's eating of the dish what is nearer to him

5377- Omar Ibn Abu'salama Who was the son of Ommu'salama, the wife of The Prophet "Allah's blessing and peace be upon him" narrated: Once I had a meal with The Messenger of Allah "Allah's blessing and peace be upon him" and I was eating from all sides of the dish. So The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Eat of the dish what is nearer to you."

5378- Wahb Ibn Kaisan Abu'nu'aim narrated: A meal was brought to The Messenger of Allah "Allah's blessing and peace be upon him" while his step-son Omar Ibn Abu'salama was with him. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Mention the Name of Allah and eat of the dish what is nearer to you."

[4] Seeking (to eat from) the various sides of the dish

5379- Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was invited by a tailor to a meal which he had prepared. I accompanied The Messenger of Allah "Allah's blessing and peace be upon him" and saw him seeking to eat the pieces of gourd from the various sides of the dish. Since that day I have liked eating gourd.

[5] Starting eating or doing anything with the right side

5380- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to start doing things from the right side as possible as it could be, in performing ablution, wearing his shoes, and combing his hair. The Prophet "Allah's blessing and peace be upon him" used to do so in all his affairs.

وَهْبَ بْنَ كَيْسَانَ: أَنَّهُ سَمِعَ عُمَرَ بْنَ أَبِي سَلَمَةَ يَقُولُ: كُنْتُ غُلَاماً فِي حَجْرِ رَسُولِ اللَّهِ ﷺ، وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا غُلَامُ، سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ». فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ.

[الحديث ٥٣٧٦ ـ طرفاه في: ٥٣٧٧، ٥٣٧٨].

٣ ـ بابُ الأكْلِ مِمَّا يَلِيهِ

وقال أنس: قال النبيُّ ﷺ: «اذكروا اسْمَ الله، وليأكل كل رجل مما يليه».

٥٣٧٧ ـ حدثني عبدُ العزيز بنُ عبدِ اللهِ قال: حدَّثني مُحَمَّدُ بنُ جعفرٍ، عن مُحمَّدِ بنِ عمرو بنِ حَلْحَلَةَ الدِّيلِيِّ، عَنْ وهْبِ بنِ كيسانَ أبي نُعيم، عَنْ عُمَرَ بنِ أبي سَلَمَةَ، وهُوَ ابنُ أُمِّ سَلَمَةَ، زوجِ النَّبيِّ ﷺ، قال: أكلتُ يوماً مَعَ رَسُولِ اللَّهِ ﷺ طعاماً، فجعلتُ آكُلُ مِنْ نَواحي الصَّحفةِ، فقالَ لي رَسُولُ اللَّهِ ﷺ: «كُلْ مِمَّا يَليك».

[طرفه في: ٥٣٧٦]

٥٣٧٨ ـ حدثنا عبدُ اللهِ بنُ يوسفَ: أخبرنا مالكٌ، عن وَهْبِ بنِ كيسانَ أبي نُعيمٍ قال: أُتِيَ رَسُولُ اللَّهِ ﷺ بطعامٍ، ومَعَهُ رَبِيبُهُ عُمَرُ بنُ أبي سَلَمَةَ، فقالَ: «سَمِّ اللَّهَ، وَكُلْ مِمَّا يَلِيكَ».

[طرفه في: ٥٣٧٦]

٤ ـ بابُ مَنْ تَتَبَّعَ حَوَالَي القَصْعَةِ مَعَ صَاحِبِه، إذا لَمْ يَعْرِفْ مِنْهُ كَرَاهِيَةً

٥٣٧٩ ـ حدثنا قُتَيبةُ، عَنْ مالكٍ، عَنْ إسْحاقَ بنِ أبي طَلْحَةَ: أنَّهُ سَمِعَ أنَسَ بنَ مالِكٍ يقولُ: إنَّ خيَّاطاً دعا رَسُولَ اللَّهِ ﷺ لطعامٍ صَنَعَهُ. قالَ أنَسٌ: فذهبتُ مَعَ رَسُولِ اللَّهِ ﷺ، فرأيتُهُ يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوَالَي القَصْعَةِ، قالَ: فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ مِنْ يَوْمَئِذٍ.

[طرفه في: ٢٠٩٢]

٥ ـ بابُ التَّيَمُّنِ فِي الأكْلِ وَغَيْرِهِ

٥٣٨٠ ـ حدثنا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْروقٍ، عن عائشةَ رضيَ اللهُ عنها قالَتْ: كانَ النَّبيُّ ﷺ يُحِبُّ التَّيَمُّنَ ما اسْتَطاعَ، في طُهُورِهِ وَتَنَعُّلِهِ وَتَرَجُّلِهِ ـ وَكانَ قالَ بِوَاسِطٍ قَبْلَ هذا ـ في شأنِهِ كُلِّهِ.

[طرفه في: ١٦٨]

٥٣٧٦ ـ قوله: تطيش في الصحفة أي تتحرك في نواحي الصحفة ولا تقتصر على موضع واحد والصحفة ما يشبع خمسة والقصعة ما يشبع عشرة اهـ. عيني.

باب ٤ ـ قوله: حوالي الخ بفتح اللام يقال: قعدنا حوله أي في الجهات المحيطة به وحواليه بمعناه كما في حديث اللهمَّ حوالينا لا علينا.

٥٣٨٠ ـ واسط اسم بلد بالعراق يصرف ولا يصرف وصرَّح الشارح هنا بأنه مصروف.

[6] One's eating his fill

5381- Anas “Allah be pleased with him” narrated: Abu’talha said to Ommu’sulaim: "I have noticed that the voice of The Messenger of Allah “Allah’s blessing and peace be upon him” was feeble because of hunger, as I think. Have you got any food?" She said: "Yes." She brought out some loaves of barley and took out a veil belonging to her, in part of which she wrapped the bread. She put it under my arm, wrapped part of the veil round me and sent me to Allah's Apostle. I went carrying it and found The Messenger of Allah “Allah’s blessing and peace be upon him” in the Mosque sitting with some people. When I stood there, The Messenger of Allah “Allah’s blessing and peace be upon him” asked: "Has Abu’talha sent you?" I said: "Yes." He asked: "With some food?" I said: "Yes." The Messenger of Allah “Allah’s blessing and peace be upon him” then said to the men around him: "Get up!" He set out (accompanied by them); and I went ahead of them till I reached Abu’talha (and informed him of The Prophet's visit). Abu’talha said: "O Ommu’sulaim! The Messenger of Allah “Allah’s blessing and peace be upon him” is coming with the people and we have nothing to feed them." She said: "Allah and His Apostle know better." So Abu’talha went out to receive Allah's Apostle. The Messenger of Allah “Allah’s blessing and peace be upon him” came along with Abu’talha. The Messenger of Allah “Allah’s blessing and peace be upon him” said: "O Ommu’sulaim! Bring whatever you have." She brought the bread, which The Messenger of Allah “Allah’s blessing and peace be upon him” ordered to be broken into pieces. Ommu’sulaim poured on them some butter from an oilskin. Then The Messenger of Allah “Allah’s blessing and peace be upon him” recited what Allah wished him to recite, and said: "Let ten persons come (to share the meal)." Ten persons were admitted, ate their fill and went out. Then he again said: "Let another ten do the same." They were admitted, ate their fill and went out. Then he again said: "Let ten persons (come in)." They were admitted, ate their fill and went out. Then he said: "Let another ten persons come." Indeed, all of them ate their fill; and they were eighty men.

5382- Abdur'rahman Ibn Abu'bakr "Allah be pleased with both" reported: We were one hundred and thirty persons accompanying The Prophet "Allah's blessing and peace be upon him" who asked us whether anyone of us had food. There was a man who had about a Sa of wheat, which was mixed with water. Then, a very tall pagan came driving sheep. The Prophet "Allah's blessing and peace be upon him" asked him: "Will you sell us or give it (a sheep) as a present?" He said: "I will sell you (a sheep)." The Prophet "Allah's blessing and peace be upon him" bought a sheep and it was slaughtered. The Prophet "Allah's blessing and peace be upon him" ordered that its liver and other Abdominal organs be roasted. By Allah, The Prophet "Allah's blessing and peace be upon him" gave every person of the one hundred and thirty a piece of that. He gave all who were present; and kept the shares of those who were absent. The Prophet "Allah's blessing and peace be upon him" put its meat in two huge basins. All of them ate to their fill, and even then more food was left in the two basins, which were carried, on the camel (or said something similar).

٦ ـ بابُ مَنْ أكلَ حتَّى شبِعَ

٥٣٨١ ـ حدثنا إسماعيل قال: حدَّثني مالِكٌ، عَنْ إسْحاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مالِكٍ يَقُولُ: قالَ أَبُو طَلْحَةَ لأُمِّ سُلَيم: لَقَدْ سَمِعْتُ صَوْتَ رَسُولِ اللَّهِ ﷺ ضَعِيفاً، أَعْرِفُ فِيهِ الجُوعَ، فَهَل عِنْدَكِ مِنْ شَيْءٍ؟ فَأَخْرَجَتْ أَقْراصاً مِنْ شَعِيرٍ، ثُمَّ أَخْرَجَتْ خِماراً لَها، فَلَفَّتِ الخبزَ ببعضه، ثم دسَّتْهُ تحتَ ثوبِي، وردَّتني ببعضه، ثم أرسلتني إلى رسول الله ﷺ، قالَ: فَذَهَبْتُ بِهِ، فَوَجَدْتُ رَسُولَ اللَّهِ ﷺ في المَسْجِدِ وَمَعَهُ النَّاسُ، فَقُمْتُ عَلَيهِمْ، فَقالَ لِي رَسُولُ اللَّهِ ﷺ: «أرسلك أبو طلحة؟». فقلتُ: نعم، قال: «بطعام؟» قال: فقلتُ: نعَم، فقالَ رَسُولُ اللَّهِ ﷺ لِمَنْ مَعَهُ: «قُومُوا» فانطَلَقَ وَانطَلَقْتُ بَينَ أَيدِيهِمْ، حَتَّى جِئْتُ أَبَا طَلْحَةَ، فَقالَ أَبُو طَلْحَةَ: يَا أُمَّ سُلَيمٍ، قَدْ جاءَ رَسُولُ اللَّهِ ﷺ بِالنَّاسِ، وَلَيسَ عِنْدَنا مِنَ الطَّعامِ ما نُطْعِمُهُمْ، فَقالَتْ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قالَ: فانطلقَ أبو طلحةَ حتَّى لقِيَ رَسُولَ اللَّهِ ﷺ، فَأَقْبَلَ أَبُو طَلْحَةَ وَرَسُولُ اللَّهِ ﷺ حَتَّى دَخَلا، فَقالَ رَسُولُ اللَّهِ ﷺ: «هَلُمِّي يَا أُمَّ سُلَيم ما عِنْدَكِ». فَأَتَتْ بِذَلِكَ الخُبْزِ، فَأَمَرَ بِهِ فَفُتَّ، وَعَصَرَتْ أُمُّ سُلَيم عُكَّةً لَهَا فَأَدَمَتْهُ، ثُمَّ قالَ فِيهِ رَسُولُ اللَّهِ ﷺ ما شاءَ اللَّهُ أَنْ يَقُولَ، ثُمَّ قالَ: «ائْذَنْ لِعَشَرَةٍ». فَأَذِنَ لَهُمْ، فَأَكَلُوا حَتَّى شَبِعُوا، ثُمَّ خَرَجُوا، ثُمَّ قالَ: «ائْذَنْ لِعَشَرَةٍ». فأذِنَ لهُمْ فأكلوا حتى شبِعُوا ثمَّ خرجوا، ثمَّ قال: «ائذَنْ لِعَشرةٍ». فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا، ثُمَّ أَذِنَ لِعَشَرَةٍ فَأَكَلَ القَوْمُ كُلُّهُمْ وَشَبِعُوا، وَالقَوْمُ ثَمانُونَ رَجُلاً.

[طرفه في: ٤٢٢]

٥٣٨٢ ـ حدَّثنا مُوسَى: حدَّثَنا مُعْتَمِرٌ، عَنْ أَبِيهِ قالَ: وَحَدَّثَ أَبُو عُثْمانَ أَيضاً، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُما قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ ثَلاثِينَ وَمِئَةً، فَقالَ النَّبِيُّ ﷺ: «هَل مَعَ أَحَدٍ مِنْكُمْ طَعامٌ؟». فَإِذا مَعَ رَجُلٍ صاعٌ مِنْ طَعامٍ أَوْ نَحْوُهُ، فَعُجِنَ، ثُمَّ جاءَ رَجُلٌ مُشْرِكٌ مُشْعَانٌّ طَوِيلٌ، بِغَنَمٍ يَسُوقُهَا، فَقالَ النَّبِيُّ ﷺ: «أَبيعٌ أَمْ عَطِيَّةٌ، أَوْ قالَ: هِبَةٌ؟». قالَ: لاَ، بَل بَيعٌ، قالَ: فَاشْتَرَى مِنْهُ شَاةً فَصُنِعَتْ، فَأَمَرَ نَبِيُّ اللَّهِ ﷺ بِسَوَادِ البَطْنِ يُشْوَى، وَايمُ اللَّهِ، ما مِنَ الثَّلاثِينَ وَمِئَةٍ إِلاَّ قَدْ حَزَّ لَهُ حُزَّةً مِنْ سَوادِ بَطْنِها، إِنْ كانَ شاهِداً أَعْطاها إِيَّاهُ، وَإِنْ كانَ غائِباً خَبَأَها لَهُ، ثُمَّ جَعَلَ فِيهَا قَصْعَتَينِ، فَأَكَلْنا أَجْمَعُونَ وَشَبِعْنَا، وَفَضَلَ في القَصْعَتَينِ، فَحَمَلتُهُ عَلَى البَعِيرِ، أَوْ كما قالَ.

[طرفه في: ٢٢١٦]

٥٣٨١ ـ قوله: دسته من دسست الشيء في التراب إذا أخفيته فيه كذا في العينيّ.

ـ العكة: إناء من جلد يكون فيه السمن غالباً والعسل كما في الشارح. وقوله: فأدمته من قولهم أدم الخبز يأدمه بالكسر.

٥٣٨٢ ـ قوله: مشعانّ مفسر بما بعده وهو الطويل.

ـ حز حزة: قطع قطعة.

5383- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" died when we satisfied our hunger with the two black elements of dates and water.

[7] Allah's saying: "It is no fault in the blind nor in one born lame, nor in one afflicted with illness, nor in yourselves, that ye should eat in your own houses, or those of your fathers, or your mothers, or your brothers, or your sisters, or your father's brothers or your father's sisters, or your mother's brothers, or your mother's sisters, or in houses of which the keys are in your possession. Or in the house of a sincere friend of yours: there is no blame on you, whether ye eat in company or separately. But if ye enter houses, salute each other a greeting of blessing and purity as from Allah. Thus does Allah make clear the Signs to you: that ye may understand." (The Light "An'nur" 61)

5384- Sowaid Ibn An'no'man "Allah be pleased with him" narrated: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" to Khaibar. When we reached As'sahba, (at a distance of a day's journey to Khaibar, according to Yahya, a sub-narrator) The Messenger of Allah "Allah's blessing and peace be upon him" asked the people to bring their food, but there was nothing with the people other than Sawiq, of which we all chewed and ate. Then The Prophet "Allah's blessing and peace be upon him" asked for some water with which he rinsed his mouth, and we too, rinsed our mouths. Then he led us in the Maghrib prayer without performing ablution (once again).

[8] What about the thin bread and eating at the table

5385- Quatada narrated: We were in the company of Anas "Allah be pleased with him" whose baker was with him. Anas said: The Prophet "Allah's blessing and peace be upon him" never ate a thin bread or a roasted sheep until he died.

5386- Anas "Allah be pleased with him" reported: I did not learn that The Prophet "Allah's blessing and peace be upon him" had eaten his meals on a big tray; nor had he eaten a thin bread baked for him. He also, in my knowledge, had not eaten at a dining table.

٥٣٨٣ ـ حدّثنا مُسلِمٌ: حَدَّثَنا وُهيبٌ: حَدَّثَنا مَنصورٌ، عَنْ أُمِّهِ، عَنْ عائشةَ رَضيَ اللَّهُ عَنهَا: تُوُفِّيَ النَّبِيُّ ﷺ حينَ شَبِعْنا مِنَ الْأَسْوَدَينِ التَّمْرِ والماءِ.

[الحديث ٥٣٨٣ ـ طرفه في: ٥٤٤٢].

٧ ـ بابُ ﴿لَيسَ عَلَى الْأَعْمى حَرَجٌ ـ إِلَى قَوْلِهِ ـ لَعَلَّكُمْ تَعْقِلُونَ﴾ [النور: ٦١]

٥٣٨٤ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنا سُفيَانُ: قالَ يَحيى بْنُ سَعِيدٍ: سَمِعْتُ بُشَيرَ بْنَ يَسارٍ يَقُولُ: حَدَّثَنا سُوَيدُ بْنُ النُّعْمَانِ قالَ: خَرَجْنا مَعَ رَسولِ اللَّهِ ﷺ إِلَى خَيبَرَ، فَلَمَّا كُنَّا بِالصَّهْباءِ ـ قالَ يَحيى: وَهيَ مِنْ خَيبَرَ عَلَى رَوْحَةٍ ـ دَعا رَسولُ اللَّهِ ﷺ بِطَعَامٍ، فَما أُتِيَ إِلاَّ بِسَويقٍ، فَلُكْنَاهُ، فَأَكَلنا مِنهُ، ثُمَّ دعا بِماءٍ، فَمَضمَضَ وَمَضمَضنا، فَصَلَّى بِنا المغرِبَ وَلَم يَتوضَّأْ. قالَ سُفيانُ: سَمِعْتُهُ مِنهُ عَوْداً وَبَدْأً.

[طرفه في: ٢٠٩]

٨ ـ بابُ الْخُبْزِ الْمُرَقَّقِ، وَالْأَكْلِ عَلَى الْخِوَانِ وَالسُّفْرَةِ

٥٣٨٥ ـ حدّثنا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنا هَمَّامٌ، عَنْ قَتَادَةَ قالَ: كُنَّا عِنْدَ أَنَسٍ وَعِنْدَهُ خَبَّازٌ لَهُ، فَقالَ: ما أَكَلَ النَّبِيُّ ﷺ خُبْزاً مُرَقَّقاً، وَلاَ شَاةً مَسْمُوطَةً حَتَّى لَقِيَ اللَّهَ.

[الحديث ٥٣٨٥ ـ طرفاه في: ٥٤٢١، ٦٣٥٧]

٥٣٨٦ ـ حدّثنا عَلِيُّ بْنُ عَبدِ اللَّهِ: حَدَّثَنا مُعاذُ بْنُ هِشامٍ قالَ: حَدَّثَني أَبي، عَنْ يُونُسَ ـ قالَ عَلِيٌّ: هُوَ الْإِسْكافُ ـ عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنهُ قالَ: ما عَلِمتُ النَّبِيَّ ﷺ أَكَلَ عَلَى سُكُرُّجَةٍ قَطُّ، وَلاَ خُبِزَ لَهُ مُرَقَّقٌ قَطُّ، وَلاَ أَكَلَ عَلَى خِوَانٍ، قِيلَ لِقَتادَةَ: فَعَلَى ما كانُوا يأكُلونَ، قالَ: عَلَى السُّفَرِ.

[الحديث ٥٣٨٦ ـ طرفاه في: ٥٤١٥، ٦٥٤٠].

٥٣٨٧ ـ حدّثنا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي حُمَيدٌ: أَنَّهُ سَمِعَ أَنَساً

٥٣٨٤ ـ قوله: عوداً وبدءاً أي عائداً وبادئاً أي أوّلاً وآخراً.

باب ٨ ـ قوله: الخوان بكسر الخاء وهو المشهور وجاء ضمها اهـ. من العينيّ بحذف وستكتب من القاموس.

٥٣٨٥ ـ قوله: مسموطة وهي التي أزيل شعرها بعد الذبح بالماء المسخن وإنما يصنع ذلك في الصغيرة الطرية غالباً وهو فعل المترفين اهـ. شارح.

٥٣٨٦ ـ قوله: سكرّجة بهذا الضبط وقيل: الصواب في الراء الفتح قصاع صغار كانت العجم تستعملها في الكوامخ وما أشبهها على الموائد حول الأطعمة للتشهي والهضم كما في العينيّ.

ـ الخوان: كغراب وكتاب ما يؤكل عليه الطعام اهـ. قاموس.

ـ قوله: فعلى ما كذا بالألف وروي: فعلام بحذفها وهو الأكثر.

٥٣٨٧ ـ قوله: قام النبي وفي بعض النسخ أقام بالهمزة كذا في هامش الشرح المطبوع اهـ.

5387- Anas “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” halted to consummate his marriage with Safiyya. I invited the Muslims to his wedding banquet. He ordered that leather dining sheets should be spread on which dates, dried yoghurt and butter were put. Anas further said: The Prophet “Allah’s blessing and peace be upon him” consummated his marriage with Safiyya (during a journey) whereupon a sweet dish was presented on a leather dining sheet.

5388- Wahb Ibn Kaisan narrated: The People of Sham sneered at Abdullah Ibn Az’zubair by calling him "The son of the woman of two waist belts”. Asma said to him: "O my son! They sneer at you with "The two waist belts". Do you know what the two waist belts were? That was my waist belt, which I divided into two parts. I tied the water skin of The Messenger of Allah “Allah’s blessing and peace be upon him” with one part, and with the other part I tied his food container."

5389- Ibn Abbas "Allah be pleased with both" reported: Ommu'hufaid Bint Al’harith, Ibn Abbess’s aunt sent some dried yogurt, ghee (a clarified semi-fluid butter) and a mastigure to The Prophet "Allah's blessing and peace be upon him" as a gift. The Prophet "Allah's blessing and peace be upon him" ate the dried yogurt and butter but left the mastigure because he disliked it. Ibn Abbas said: "The mastigure was eaten at the table of Allah's Apostle "Allah's blessing and peace be upon him"; and if it had been illegal to eat, it could not have been eaten at the table of Allah's Apostle."

[9] What about Sawiq

5390- Sowaid Ibn An’no’man “Allah be pleased with him” narrated: We set out with The Messenger of Allah “Allah’s blessing and peace be upon him” to Khaibar. When we reached As’sahba, (at a distance of a day’s journey to Khaibar), the time of prayer was due. The Messenger of Allah “Allah’s blessing and peace be upon him” asked the people to bring their food, but there was nothing with the people other than Sawiq, of which he, followed by us, chewed and ate. Then The Prophet “Allah’s blessing and peace be upon him” asked for some water with which he rinsed his mouth, (and we too, rinsed our mouths). Then he led us in the prayer without performing ablution (once again).

يَقولُ: قامَ النَّبيُّ ﷺ يَبْني بِصَفيَّةَ، فَدَعَوْتُ المُسْلمينَ إلَى وَليمتِهِ، أَمَرَ بَالأَنْطاعِ فَبُسِطَتْ، فأُلقيَ علَيها التَّمرُ والأَقِطُ والسَّمْنُ. وَقالَ عَمْرٌو، عَنْ أَنَسٍ: بَنى بِهَا النَّبيُّ ﷺ، ثُمَّ صَنَعَ حَيساً في نِطَعٍ.

[طرفه في: ٣٧١]

٥٣٨٨ ـ حدّثنا مُحَمَّدٌ: أَخْبَرَنا أَبُو مُعاوِيَةَ: حَدَّثَنا هِشامٌ، عَنْ أَبيهِ، وعَنْ وَهْبِ بْنِ كَيْسانَ، قالَ: كانَ أَهْلُ الشَّامِ يُعَيِّرُونَ ابْنَ الزُّبَيْرِ، يَقُولُونَ: يا ابْنَ ذاتِ النِّطاقَيْنِ، فَقالَتْ لَهُ أَسْماءُ: يا بُنَيَّ إنَّهُمْ يُعَيِّرُونَكَ بِالنِّطاقَيْنِ، هَلْ تَدْرِي ما كانَ النِّطاقانِ؟ إنَّما كانَ نِطَاقِي شَقَقْتُهُ نِصْفَيْنِ، فأَوْكَيْتُ قِرْبَةَ رَسُولِ اللهِ ﷺ بأَحَدِهِما، وجَعَلْتُ في سُفْرَتِهِ آخَرَ، قالَ: فَكانَ أَهْلُ الشَّأْمِ إذا عَيَّرُوهُ بالنِّطاقَيْنِ، يَقُولُ:

إيهـــا والإلـــه تـــلـــك شـــكـــاةٌ ظـــاهـــرٌ عـــنـــك عـــارهـــا

[طرفه في: ٢٩٧٩]

٥٣٨٩ ـ حدّثنا أَبُو النُّعْمانِ: حَدَّثَنا أَبُو عَوانَةَ، عَنْ أَبي بِشْرٍ، عَنْ سَعيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أنَّ أُمَّ حُفَيْدٍ بِنْتَ الحارِثِ بْنِ حَزْنٍ، خالَةَ ابْنِ عَبَّاسٍ، أَهْدَتْ إلَى النَّبِيِّ ﷺ سَمْناً وأَقِطاً وأَضُبًّا، فَدَعا بِهِنَّ فَأُكِلْنَ عَلَى مائِدَتِهِ، وَتَرَكَهُنَّ النَّبِيُّ ﷺ كالمُسْتَقْذِرِ لَهُنَّ، وَلَوْ كُنَّ حَراماً ما أُكِلْنَ عَلى مائِدَةِ النَّبِيِّ ﷺ، ولا أَمَرَ بِأَكْلِهِنَّ.

[طرفه في: ٢٥٧٥]

٩ ـ بابُ السَّويقِ

٥٣٩٠ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ يَحْيى، عَنْ بُشَيْرِ بْنِ يَسارٍ، عَنْ سُوَيْدِ بْنِ النُّعْمانِ أَنَّهُ أَخْبَرَهُ: أَنَّهُمْ كانُوا مَعَ النَّبِيِّ ﷺ بِالصَّهْباءِ، وَهْيَ عَلَى رَوْحَةٍ مِنْ خَيْبَرَ، فَحَضَرَتِ الصَّلاةُ، فَدَعا بِطَعَامٍ فَلَمْ يَجِدْهُ إلاَّ سَوِيقاً، فَلاكَ مِنْهُ، فَلُكْنَا مَعَهُ، ثُمَّ دَعا بِماءٍ فَمَضْمَضَ، ثُمَّ صَلَّى وصَلَّينا ولَمْ يَتَوَضَّأْ. [طرفه في: ٢٠٩]

١٠ ـ بابٌ ما كانَ النَّبِيُّ ﷺ لا يَأْكُلُ حَتَّى يُسَمَّى لَهُ، فَيَعْلَمُ ما هُوَ

٥٣٩١ ـ حدّثنا محمَّدُ بْنُ مُقَاتِلٍ أَبُو الحَسَنِ: أَخْبَرَنا عَبْدُ اللّهِ: أَخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ

ـ الأنطاع السُّفَر من جلد.

٥٣٨٨ ـ قوله: إيهاً بهذا الضبط كلمة تستعمل في استدعاء الشيء، وقوله: والإله قسم به جلّ وعلا وروي بدله ورب الكعبة.

ـ **قوله**: تلك الخ كذا بإسقاط الواو من أوّله وهو عجز بيت لأبي ذؤيب تمثل به ابن الزبير وتمامه (وعيرني الواشون أني أحبها، وتلك شكاة ظاهر عنك عارها) أي مرتفع عنك عارهاوالشاكاة بالفتح معناها رفع الصوت بالقول القبيح.

٥٣٩١ ـ قوله: محنوذاً ترى من المؤلف في باب الشواء بعد هذا بأربعة أبواب تفسير الحنيذ بالمشويّ مصححه.

[10] The Prophet used not to start eating any (unfamiliar) food before being named for him

5391- Ibn Abbas narrated that Khalid Ibn Al'walid, known as The Sword of Allah, told him that he went with The Messenger of Allah "Allah's blessing and peace be upon him" to the house of Maimuna, the aunt of both of him and Ibn Abbas. He found with her a roasted mastigure brought from Najd by her sister Hufaida Bint Al'harith. Maimuna presented the mastigure before The Messenger of Allah "Allah's blessing and peace be upon him" who hardly started eating any (unknown) food before it was described and named for him. But The Messenger of Allah "Allah's blessing and peace be upon him" stretched his hand towards the mastigure whereupon a lady from among those who were present, said: "Tell The Messenger of Allah "Allah's blessing and peace be upon him" of what you have presented to him. O Allah's Apostle! It is the meat of a mastigure." The Messenger of Allah "Allah's blessing and peace be upon him" lifted his hand from the meat of the mastigure. Khalid Ibn Al'walid said: "O Allah's Apostle! Is it unlawful to eat?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "No, but it does not exist in the land of my people, so I hate it." Khalid added: "Then I pulled the mastigure towards me which I ate while The Messenger of Allah "Allah's blessing and peace be upon him" was looking at me."

[11] One's food could be sufficient for two persons

5392- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The food for two persons is sufficient for three, and the food of three persons is sufficient for four persons."

[12] The believer eats only in one intestine

5393- Nafi narrated that Ibn Omar "Allah be pleased with both" used not to eat without a poor man to be invited to eat with him. One day, I let a needy man enter upon him. He ate so much. Ibn Omar said: "O Nafi! Do not bring him to me again. I heard The Prophet "Allah's blessing and peace be upon him" saying: "The Believer eats only in one intestine (a little food) while the unbelievers eats in seven intestines (so much).""

[13] The believer eats only in one intestine

5394- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Believer eats only in one intestine (a little food) while the unbeliever (or the hypocrite) eats in seven intestines (so much)."

قال: أَخبَرَنِي أَبُو أُمامَةَ بْنُ سَهْلِ بْنِ حُنَيفٍ الأنصاريُّ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ خالِدَ بْنَ الوَلِيدِ ـ الَّذي يُقالُ لَهُ سَيفُ اللَّهِ ـ أَخْبَرَهُ: أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى مَيمُونَةَ ـ وَهِيَ خالَتُهُ وَخالَةُ ابْنِ عَبَّاسٍ ـ فَوَجَدَ عِندَها ضَبًّا مَحْنُوذاً، قَدِمَتْ بِهِ أُخْتُها حُفَيدَةُ بِنْتُ الحارِثِ مِنْ نَجْدٍ، فَقَدَّمَتِ الضَّبَّ لِرَسُولِ اللَّهِ ﷺ، وَكانَ قَلَّما يُقَدِّمُ يَدَهُ لِطَعامٍ حَتَّى يُحَدَّثَ بِهِ وَيُسَمَّى لَهُ، فَأَهْوَى رَسُولُ اللَّهِ ﷺ يَدَهُ إِلَى الضَّبِّ، فَقالَتِ امْرَأَةٌ مِنَ النِّسْوَةِ الحُضُورِ: أَخْبِرْنَ رَسُولَ اللَّهِ ﷺ ما قَدَّمْتُنَّ لَهُ، هُوَ الضَّبُّ يا رَسُولَ اللَّهِ، فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ عَنِ الضَّبِّ، فَقالَ خالِدُ بْنُ الوَلِيدِ: أَحَرامٌ الضَّبُّ يا رَسُولَ اللَّهِ؟ قالَ: «لا، وَلكِنْ لَمْ يَكُنْ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعافُهُ». قالَ خالِدٌ: فَاجْتَزَزْتُهُ فَأَكَلْتُهُ، وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ إِلَيَّ. [الحديث ٥٣٩١ ـ طرفاه في: ٥٤٠٠، ٥٥٣٧].

١١ ـ بابٌ طَعامُ الواحِدِ يَكْفِي الاثْنَينِ

٥٣٩٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ. وَحَدَّثَنا إِسماعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «طَعامُ الاثْنَينِ كافِي الثَّلاثَةِ، وَطَعامُ الثَّلاثَةِ كافِي الأَرْبَعَةِ».

١٢ ـ بابٌ المُؤْمِنُ يَأْكُلُ فِي مِعًى واحِدٍ

٥٣٩٣ ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا عَبْدُ الصَّمَدِ: حَدَّثَنا شُعْبَةُ، عَنْ واقِدِ بْنِ مُحَمَّدٍ، عَنْ نافِعٍ قالَ: كانَ ابْنُ عُمَرَ لا يَأْكُلُ حَتَّى يُؤْتَى بِمِسْكِينٍ يَأْكُلُ مَعَهُ، فَأَدْخَلْتُ رَجُلاً يَأْكُلُ مَعَهُ فَأَكَلَ كَثِيراً، فَقالَ: يا نافِعُ، لا تُدْخِلْ هذا عَلَيَّ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «المُؤْمِنُ يَأْكُلُ فِي مِعًى واحِدٍ، وَالكافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعاءٍ» [الحديث ٥٣٩٣ ـ طرفاه في: ٥٣٩٤، ٥٣٩٥]

١٣ ـ باب المؤمن يَأكُل في معىً واحدٍ فيه أبو هريرة عن النبي ﷺ

٥٣٩٤ ـ حدّثنا مُحَمَّدُ بْنُ سَلامٍ: أَخْبَرَنا عَبْدَةُ، عَنْ عُبَيدِ اللَّهِ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: قالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ المُؤْمِنَ يَأْكُلُ فِي مِعًى واحِدٍ، وَإِنَّ الكافِرَ، أَوِ المُنافِقَ ـ فَلا أَدْرِي أَيَّهُما قالَ عُبَيدُ اللَّهِ ـ يَأْكُلُ فِي سَبْعَةِ أَمْعاءٍ». وَقالَ ابْنُ بُكَيرٍ: حَدَّثَنا مالِكٌ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[طرفه في: ٥٣٩٣]

ـ قوله: فأجدني اي أجد نفسي، وقوله: أعافه أي أكرهه يقال: عاف الرجل الطعام والشراب يعافه من باب تعب عيافة بالكسر إذا كرهه فالطعام معيف كما في المصباح.

ـ قوله: فاجتززته هكذا بالزاي المكررة كما في الشارح وفي بعض نسخ المتن فاجتررته بالراء المكررة.

باب ١٣ ـ قوله: باب المؤمن الخ كذا ثبت لأبي ذرّ وسقط لغيره وهو أولى إذ لا فائدة في إعادته قاله الشارح.

٥٣٩٤(المعى) ـ قوله: المصران وقصره أشهر من المدّ وجمعه أمعاء مثل عنب وأعناب وجمع الممدود أمعية مثل حمار وأحمرة اهـ مصباح.

5395- Amr narrated: Abu'nahik was a rapacious eater. Ibn Omar said to him: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The unbeliever eats in seven intestines (eats so much)." On that Abu'nahik said: "But I believe in Allah and His Messenger."

5396- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Muslim eats only in one intestine (a little food) while the unbeliever eats in seven intestines (so much)."

5397- Abu'huraira "Allah be pleased with him" narrated that there was an unbeliever who used to eat so much. When he embraced Islam, he used to eat a little food. He mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him" who commented: "The believer eats only in one intestine (little) while the unbeliever eats in seven intestines (so much)."

[14] Eating while leaning (against something)

5398- Abu'juhaifa "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I never have my meals while leaning (against something)."

5399- Abu'juhaifa "Allah be pleased with him" reported: While I was with The Prophet "Allah's blessing and peace be upon him" he said to a man who was with him: "I never have my meals while leaning (Against something)."

[15] What about roasting

And Allah's saying: "There came Our Messengers to Abraham with glad tidings. They said, "Peace!" He answered, "Peace!" and hastened to entertain them with a roasted calf." (Hud 69)

5400- Khalid Ibn Al'walid narrated: A roasted mastigure was brought to The Prophet "Allah's blessing and peace be upon him" who stretched his hand towards it to eat, when it was said to him: "It is a mastigure." Then, he lifted his hand (from it). Khalid asked: "Is it unlawful to eat?" The Prophet "Allah's blessing and peace be upon him" said: "No, but it does not exist in the land of my people, so I hate it." Khalid ate (it) while The Messenger of Allah "Allah's blessing and peace be upon him" was looking at him.

[16] What about The Khazira

An'nadr told: The Khazira is (made) from bran while The Harira is from milk.

٥٣٩٥ - حدّثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنا سُفْيانُ، عَنْ عَمْرٍو قالَ: كانَ أَبُو نَهِيكٍ رَجُلاً أَكُولاً، فَقالَ لَهُ ابْنُ عُمَرَ: إِنَّ رَسُولَ اللّهِ ﷺ قالَ: «إِنَّ الكافِرَ يَأْكُلُ فِي سَبْعَةِ أَمْعاءٍ». فَقالَ: فَأَنَا أُومِنُ بِاللّهِ وَرَسُولِهِ. [طرفه في: ٥٣٩٣]

٥٣٩٦ - حدّثنا إِسْماعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ أَبِي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّهُ عَنْهُ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «يَأْكُلُ المُسْلِمُ فِي مِعًى واحِدٍ، وَالكافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعاءٍ».

[الحديث ٥٣٩٦ - طرفه في: ٥٣٩٧]

٥٣٩٧ - حدّثنا سُلَيْمانُ بْنُ حَرْبٍ: حَدَّثَنا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثابِتٍ، عَنْ أَبِي حازِمٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلاً كانَ يَأْكُلُ أَكْلاً كَثِيراً، فَأَسْلَمَ، فَكانَ يَأْكُلُ أَكْلاً قَلِيلاً، فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقالَ: «إِنَّ المُؤْمِنَ يَأْكُلُ فِي مِعًى واحِدٍ، وَالكافِرَ يَأْكُلُ فِي سَبْعَةِ أَمْعاءٍ». [طرفه في: ٥٣٩٦]

١٤ - بابُ الأَكْلِ مُتَّكِئاً

٥٣٩٨ - حدّثنا أَبُو نُعَيْمٍ: حَدَّثَنا مِسْعَرٌ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ: سَمِعْتُ أَبا جُحَيْفَةَ يَقُولُ: قالَ رَسُولُ اللّهِ ﷺ: «لا آكُلُ مُتَّكِئاً».

[الحديث ٥٣٩٨ - طرفه في: ٥٣٩٩].

٥٣٩٩ - حدّثني عُثْمانُ ابْنُ أَبِي شَيْبَةَ: أَخْبَرَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، عَنْ أَبِي جُحَيْفَةَ قالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ، فَقالَ لِرَجُلٍ عِنْدَهُ: «لا آكُلُ وَأَنا مُتَّكِئٌ».

[طرفه في: ٥٣٩٨]

١٥ - بابُ الشِّواءِ

وَقَوْلِ اللّهِ تَعالَى: ﴿فَجَاءَ بِعِجْلٍ حَنِيذٍ﴾ [هود: ٦٩] أَيْ مَشْوِيٍّ.

٥٤٠٠ - حدّثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنا هِشامُ بْنُ يُوسُفَ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمامَةَ بْنِ سَهْلٍ، عَنِ ابْنِ عَبّاسٍ، عَنْ خالِدِ بْنِ الوَلِيدِ قالَ: أُتِيَ النَّبِيُّ ﷺ بِضَبٍّ مَشْوِيٍّ، فَأَهْوَى إِلَيْهِ لِيَأْكُلَ فَقِيلَ لَهُ: إِنَّهُ ضَبٌّ، فَأَمْسَكَ يَدَهُ، فَقالَ خالِدٌ: أَحَرامٌ هُوَ؟ قالَ: «لا، وَلٰكِنَّهُ لا يَكُونُ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعافُهُ». فَأَكَلَ خالِدٌ وَرَسُولُ اللّهِ ﷺ يَنْظُرُ. قالَ مالِكٌ، عَنِ ابْنِ شِهابٍ: بِضَبٍّ مَحْنُوذٍ.

[طرفه في: ٥٣٩١]

١٦ - بابُ الخَزِيرَةِ

قالَ النَّضْرُ: الخَزِيرَةُ مِنَ النُّخالَةِ، وَالحَرِيرَةُ مِنَ اللَّبَنِ.

باب ١٥ - قوله: فجاء بعجل حنيذ الذي في التنزيل العزيز: فجاء بعجل سمين فما لبث أن جاء بعجل حنيذ ا هـ. مصحح.

5401- Mahmud Ibn Ar'rabie narrated: Itban Ibn Malik "Allah be pleased with him" who was one of the companions of Allah's Apostle "Allah's blessing and peace be upon him" and one of the Ansar who took part in the battle of Badr, told: I came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I have weak eyesight and I lead my people in prayers. When it rains the water flows in the valley between my people and me so I cannot go to their mosque to lead them in prayer. O Allah's Apostle! I wish you would come to my house and pray in it so that I could take that part as a place of prayer." Allah's Apostle "Allah's blessing and peace be upon him" said: "I shall do, Allah willing." Next day after the sun rose high, Allah's Apostle "Allah's blessing and peace be upon him" and Abu'bakr came and Allah's Apostle "Allah's blessing and peace be upon him" asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me: "Where do you like me to pray?" I pointed to a certain place in my house. So Allah's Apostle "Allah's blessing and peace be upon him" stood there and said: "Allah is greater", and we all got up and aligned behind him. We offered a two-Rak'a prayer, and ended it with the end salutation. We requested him to stay for a meal called "Khazira" which we had prepared for him. Many members of our family gathered in the house and one of them said: "Where is Malik Ibn Ad'dukhshun?" One of them replied: "He is a hypocrite and does not love Allah and His Messenger. Hearing that, Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not say so. Haven't you seen that he said: "There is no God (to be worshipped) but Allah" just for Allah's sake only?" He said: "Allah and His Apostle know better. We have seen him helping and advising hypocrites." Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has forbidden the (Hell) fire from those who say: "There is no God (to be worshipped) but Allah" just for Allah's sake."

[17] What about the yoghurt

5402- Ibn Abbas "Allah be pleased with both" narrated: My aunt presented a (roasted) mastigure, yoghurt and milk to The Prophet "Allah's blessing and peace be upon him". The mastigure was put on his dining sheet. Had it been unlawful to eat, it would not have been put there. The Prophet "Allah's blessing and peace be upon him" drank the milk and ate the yoghurt only.

[18] What about Silq and parley

5403- Sahl Ibn Sa'd "Allah be pleased with him" narrated: We used to be happy on Fridays, for there was an old lady who used to pull out the roots of

٥٤٠١ ـ حدثني يحيى بن بكير: حدَّثنا الليثُ، عن عُقيلٍ، عن ابن شهابٍ قال: أخبرني محمودُ بنُ الرَّبيعِ الأنصاريُّ: أنَّ عِتبانَ بنَ مالكٍ، وكانَ منْ أصحابِ النبيِّ ﷺ، ممَّن شهدَ بدراً من الأنصار: أنه أتى رسولَ اللهِ ﷺ فقال: يا رسولَ اللهِ، إني أنكرتُ بصري، وأنا أصلي لقومي، فإذا كانتِ الأمطارُ سالَ الوادي الذي بيني وبينهم، لم أستطعْ أنْ آتيَ مسجدَهم فأصليَ لهم، فوددتُ يا رسولَ اللهِ، أنكَ تأتي فتصلي في بيتي فأتخذُهُ مصلَّى، فقال: «سأفعلُ إنْ شاءَ الله». قال عِتبانُ: فغدا رسولُ اللهِ ﷺ وأبو بكرٍ حينَ ارتفعَ النهارُ، فاستأذنَ النبيُّ ﷺ فأذنتُ له، فلمْ يجلسْ حتى دخلَ البيتَ، ثمَّ قالَ لي: «أينَ تحبُّ أنْ أصليَ منْ بيتك؟» فأشرتُ إلى ناحيةٍ منَ البيتِ، فقامَ النبيُّ ﷺ فكبَّرَ فصففنا، فصلَّى ركعتينِ ثمَّ سلَّمَ، وحبسناهُ على خزيرٍ صنعناه، فثابَ في البيتِ رجالٌ منْ أهلِ الدارِ ذوو عددٍ فاجتمعوا، فقالَ قائلٌ منهم: أينَ مالكُ بنُ الدُّخشُنِ؟ فقالَ بعضُهم: ذلكَ منافقٌ، لا يحبُّ اللهَ ورسولَه، قالَ النبيُّ ﷺ: «لا تقلْ، ألا تراهُ قالَ: لا إلهَ إلا اللهُ، يريدُ بذلكَ وجهَ الله». قالَ: اللهُ ورسولُهُ أعلمُ، قالَ: قلنا: فإنا نرى وجهَهُ ونصيحتَهُ إلى المنافقينَ، فقالَ: «فإنَّ اللهَ حرَّمَ على النارِ منْ قالَ: لا إلهَ إلا اللهُ، يبتغي بذلكَ وجهَ الله». قالَ ابنُ شهابٍ؛ ثمَّ سألتُ الحُصينَ بنَ محمدٍ الأنصاريَّ، أحدَ بني سالمٍ وكانَ منْ سَراتِهم ـ عنْ حديثِ محمودٍ، فصدَّقَهُ. [طرفه في: ٤٢٤]

١٧ ـ بابُ الأقِط

وقالَ حُميدٌ: سمعتُ أنساً: بنى النبيُّ ﷺ بصفيَّةَ، فألقى التمرَ والأقِطَ والسَّمنَ. وقالَ عمرُو بنُ أبي عمرٍو، عنْ أنسٍ: صنعَ النبيُّ ﷺ حيساً.

٥٤٠٢ ـ حدثنا مسلمُ بنُ إبراهيمَ: حدَّثنا شعبةُ، عنْ أبي بشرٍ، عنْ سعيدٍ، عنِ ابنِ عباسٍ رضيَ اللهُ عنهما قال: أهدتْ خالتي إلى النبيِّ ﷺ ضباباً وأقِطاً ولبناً، فوضعَ الضبُّ على مائدتِهِ، فلو كانَ حراماً لمْ يوضعْ، وشربَ اللبنَ، وأكلَ الأقِطَ.

[طرفه في: ٢٥٧٥]

١٨ ـ بابُ السِّلْقِ والشَّعيرِ

٥٤٠٣ ـ حدثنا يحيى بنُ بُكيرٍ: حدَّثنا يعقوبُ بنُ عبدِ الرحمنِ، عنْ أبي حازمٍ، عنْ سهلِ ابنِ سعدٍ قال: إنْ كنَّا لنفرحُ بيومِ الجمعةِ، كانتْ لنا عجوزٌ تأخذُ أصولَ السِّلقِ، فتجعلُهُ في قدرٍ لها، فتجعلُ فيهِ حبَّاتٍ منْ شعيرٍ، إذا صلَّينا زرناها فقرَّبتْهُ إلينا، وكنَّا نفرحُ بيومِ الجمعةِ منْ أجلِ

٥٤٠١ ـ قوله: أنّ عتبان الخ ولعلّ الرواية عن عتبان فإنّ قوله: أنه أتى يقتضي ذلك ولا حاجة للمقام إلى التأكيد حتى يحمل الثاني عليه كما في قوله تعالى: ﴿أيعدكم أنكم إذا متم وكنتم تراباً وعظاماً أنكم مخرجون﴾ (مصحح).

ـ قوله: فتصلي بسكون الياء ويجوز النصب لوقوع الفاء بعد التمني، وقوله: فأتخذه برفعه ونصبه كقوله: فتصلي ا هـ. من الشارح.

ـ قوله: فثاب أي جاء (شارح).

Silq, which she would put in a cooking pot with some barley. After finishing the prayer, we would visit her and she would serve us with that dish. So we used to be happy on Fridays for this reason. We never used to take our meals or have a mid-day nap except after the Friday prayer. By Allah, that meal contained no fat.

[19] Stripping the bone from its meat (by cutting it with one's teeth)

5404- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" ate from the meat of a shoulder (by cutting the meat with his teeth), and then got up and offered the prayer without repeating the ablution.

5405- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" took out a bone covered with meat from a cooking pot of which he ate, and then offered the prayer without repeating ablution.

[20] Stripping the bone of a (cooked animal's) shoulder from its flesh

5406- Abdullah Ibn Abu'quatada narrated from his father: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" to Mecca.

5407- Abdullah Ibn Abu'quatada narrated from his father: "One day I was sitting with some of The Prophet's companions on the way to Mecca. The Messenger of Allah "Allah's blessing and peace be upon him" was ahead of us. All of my companions were in the state of Ihram while I was a non-Muhrim. They saw an onager while I was busy repairing my shoes, so they did not tell me about it but they wished I had seen it. By chance I looked up and saw it. So, I turned to the horse, saddled and rode on it, forgetting to take the spear and the whip. I asked them to hand over to me the whip and the spear but they said: "No, by Allah, we shall not help you in that at any rate." I became angry and got down from the horse, picked up both of the two things and rode the horse again. I attacked the onager and slaughtered it. Then I brought it as dead. They took it (and cooked some of it). Started eating it, they doubted whether it was allowed for them to eat it or not, since they were in the state of Ihram. So, we proceeded and I hid with me one of its forelegs. When we met The Messenger of Allah "Allah's blessing and peace be upon him" and asked him about the case, he asked: "Do you have a portion of it with you?" I replied in the affirmative and gave him that foreleg which he ate until he stripped the bone from its flesh while he was in the state of Ihram.

[21] Cutting the meat with the knife

5408- Amr Ibn Omaiyya narrated that he saw The Prophet "Allah's blessing and peace be upon him" holding a shoulder piece of mutton in his hand from which he was cutting with a knife. Then he was called for the prayer whereupon he put down the shoulder piece and the knife with which he was cutting it, and then got up for prayer without repeating ablution.

ذلِكَ، وما كُنّا نَتَغَدّى، ولاَ نَقِيلُ إلاّ بَعْدَ الجُمُعَةِ، واللّهِ ما فِيهِ شَحْمٌ وَلاَ وَدَكٌ. [طرفه في: ٩٣٨].

١٩ ـ بابُ النَّهْسِ وَانْتِشالِ اللَّحْمِ

٥٤٠٤ ـ حدّثنا عَبْدُ اللّهِ بْنُ عَبْدِ الوَهّابِ: حَدَّثَنَا حَمّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحمدٍ، عَنِ ابْنِ عَبّاسٍ رَضِيَ اللّهُ عَنْهُما قال: تَعرّقَ رَسُولُ اللّهِ ﷺ كَتِفاً، ثُمّ قامَ فَصَلّى وَلَمْ يَتوَضّأ. [طرفه في: ٢٠٧].

٥٤٠٥ ـ وَعَنْ أَيُّوبَ وَعاصِمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبّاسٍ، قالَ: انْتَشَلَ النَّبِيُّ ﷺ عَرْقاً مِنْ قِدْرٍ، فَأَكَلَ ثُمَّ صَلّى، وَلَمْ يَتَوَضّأْ. [طرفه في: ٢٠٧].

٢٠ ـ بابُ تَعَرُّقِ العَضُدِ

٥٤٠٦ ـ حدّثني مُحَمَّدُ بْنُ المُثَنّى قالَ: حَدَّثَني عُثْمانُ بْنُ عُمَرَ، حَدَّثَنا فُلَيحٌ: حَدَّثَنا أَبُو حازِمٍ المَدَنِيُّ: حَدَّثَنا عَبْدُ اللّهِ بْنُ أَبي قَتادَةَ، عَنْ أَبِيهِ قالَ: خَرَجْنا مَعَ النَّبِيِّ ﷺ نَحْوَ مَكَّةَ. [طرفه في: ١٨٢١].

٥٤٠٧ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللّهِ: حَدَّثَنا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ أَبِي حازِمٍ، عَنْ عَبْدِ اللّهِ ابْنِ أَبي قَتادَةَ السَّلَمِيِّ، عَنْ أَبِيهِ أَنَّهُ قالَ: كُنْتُ يَوْماً جالِساً مَعَ رِجالٍ مِنْ أَصْحابِ النَّبِيِّ ﷺ في مَنْزِلٍ في طَرِيقِ مَكَّةَ، وَرَسُولُ اللّهِ ﷺ نازِلٌ أَمامَنا، وَالقَوْمُ مُحْرِمُونَ وَأَنا غَيرُ مُحْرِمٍ، فَأَبْصَرُوا حِماراً وَحْشِيّاً وَأَنا مَشْغُولٌ أَخْصِفُ نَعْلِي، فَلَمْ يُؤْذِنُونِي لَهُ، وَأَحَبُّوا لَوْ أَنِّي أَبْصَرْتُهُ، فَالتَفَتُّ فَأَبْصَرْتُهُ، فَقُمْتُ إِلَى الفَرَسِ فَأَسْرَجْتُهُ، ثُمَّ رَكِبْتُ وَنَسِيتُ السَّوْطَ وَالرُّمْحَ، فَقُلْتُ لَهُمْ: ناوِلُونِي السَّوْطَ وَالرُّمْحَ، فَقالُوا: لاَ وَاللّهِ لاَ نُعِينُكَ عَلَيهِ بِشَيءٍ، فَغَضِبْتُ فَنَزَلْتُ فَأَخَذْتُهُما ثُمَّ رَكِبْتُ، فَشَدَدْتُ عَلَى الحِمارِ فَعَقَرْتُهُ، ثُمَّ جِئْتُ بِهِ وَقَدْ ماتَ، فَوَقَعُوا فِيهِ يَأْكُلُونَهُ، ثُمَّ إِنَّهُمْ شَكُّوا في أَكْلِهِمْ إِيّاهُ وَهُمْ حُرُمٌ، فَرُحْنا، وَخَبَأْتُ العَضُدَ مَعِي، فَأَدْرَكْنا رَسُولَ اللّهِ ﷺ فَسَأَلْناهُ عَنْ ذلِكَ، فَقالَ: «مَعَكُمْ مِنْهُ شَيءٌ». فَناوَلْتُهُ العَضُدَ فَأَكَلَها حَتّى تَعَرَّقَها وَهُوَ مُحْرِمٌ. قالَ ابْنُ جَعْفَرٍ: وَحَدَّثَني زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أَبِي قَتادَةَ: مِثْلَهُ. [طرفه في: ١٨٢١].

٢١ ـ بابُ قَطْعِ اللَّحْمِ بِالسِّكِّينِ

٥٤٠٨ ـ حدّثنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني جَعْفَرُ بْنُ عَمْرِو بْنِ أُمَيَّةَ: أَنَّ أَباهُ عَمْرَو بْنَ أُمَيَّةَ أَخْبَرَهُ: أَنَّهُ رَأَى النَّبِيَّ ﷺ يَحْتَزُّ مِنْ كَتِفِ شاةٍ في يَدِهِ، فَدُعِيَ إِلَى الصَّلاةِ، فَأَلْقاها وَالسِّكِّينَ الَّتِي يَحْتَزُّ بِها، ثُمَّ قامَ فَصَلّى وَلَمْ يَتَوَضّأْ. [طرفه في: ٢٠٨].

باب ١٩ ـ قوله: النهس بالسين المهملة هو القبض على اللحم وإزالته من العظم بعد الانتشال وهو استخراجه من المرق قبل نضجه واسم ذلك اللحم النشيل أفاده الشارح قال: ورُوي النهش بالشين المعجمة.

٥٤٠٧ ـ قوله: وحدثني وفي نسخة العينيّ حدثني بلا واو العطف وفي بعض النسخ: حدثنا بالجمع مع حذف الواو.

ـ (فلم يؤذنوني له) فلم يؤذنوني به نخ.

٥٤٠٨ ـ قوله: يحتز أي يقطع اللحم بالسكين.

[22] The Prophet never criticized any kind of food

5409- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" never criticized any sort of food (to which he was invited). If he liked it, he would eat. If he disliked it, he would let it.

[23] Blowing off (the husk of) the parley

5410- Abu'hazim narrated that he had asked Sahl "Allah be pleased with him": "Did you use the white parley flour during the lifetime of The Prophet "Allah's blessing and peace be upon him"?" He replied: "No. He asked him again: "Did you use to sift the parley flour?" He answered: "No. But we used to blow off the parley's husk."

[24] What The Prophet and his companions use to eat

5411- Abu'huraira "Allah be pleased with him" reported: Once The Prophet "Allah's blessing and peace be upon him" distributed dates among his companions each of whom was given seven dates. I was given seven dates too, one of which was dry and hard. But none of the other dates was more liked by me than that one, for it prolonged my chewing it.

5412- Qais Ibn Sa'd narrated from his father: I was involved in seven persons (who embraced Islam) with The Prophet "Allah's blessing and peace be upon him". We had nothing to eat except the leaves of trees, so that one's excrete would look like the excrete (balls) of a sheep. Today (people of) Banu'asad tribe blame me pretending that I do not understand Islam. I would be a loser if my deeds were in vain."

5413- Abu'hazim narrated: I asked Sahl Ibn Sa'd: "Did The Messenger of Allah "Allah's blessing and peace be upon him" ever eat white flour?" Sahl said: "The Messenger of Allah "Allah's blessing and peace be upon him" never saw white flour since Allah sent him as A Messenger till He took him unto

٢٢ ـ بابٌ ما عابَ النَّبيُّ ﷺ طَعاماً

٥٤٠٩ ـ حدّثنا محمَّدُ بنُ كَثِيرٍ: أَخبرَنا سُفيانُ، عَنِ الأَعْمَش، عَنْ أَبِي حازِمٍ، عَنْ أَبِي هُرَيرَةَ قالَ: ما عابَ النَّبيُّ ﷺ طعاماً قطُّ، إِنِ اشْتَهاهُ أَكلَهُ، وإِنْ كَرِهَهُ تَرَكَهُ.

[طرفه في: ٣٥٦٣].

٢٣ ـ بابُ النَّفخِ في الشَّعِيرِ

٥٤١٠ ـ حدّثنا سَعِيدُ بنُ أَبِي مَرْيَمَ: حَدَّثَنا أَبُو غَسَّانَ قالَ: حَدَّثَني أَبُو حازِمٍ: أَنَّهُ سَأَلَ سَهْلاً: هَل رَأَيتُمْ في زَمانِ النَّبيِّ ﷺ النَّقيَّ؟ قالَ: لاَ، فَقُلتُ: كُنتُمْ تَنخُلُونَ الشَّعِيرَ؟ قالَ: لاَ، وَلكِنْ كُنَّا نَنْفُخُهُ.

[الحديث ٥٤١٠ ـ طرفه في: ٥٤١٣].

٢٤ ـ بابُ ما كانَ النَّبيُّ ﷺ وَأَصْحَابُهُ يَأْكُلُونَ

٥٤١١ ـ حدّثنا أَبُو النُّعْمَان: حَدَّثَنا حَمَّادُ بنُ زَيدٍ، عَنْ عَبَّاسٍ الجُرَيرِيِّ، عَنْ أَبِي عُثْمانَ النَّهْدِيِّ، عَنْ أَبِي هُرَيرَةَ قالَ: قَسَمَ النَّبيُّ ﷺ يَوماً بَينَ أَصْحَابِهِ تَمْراً، فَأَعْطَى كُلَّ إِنْسانٍ سَبْعَ تَمَراتٍ، فَأَعْطَانِي سَبْعَ تَمَراتٍ إِحْداهُنَّ حَشَفَةٌ، فَلَمْ يَكُنْ فِيهِنَّ تَمْرَةٌ أَعْجَبَ إِلَيَّ مِنْها، شَدَّتْ في مَضاغِي.

[الحديث ٥٤١١ ـ طرفه في: ٥٤٤١].

٥٤١٢ ـ حدّثنا عَبْدُ اللّهِ بْنُ محمَّدٍ: حَدَّثَنا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنا شُعْبَةُ، عَنْ إِسماعِيلَ، عَنْ قَيسٍ، عَنْ سَعْدٍ قالَ: رَأَيتُني سَابِعَ سَبْعَةٍ مَعَ النَّبيِّ ﷺ، مالَنا طَعَامٌ إلاَّ وَرَقُ الحُبْلَةِ، أَوِ الحَبلَةِ، حَتَّى يَضَعُ أَحَدُنَا ما تَضَعُ الشَّاةُ، ثُمَّ أَصْبَحتْ بَنُو أَسَدٍ تُعَزِّرُني عَلَى الإِسْلامِ، خَسِرْتُ إِذاً وَضَلَّ سَعْيِي.

[طرفه في: ٣٧٢٨].

٥٤١٣ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنا يَعْقُوبُ، عَنْ أَبِي حازِمٍ قالَ: سَأَلتُ سَهْلَ بْنَ سَعْدٍ فَقُلتُ: هَل أَكَلَ رَسُولُ اللّهِ ﷺ النَّقِيَّ؟ فَقالَ سَهْلٌ: ما رَأَى رَسُولُ اللّهِ ﷺ النَّقِيَّ؟ مِنْ حِينَ ابْتَعَثَهُ اللّهُ حَتَّى قَبَضَهُ اللّهُ. قالَ: فَقُلتُ: هَل كانَتْ لَكُمْ في عَهْدِ رَسُولِ اللّهِ ﷺ مَنَاخِلُ؟ قالَ: ما رَأَى

٥٤١١ ـ قوله: في مضاغي بفتح الميم وكسرها وهو بالفتح المضغ نفسه يقال: لقمة لينة المضاغ وشديدة المضاغ وبالكسر ما يمضغ به وهو الأسنان ا هـ. من العينيّ بزيادة من القسطلانيّ ويأتي بعد هذه الملزمة ما يؤيد معنى الأسنان وهو رواية ثم رأيت الحشفة هي أشدهن لضرسي ا هـ. مصححه.

٥٤١٢ ـ قوله: الحبلة أو البلة اقتصر أهل اللغة على الأول.

ـ قوله: (تعزرني) يعزرونني على الإسلام.

٥٤١٣ ـ قوله: ثريناه أي نديناه وليناه بالماء (شارح).

Him." I asked: "Did the people have (and use) sieves during the lifetime of Allah's Apostle?" Sahl said: "The Messenger of Allah "Allah's blessing and peace be upon him" never saw (and used) a sieve since Allah sent him as A Messenger until He took him unto Him." I asked: "How did you use to eat barley without being sifted?" he said: "We used to grind it. Then we would blow off the husk from it. After the husk flew away, we used to prepare the dough and eat it."

5414- Abu'huraira "Allah be pleased with him" reported that he passed by a group of people in front of whom there was a roasted sheep. They invited him but he refused to eat and said: "Allah's Apostle "Allah's blessing and peace be upon him" left this world without satisfying his hunger even with barley bread."

5415- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" never had his meals on a big tray or a dining table, nor had he eaten a thin bread baked for him.

5416- A'isha "Allah be pleased with her" reported: The family of (The Prophet) Mohammad had not eaten wheat bread to their satisfaction for three successive days as of his arrival in Medina till he died.

[25] What about Talbina

5417- A'isha "Allah be pleased with her" was reported to have used, whenever one of her relatives died, the women assembled and then dispersed except her relatives and close friends, to order that a pot of Talbina (soft food made of powder mixed with milk or sometimes with honey)be cooked. Then a dish made from meat and bread would be prepared on which the Talbina would be poured. A'isha used to say: "Eat of it, for I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "The Talbina soothes the heart of the patient and relieves him from some of his sadness.""

رَسُولُ اللهِ ﷺ مُنْخُلاً، مِنْ حِينَ ابْتَعَثَهُ اللهُ حَتَّى قَبَضَهُ. قالَ: قُلتُ: كَيفَ كُنتُمْ تَأْكُلُونَ الشَّعِيرَ غَيرَ مَنْخُولٍ؟ قالَ: كُنَّا نَطْحَنُهُ وَنَنْفُخُهُ، فَيَطِيرُ ما طَارَ، وَما بَقِيَ ثَرَّيْنَاهُ فَأَكَلْنَاهُ.

[طرفه في: ٥٤١٠].

٥٤١٤ ـ حدثني إِسْحاقُ بْنُ إِبْراهِيمَ: أَخْبَرَنا رَوْحُ بْنُ عُبادَةَ: حَدَّثَنا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّهُ مَرَّ بِقَوْمٍ بَينَ أَيدِيهِمْ شَاةٌ مَصْلِيَّةٌ، فَدَعَوْهُ، فَأَبى أَنْ يَأْكُلَ قالَ: خَرَجَ رَسُولُ اللهِ ﷺ مِنَ الدُّنْيَا وَلَمْ يَشْبَعْ مِنَ خُبْزِ الشَّعِيرِ.

٥٤١٥ ـ حدثنا عَبْدُ اللهِ بْنُ أَبِي الأَسْوَدِ: حَدَّثَنا مُعاذٌ: حَدَّثَنِي أَبِي، عَنْ يُونُسَ، عَنْ قَتادَةَ، عَنْ أَنَسِ بْنِ مالِكٍ قالَ: ما أَكَلَ النَّبِيُّ ﷺ عَلى خِوانٍ، وَلا فِي سُكُرُجَةٍ، وَلا خُبِزَ لَهُ مُرَقَّقٌ قُلتُ لِقَتادَةَ: عَلَى ما يَأْكُلُونَ؟ قالَ: عَلَى السُّفَرِ.

[طرفه في: ٥٣٨٦].

٥٤١٦ ـ حدثنا قُتَيبَةُ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْراهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: ما شَبِعَ آلُ مُحَمَّدٍ ﷺ، مُنْذُ قَدِمَ المَدِينَةَ، مِنْ طَعامِ البُرِّ ثَلاثَ لَيالٍ تِباعاً، حَتَّى قُبِضَ.

٢٥ ـ بابُ التَّلبِينَةِ

٥٤١٧ ـ حدثنا يَحْيَى بْنُ بُكَيرٍ: حَدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّهَا كانَتْ إِذَا ماتَ المَيِّتُ مِنْ أَهْلِهَا، فَاجْتَمَعَ لِذلِكَ النِّساءُ، ثُمَّ تَفَرَّقْنَ إِلَّا أَهْلَهَا وَخاصَّتَهَا، أَمَرَتْ بِبُرْمَةٍ مِنْ تَلبِينَةٍ فَطُبِخَتْ، ثُمَّ صُنِعَ ثَرِيدٌ فَصُبَّتِ التَّلبِينَةُ عَلَيهَا، ثُمَّ قالَتْ: كُلْنَ مِنْهَا، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «التَّلبِينَةُ مُجِمَّةٌ لِفُؤادِ المَرِيضِ، تَذْهَبُ بِبَعْضِ الحُزْنِ».

٢٦ ـ بابُ الثَّرِيدِ

٥٤١٨ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ الجَمَلِيِّ، عَنْ مُرَّةَ الهَمْدانِيِّ، عَنْ أَبِي مُوسى الأَشْعَرِيِّ، عَنِ النَّبِيِّ ﷺ قالَ: «كَمَلَ مِنَ الرِّجالِ كَثِيرٌ، وَلَمْ

٥٤١٤ ـ قوله: مصلية أي مشوية.

ـ قوله: (من الخبز الشعير) من خبز الشعير نخ.

باب ٢٥ ـ قوله: التلبينة حسوٌ رقيق يتخذ من الرقيق واللبن أو من الدقيق أو من النخالة وقد يجعل فيه العسل سميت بذلك تشبيهاً لها باللبن لبياضها ورقتها ا هـ. شارح والحسو على فعول طعام معروف وكذلك الحساء بالفتح والمدّ تقول: شربت حساءً وحسواً.

٥٤١٧ ـ قوله: مجمة أي مريحة وهو بهذا الضبط من الصيغ التي تفيد معنى السبب كالمبخلة والمجنبة والمطهرة وأجاز الشارح ضبطه بصيغة اسم الفاعل من باب الإفعال وهو رواية أيضاً على ما ذكره العيني ا هـ. مصححه.

[26] What about the porridge with meat

5418- Abu'moosa "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Many amongst men reached (the point of) perfection but none amongst the women reached this point except Asia, Pharaoh's wife, and Mary, the daughter of Imran. No doubt, the superiority of A'isha to other women is like the superiority of porridge with meat to other kinds of food."

5419- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "No doubt, the superiority of A'isha to other women is like the superiority of porridge with meat to other kinds of food."

5420- Anas "Allah be pleased with him" narrated: I accompanied The Prophet "Allah's blessing and peace be upon him" to the house of a young tailor of his, who served The Prophet "Allah's blessing and peace be upon him" with a dish of porridge with meat. Then he resumed his work. The Prophet "Allah's blessing and peace be upon him" started picking the pieces of gourd and I too, started picking and putting them before him. Since then I have loved the gourd.

[27] What about the roasted sheep and the shoulder

5421- Quatada narrated: We were in the company of Anas "Allah be pleased with him" whose baker was with him. Anas said: Eat! Indeed, I do not know that The Prophet "Allah's blessing and peace be upon him" ever saw a thin well-baked bread or a roasted sheep with his eyes until he died.

5422- Amr Ibn Omaiyya narrated that he saw The Prophet "Allah's blessing and peace be upon him" holding a shoulder piece of mutton in his hand from which he was cutting with a knife. Then he was called for the prayer whereupon he put down the shoulder piece and the knife with which he was cutting it, and then got up for prayer without repeating ablution.

[28] What the ancestors (of The Prophet's companions) used to store of food and meat in their homes and journeys

5423- Abis narrated: I asked A'isha: "Did The Prophet "Allah's blessing and peace be upon him" forbid eating the meat of sacrifices for more than three days?" She said: "This was not done by The Prophet "Allah's blessing and peace be upon him" except in the year when the people were hungry, so he wanted the rich to feed the poor. But later we used to store even a trotter of a sheep to eat fifteen days later." She was asked: "What did force you to do so?" She smiled and said: "The family of Mohammad did not eat to their satisfaction white bread with meat soup for three successive days till he met Allah."

يَكْمُل مِنَ النِّساءِ: إلاَّ مَرْيَمُ بِنْتُ عِمْرانَ، وَآسِيَةُ امْرَأَةُ فِرْعَوْنَ، وفَضْلُ عائِشَةَ عَلَى النِّساءِ كَفَضْلِ الثَّرِيدِ عَلى سائِرِ الطَّعامِ.

[طرفه في: ٣٤١١].

٥٤١٩ - حدثنا عَمْرُو بنُ عَوْنٍ: حَدَّثَنا خالِدُ بنُ عَبْدِ اللَّهِ، عَنْ أَبِي طُوالَةَ، عَنْ أَنَسٍ، عَنِ النَّبِي ﷺ قالَ: «فَضْلُ عائِشَةَ عَلَى النِّساءِ، كَفَضْلِ الثَّرِيدِ عَلَى سائِرِ الطَّعامِ».

[طرفه في: ٣٧٧٠]

٥٤٢٠ - حدثنا عَبْدُ اللَّهِ بنُ مُنِيرٍ: سمِعَ أَبَا حاتِمٍ الأَشْهَلَ بْنَ حاتِمٍ: حَدَّثَنا ابْنُ عَوْنٍ، عَنْ ثُمامَةَ بْنِ أَنَسٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: دَخَلْتُ مَعَ النَّبِيِّ ﷺ عَلَى غُلامٍ لَهُ خَيّاطٍ، فَقَدَّمَ إِلَيهِ قَصعَةً فِيها ثَرِيدٌ، قالَ: وَأَقْبَلَ عَلى عَمَلِهِ، قالَ فجعَلَ النَّبِيُّ ﷺ يَتَتَبَّعُ الدُّبّاءَ، قالَ: فجعلتُ أَتتبَّعُهُ فَأَضَعُهُ بينَ يَدَيهِ، قالَ: فَما زِلتُ بَعدُ أُحِبُّ الدُّبّاءَ.

[طرفه في: ٢٠٩٢]

٢٧ - بابُ شاةٍ مَسمُوطَةٍ، وَالكَتِفِ وَالجَنْبِ

٥٤٢١ - حدثنا هُدبَةُ بنُ خالِدٍ: حَدَّثَنا هَمّامُ بنُ يَحيى، عَن قَتادَةَ قالَ: كُنَّا نَأْتِي أَنَسَ بنَ مالِكٍ رَضِيَ اللَّهُ عَنْهُ وَخَبّازُهُ قائِمٌ قالَ: كُلُوا، فَما أَعْلَمُ النَّبِيَّ ﷺ رَأَى رَغِيفاً مُرَقَّقاً حَتَّى لَحِقَ بِاللَّهِ، وَلا رَأَى شاةً سَمِيطاً بِعَينِهِ قَطُّ.

[طرفه في: ٥٣٨٥].

٥٤٢٢ - حدثنا مُحمَّدُ بنُ مُقاتِلٍ: أَخْبَرَنا عَبْدُ اللَّهِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ جَعْفَرِ ابْنِ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ، عَنْ أَبِيهِ قالَ: رَأَيتُ رَسُولَ اللَّهِ ﷺ يَحتَزُّ مِنْ كَتِفِ شاةٍ، فَأَكَلَ مِنْها، فَدُعِيَ إِلَى الصَّلاةِ، فَقامَ فَطَرَحَ السِّكِّينَ، فَصَلَّى وَلَمْ يَتَوَضَّأْ.

[طرفه في: ٢٠٨].

٢٨ - بابُ ما كانَ السَّلَفُ يَدَّخِرُونَ في بُيُوتِهِمْ وَأَسْفارِهِمْ، مِنَ الطَّعامِ وَاللَّحْمِ وَغَيرِهِ

وقالت عائِشَةُ وأَسماءُ صَنَعْنا لِلنَّبِيِّ ﷺ وَأَبِي بَكْرٍ سُفرَةً.

٥٤٢٣ - حدثنا خَلَّادُ بنُ يَحيى: حَدَّثَنا سُفيانُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عابِسٍ، عَنْ أَبِيهِ قالَ: قُلتُ لِعائِشَةَ: أَنَهى النَّبِيُّ ﷺ أَنْ يُؤْكَلَ لُحُومُ الأَضاحِيِّ فَوْقَ ثَلاثٍ؟ قالَتْ: ما فَعَلَهُ إِلاَّ في عامٍ جاعَ النَّاسُ فِيهِ، فَأَرادَ أَنْ يُطْعِمَ الغَنِيُّ الفَقِيرَ، وَإِنْ كُنَّا لَنَرْفَعُ الكُراعَ، فَنَأْكُلُهُ بَعدَ خَمسَ عَشْرَةَ. قِيلَ: ما اضطَرَّكُمْ إِلَيهِ؟ فضحِكَت، قالَت: ما شَبِعَ آلُ مُحَمَّدٍ ﷺ مِن خُبزِ بُرٍّ مأْدُومٍ ثَلاثَةَ أَيّامٍ حَتَّى لَحِقَ بِاللَّهِ. وَقالَ ابنُ كَثِيرٍ أَخْبَرَنا سُفيانُ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ بْنُ عابِسٍ بِهذا.

٥٤٢٤ - حدثني عَبْدُ اللهِ بنُ مُحمَّدٍ: حَدَّثَنا سُفيانُ، عَنْ عَمْرٍو، عَنْ عَطاءٍ، عَنْ جابِرٍ

5424- Jaber “Allah be pleased with him” narrated: We used to take the (remaining) meat of sacrifices with us to Medina during the lifetime of The Messenger of Allah “Allah’s blessing and peace be upon him”.

[29] What about the sweet dish

5425- Anas Ibn Malik “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said to Abu’talha: "Choose one of your boys to serve me." Abu’talha made me ride behind him and took me (to The Prophet “Allah’s blessing and peace be upon him”). I used to serve The Messenger of Allah “Allah’s blessing and peace be upon him” whenever he halted (while proceeding). I used to hear him saying: "O Allah! I seek refuge with You from being worried, sad, helpless, lazy, miser, coward, from being heavily in debt and from being overpowered by other persons unjustly." I was serving him when we returned from the battle of Khaibar. The Prophet “Allah’s blessing and peace be upon him” then brought Safiyya Bint Huyai whom he had gained as war booty. I saw him folding up a gown or a garment for her to sit on behind him (on his she-camel). When he reached As’sahba, he prepared a sweet dish, which he placed on a dining sheet. Then he sent me to invite men, who ate. Indeed, that was the wedding banquet of him and Safiyya. Then The Prophet “Allah’s blessing and peace be upon him” proceeded, and when he saw the mountain of Ohud, he said: “This mountain loves us, as well as is loved by us." When we approached Medina, he said: “O Allah! I make the area between its two mountains a sanctuary as Abraham made Mecca a sanctuary. O Allah! Bless their Mudd and Sa (measurement units).”

[30] Eating in silver vessels

5426- Abdur’rahman Ibn Abu’laila narrated: We were sitting with Hudhaifa who asked for water, which was brought to him by a Magian. But when he placed the cup in his hand, he threw it at him and said: “Had I not forbidden him to do so more than once or twice? He wanted to say: "I would not have done so”, but I heard The Prophet "Allah's blessing and peace be upon him" saying: "Do not wear silk. Do not drink in silver or golden vessels, or eat in plates of such metals, for such things are for the unbelievers in this worldly life and for us in the Hereafter."

[31] Mentioning the food

5427- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The example of a believer who recites the Qur’an and acts on it, like a citron which tastes good and smells good. The example of a believer, who does not recite the Qur’an but acts on it, is like a date, which tastes good but has no smell. The example of a hypocrite who recites the Qur’an is like a basil, which smells good, but tastes bitter. The example of a hypocrite who does not recite the Qur’an is like a colocynth which tastes bitter and has a bad smell."

قال: كُنَّا نتزوَّدُ لُحومَ الهَدْيِ عَلى عَهدِ النَّبِيِّ ﷺ إلى المدينة. تَابَعَهُ مُحَمَّدٌ، عَنِ ابْنِ عُيَيْنَةَ، وقالَ ابْنُ جُرَيْجٍ: قُلتُ لِعَطَاءٍ: أقَالَ حتَّى جِئْنَا المَدِينَةَ؟ قالَ: لاَ. [طرفه في: ١٧١٩].

٢٩ ـ بابُ الحَيْسِ

٥٤٢٥ ـ حدثنا قُتيبةُ: حدَّثَنا إسماعيلُ بْنُ جعفرٍ، عَنْ عمرِو بْنِ أبي عَمْرٍو، مولى المُطَّلِبِ ابْنِ عَبْدِ اللهِ بْنِ حَنْطَبٍ: أنَّهُ سَمِعَ أنَسَ بْنَ مالكٍ يَقُولُ: قال رَسُولُ اللهِ ﷺ: «لأَبِي طَلْحَةَ: «التَمِسْ غُلاماً مِنْ غِلمانِكُم يَخْدُمُنِي». فَخرجَ بِي أَبُو طلْحَةَ، يُرْدِفُنِي وَرَاءَهُ، فَكُنْتُ أَخْدُمُ رَسُولَ اللهِ ﷺ كُلَّمَا نَزَلَ، فَكُنْتُ أَسْمَعُهُ يُكْثِرُ أَنْ يَقُولَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الهَمِّ وَالحَزَنِ، وَالعَجْزِ وَالكَسَلِ، والبُخْلِ وَالجُبْنِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجالِ». فَلَمْ أَزَلْ أَخْدُمُهُ حَتَّى أَقْبَلْنَا مِنْ خَيبَرَ، وَأَقْبَلَ بِصَفِيَّةَ بِنْتِ حُيَيٍّ قَدْ حازَهَا، فَكُنْتُ أَرَاهُ يُحَوِّي وَرَاءَهُ بِعَبَاءَةٍ أَوْ بِكِسَاءٍ، ثُمَّ يُرْدِفُهَا وَرَاءَهُ، حَتَّى إِذَا كُنَّا بِالصَّهْبَاءِ صَنَعَ حَيساً في نِطَعٍ، ثُمَّ أَرْسَلَنِي فَدَعَوْتُ رِجالاً فَأَكَلُوا، وَكانَ ذلِكَ بِنَاءَهُ بِهَا، ثُمَّ أقبلَ حتى إذا بدَا لهُ أُحُدٌ، قال: «هذا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ». فلمَّا أَشْرَفَ عَلى المدينةِ قالَ: «اللَّهُمَّ إِنِّي أُحَرِّمُ ما بَيْنَ جَبَلَيْهَا، مِثْلَ ما حَرَّمَ بِهِ إِبْرَاهِيمُ مَكَّةَ، اللَّهُمَّ بارِكْ لَهُمْ في مُدِّهِمْ وَصَاعِهِمْ».

[طرفه في: ٣٧١].

٣٠ ـ بابُ الأكلِ في إناءٍ مُفَضَّضٍ

٥٤٢٦ ـ حدثنا أبو نُعيمٍ: حدَّثنا سيفُ بْنُ أبي سُليمانَ قال: سمعتُ مُجاهِداً يَقُولُ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ أَبِي لَيْلَى: أَنَّهُم كانُوا عِنْدَ حُذَيفَةَ، فَاسْتَسْقَى فَسَقَاهُ مَجُوسِيٌّ، فَلَمَّا وَضَعَ القَدَحَ في يَدِهِ رَماهُ بِهِ، وقالَ: لوْلاَ أنّي نَهَيْتُهُ غَيرَ مَرَّةٍ وَلاَ مَرَّتَيْنِ، كَأَنَّهُ يَقُولُ: لَمْ أَفعلْ هذا، وَلاكِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لاَ تَلْبَسُوا الحَرِيرَ وَلاَ الدِّيباجَ، وَلاَ تَشْرَبُوا في آنِيَةِ الذَّهَبِ وَالفِضَّةِ، وَلاَ تَأْكُلُوا في صِحَافِهَا، فَإِنَّهَا لَهُمْ في الدُّنْيَا وَلَنَا في الآخِرَةِ».

٣١ ـ بابُ ذِكْرِ الطَّعامِ

٥٤٢٧ ـ حدثنا قُتَيبَةُ: حدَّثَنا أبو عَوانَةَ، عَنْ قَتادَةَ، عَنْ أنَسٍ، عَنْ أبي مُوسى الأشْعَرِيِّ قال: قالَ رَسُولُ اللهِ ﷺ: «مَثَلُ المُؤْمِنِ الَّذِي يَقْرَأُ القُرْآنَ كَمَثَلِ الأُتْرُجَّةِ، رِيحُهَا طَيِّبٌ، وَطَعْمُهَا طَيِّبٌ. وَمَثَلُ المُؤْمِنِ الَّذِي لاَ يَقْرَأُ القُرْآنَ كَمَثَلِ التَّمْرَةِ، لاَ رِيحَ لَهَا، وَطَعْمُهَا حُلْوٌ. وَمَثَلُ المُنَافِقِ الَّذِي يَقْرَأُ القُرْآنَ مَثَلُ الرَّيحانَةِ، رِيحُهَا طَيِّبٌ، وَطَعْمُهَا مُرٌّ. وَمَثَلُ المُنَافِقِ الَّذِي لاَ يَقْرَأُ القُرْآنَ كَمَثَلِ الحَنْظَلَةِ، ليسَ لَها رِيحٌ، وطَعْمُها مُرٌّ». [طرفه في: ٥٠٢٠].

٥٤٢٥ ـ قوله: (ضلع الدين) يعني ثقله اهـ (شارح).

ـ **قوله:** يحوي لها أي يجعل لها حوية كساء محشواً يدار حول سنام الراحلة يحفظ راكبها من السقوط ويستريح بالاستناد إليه اهـ. عيني.

5428- Anas “Allah be pleased with him” narrated from The Prophet “Allah’s blessing and peace be upon him”: “The superiority of A’isha to other women is the superiority of the porridge with meat to all kinds of food.”

5429- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Travel is a kind of torture as it prevents one from eating, drinking and sleeping properly. So, when one's needs are fulfilled, he should return quickly to his family."

[32] Mentioning the food which is eaten with the bread

5430- Al’qasim Ibn Mohammad narrated: Three principles were established for Barira: A’isha wanted to buy and manumit her, but Barira's masters said: “Her loyalty will be for us." A’isha mentioned that to The Messenger of Allah “Allah’s blessing and peace be upon him” who said: “You could accept their condition if you wished, but the loyalty is for the manumitter." Barira was manumitted, and was given the choice either to stay with her husband or leave him. One day The Messenger of Allah “Allah’s blessing and peace be upon him” entered A’isha's house while there was a cooking pot of food on the fire. The Prophet “Allah’s blessing and peace be upon him” asked for lunch, and he was given bread and some food from the home. He asked: “Don't I see meat (being cooked on the fire)?" They said: “Yes, O Allah's Apostle! But it is meat given to Barira in charity which she gave to us as a present." He said: “it is charity for Barira, but it is a present for us."

[33] The honey and the sweet edible things

5431- A’isha “Allah be pleased with her” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” used to love the honey and the sweet edible things.

5432- Abu’huraira “Allah be pleased with him” narrated: I used to stick to The Messenger of Allah “Allah’s blessing and peace be upon him” and was satisfied with what filled my stomach. Neither I ate leavened bread nor I dressed decorated striped clothes; and never did a man or a woman serve me, and I often used to press my belly against gravel because of hunger. I used to ask a man to recite a Qur'anic Verse to me although I knew it, so that he would take me to his home and feed me. The most generous of all the people to the

٥٤٢٨ ـ حدّثنا مُسَدَّدٌ: حدّثنا خالدٌ: حدَّثنا عَبدُ اللهِ بْنُ عَبدِ الرَّحمن، عَنْ أنسٍ، عَنِ النَّبيِّ ﷺ قال: «فضلُ عائشةَ عَلَى النِّساء، كَفَضلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ».

[طرفه في: ٣٧٧٠].

٥٤٢٩ ـ حدّثنا أَبُو نُعَيم: حدَّثنا مالكٌ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيرَة، عَنِ النَّبيِّ ﷺ قال: «السَّفَرُ قِطعَةٌ مِنَ العَذَابِ، يَمنَعُ أَحَدَكُمْ نَوْمَهُ وَطَعَامَهُ، فإذَا قَضى نَهْمَتَهُ مِنْ وَجهِهِ فَلْيُعَجِّل إِلَى أَهْلِهِ». [طرفه في: ١٨٠٤]

٣٢ ـ بابُ الأُدُمِ

٥٤٣٠ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حدَّثنا إسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ رَبِيعَةَ: أَنَّهُ سَمِعَ القَاسِمَ بْنَ مُحَمَّدٍ يَقُولُ: كانَ في بَرِيرَةَ ثَلاثُ سُنَنٍ: أَرَادَتْ عائِشَةُ أَنْ تَشْتَرِيهَا فَتُعتِقَهَا، فَقَالَ أَهْلُهَا: وَلَنَا الوَلاَءُ، فَذَكَرَتْ ذلِكَ لِرَسُولِ اللهِ ﷺ فقال: «لَوْ شِئْتِ شَرَطْتِيهِ لَهُمْ، فَإِنَّمَا الوَلاَءُ لِمَنْ أَعْتَقَ». قال: وَأُعتِقَتْ فَخُيِّرَتْ في أَنْ تَقِرَّ تَحتَ زَوْجِهَا أَوْ تُفَارِقَهُ، وَدَخَلَ رَسُولُ اللهِ ﷺ يَوماً بَيتَ عائِشَةَ وعلى النَّارِ بُرْمَةٌ تَفُورُ، فَدَعا بالغَدَاءِ فَأُتِيَ بِخُبْزٍ وَأُدْمٍ مِنْ أُدْمِ البَيتِ، فَقَالَ: «أَلَمْ أَرَ لَحماً؟» قالوا: بَلَى يَا رَسُولَ اللهِ، وَلَكِنَّهُ لَحمٌ تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ فَأَهْدَتْهُ لَنَا، فَقَالَ: «هُوَ صَدَقَةٌ عَلَيهَا، وَهَدِيَّةٌ لَنَا».

[طرفه في: ٤٥٦]

٣٣ ـ بابُ الحَلْوَاءِ وَالعَسَلِ

٥٤٣١ ـ حدّثني إسْحاقُ بْنُ إبْرَاهِيمَ الحَنْظَلِيُّ، عَنْ أَبِي أُسَامَةَ، عَنْ هِشَامٍ قال: أَخبَرَنِي أَبِي، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْهَا قالَتْ: كانَ رَسُولُ اللهِ ﷺ يُحِبُّ الحَلوَاءَ وَالعَسَلَ.

[طرفه في: ٤٩١٢].

٥٤٣٢ ـ حدّثنا عَبدُ الرَّحمنِ بْنُ شَيبَةَ قال: أَخبَرَنِي ابْنُ أَبِي الفُدَيكِ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ المَقْبُرِيِّ، عَنْ أَبِي هُرَيرَةَ قال: كُنْتُ أَلزَمُ النَّبِيَّ ﷺ لِشِبَعِ بَطْنِي، حِينَ لاَ آكُلُ الخَمِيرَ وَلاَ أَلبَسُ الحَرِيرَ، وَلاَ يَخْدُمُنِي فُلاَنٌ وَلاَ فُلاَنَةُ، وَأُلصِقُ بَطْنِي بِالحَصْبَاءِ، وَأَستَقْرِىءُ الرَّجُلَ الآيَةَ، وَهِيَ مَعِي، كَي يَنْقَلِبَ بِي فَيُطْعِمَنِي. وَخَيرُ النَّاسِ لِلمَسَاكِينِ جَعْفَرُ بْنُ أَبِي طَالِبٍ، يَنْقَلِبُ بِنَا

٥٤٢٩ ـ قوله نهمته أي حاجته وضبط بكسر النون أيضاً كما في الشارح.

باب ٣٢ ـ قوله: باب الأدم أي هذا باب فيه ذكر الأدم بضمّ الهمزة والدال ويجوز إسكانها وهو جمع إدام وقيل: هو بالإسكان المفرد وبالضمّ الجمع ا هـ. عيني وقدّمنا من المصباح: إنّ الإدام ما يؤتدم به وجمعه أدم مثل كتاب وكتب ويسكن للتخفيف فيعامل معاملة المفرد ويجمع على آدام مثل قفل وأقفال (مصححه).

٥٤٣٠ ـ قوله: شرطتيه كذا بالياء مع إشباع الكسرة ا هـ.

ـ قوله: تقر بفتح الفوقية وكسر القاف وتفتح (شارح).

٥٤٣٢ ـ قوله: الحلواء يمد ويقصر وروي بالوجهين في الموضعين كما يعلم بالمراجعة إلى الشارح.

poor was Ja'far Ibn Abu'talib. He used to take us to his home and offer us what was available therein. He would even offer us an empty folded leather container (of butter), which we would split and lick whatever was in it.

[34] The gourd

5433- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" paid a visit to a freed slave of his who was a tailor. The Messenger of Allah "Allah's blessing and peace be upon him" was served with (a dish of food containing) gourd. He starting to eat the gourd. I have liked the gourd Since I saw The Messenger of Allah "Allah's blessing and peace be upon him" eating it.

[35] One's preparing food for his brothers and companions

5434- Abu'mas'ood Al'ansari "Allah be pleased with him" reported: There was a man from The Ansar called Abu'shu'aib, who had a butcher slave. He said (to his slave): "Prepare a meal to which I may invite Allah's Apostle "Allah's blessing and peace be upon him" along with four other men." So he invited Allah's Apostle "Allah's blessing and peace be upon him" and four other men, but another man followed them whereupon The Prophet "Allah's blessing and peace be upon him" said: "You have invited me as one of five guests, but now another man has followed us. If you wish you can admit him, and if you wish you can refuse him." On that the host said: "But I admit him."

[36] What about he, who entertained one with food and then went on his work

5435- Anas "Allah be pleased with him" narrated: I was still a boy, walking with The Messenger of Allah "Allah's blessing and peace be upon him" when he entered upon a young tailor of his, who served him with a dish of food containing gourd. The Messenger of Allah "Allah's blessing and peace be upon him" starting to eat the (pieces of) gourd from the various sides of the dish. Seeing this, I collected the (pieces of) gourd in front of him. Then the young tailor went on his work. Anas said: "I have liked (eating) the gourd since then."

[37] Mentioning the soup

5436- Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was invited by a tailor to a meal which he had prepared. I accompanied The Messenger of Allah "Allah's blessing and peace be upon him". The host presented parley bread and a dish of soup with gourd and dried meat. I saw The Messenger of Allah "Allah's blessing and peace be upon him" seeking to eat the pieces of gourd from the various sides of the dish. Since that day I have liked eating gourd.

[38] Mentioning the dried meat

5437- Anas Ibn Malik "Allah be pleased with him" narrated: I saw The Messenger of Allah "Allah's blessing and peace be upon him" being served with a dish of soup with gourd and dried meat. I saw him seeking to eat the pieces of gourd from the various sides of the dish.

فَيُطْعِمُنَا ما كانَ في بَيتِه، حَتَّى إنْ كانَ لَيُخرِجُ إلَينَا العُكَّةَ لَيس فِيهَا شَيءٌ، فَنَشتَقُّهَا فَنَلعَقُ ما فِيهَا.
[طرفه في: ٣٧٠٨]

٣٤ - بابُ الدُّبَّاءِ

٥٤٣٣ - حدّثنا عَمرُو بنُ عَلِيٍّ: حدَّثَنا أَزهَرُ بنُ سَعدٍ، عَن ابنِ عَونٍ، عَن ثُمامَةَ بنِ أَنَسٍ، عَن أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ أَتى مَولًى لَهُ خَيَّاطاً، فَأُتِيَ بِدُبَّاءٍ، فَجَعَلَ يَأكُلُه، فَلَمْ أَزَل أُحِبُّهُ مُنذُ رَأَيتُ رَسُولَ اللهِ ﷺ يَأكُلُهُ. [طرفه في: ٢٠٩٢]

٣٥ - بابُ الرَّجُلِ يَتَكَلَّفُ الطَّعامَ لإخْوَانِهِ

٥٤٣٤ - حدّثنا محمَّدُ بنُ يُوسُفَ: حدّثنا سُفيانُ، عَنِ الأعمَشِ، عَن أَبِي وائِلٍ، عَن أَبِي مَسعُودٍ الأنصارِيِّ قالَ: كانَ مِنَ الأنصَارِ رَجُلٌ يُقَالُ لَهُ أَبُو شُعَيبٍ، وَكانَ لَهُ غُلامٌ لَحَّامٌ، فَقالَ: اصنَعْ لِي طَعَاماً، أَدْعُو رَسُولَ اللهِ ﷺ خامِسَ خَمسَةٍ، فَدَعا رَسُولَ اللهِ ﷺ خامِسَ خَمسَةٍ، فَتَبِعَهُم رَجُلٌ فَقالَ النَّبِيُّ ﷺ: «إنَّكَ دَعَوتَنا خامِسَ خَمسَةٍ، وهذا رَجُلٌ قَدْ تَبِعَنا، فَإنْ شِئْتَ أَذِنْتَ لَهُ، وَإنْ شِئْتَ تَرَكْتَهُ». قالَ: بَل أَذِنْتُ لَهُ. [طرفه في: ٢٠٨١]

٣٦ - بابُ مَنْ أَضافَ رَجُلاً إلى طَعَامٍ وَأَقبَلَ هُوَ عَلى عَمَلِهِ

٥٤٣٥ - حدّثني عَبدُ اللهِ بنُ مُنِيرٍ، سَمِعَ النَّضرَ: أَخبَرنا ابنُ عَونٍ قالَ: أَخبَرَنِي ثُمامَةُ بنُ عَبدِ اللهِ بنِ أَنَسٍ، عَن أَنَسٍ رَضِيَ اللهُ عَنهُ قالَ: كُنتُ غُلاماً أَمشِي مَعَ رَسُولِ اللهِ ﷺ، فَدَخَلَ رَسُولُ اللهِ ﷺ عَلى غُلامٍ لَهُ خَيَّاطٍ، فَأَتاهُ بِقَصْعَةٍ فِيهَا طَعَامٌ وَعَلَيهِ دُبَّاءٌ، فَجَعَلَ رَسُولُ اللهِ ﷺ يَتَتَبَّعُ الدُّبَّاءَ، قالَ: فَلَمَّا رَأَيتُ ذلِكَ جَعَلتُ أَجمَعُهُ بَينَ يَدَيهِ، قالَ: فَأَقبَلَ الغُلامُ عَلى عَمَلِهِ، قالَ أَنَسٌ: لا أَزالُ أُحِبُّ الدُّبَّاءَ بَعدَ ما رَأَيتُ رَسُولَ اللهِ ﷺ صَنَعَ ما صَنَعَ.
[طرفه في: ٢٠٩٢].

٣٧ - بابُ المَرَقِ

٥٤٣٦ - حدّثنا عَبدُ اللهِ بنُ مَسلَمَةَ، عَن مالِكٍ، عَن إسحاقَ بنِ عَبدِ اللهِ بنِ أَبِي طَلحَةَ: أَنَّهُ سَمِعَ أَنَسَ بنَ مالِكٍ: أَنَّ خَيَّاطاً دَعا النَّبِيَّ ﷺ لِطَعَامٍ صَنَعَهُ، فَذَهَبتُ مَعَ النَّبِيِّ ﷺ، فَقَرَّبَ خُبزَ شَعِيرٍ، وَمَرَقاً فِيهِ دُبَّاءٌ وَقَدِيدٌ، رَأَيتُ النَّبِيَّ ﷺ يَتَتَبَّعُ الدُّبَّاءَ مِن حَوالَي القَصعَةِ، فَلَمْ أَزَل أُحِبُّ الدُّبَّاءَ بَعدَ يَومِئِذٍ.
[طرفه في: ٢٠٩٢]

٣٨ - بابُ القَدِيدِ

٥٤٣٧ - حدّثنا أَبُو نُعَيمٍ: حَدَّثَنا مالِكُ بنُ أَنَسٍ، عَن إسحاقَ بنِ عَبدِ اللهِ، عَن أَنَسٍ رَضِيَ اللهُ عَنهُ قالَ: رَأَيتُ النَّبِيَّ ﷺ أُتِيَ بِمَرَقَةٍ فِيهَا دُبَّاءٌ وَقَدِيدٌ، فَرَأَيتُهُ يَتَتَبَّعُ الدُّبَّاءَ يَأكُلُهَا. [طرفه في: ٢٠٩٢]

5438- Abis narrated that A'isha "Allah be pleased with her" had said: "This (prohibiting eating the meat of sacrifices three days after slaughtering) was not done by The Prophet "Allah's blessing and peace be upon him" except in the year when the people were hungry, so he wanted the rich to feed the poor. But later we used to store even a trotter of a sheep to eat fifteen days later." She further said: "The family of Mohammad did not eat to their satisfaction white bread with meat soup for three successive days till he met Allah."

[39] What about one's giving something to another on the table

Ibn Al'mubarak said: There is no harm that one might give something to his companion on the same table and not on another table.

5439- Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was invited by a tailor to a meal which he had prepared. I accompanied The Messenger of Allah "Allah's blessing and peace be upon him". The host presented parley bread and a dish of soup with gourd and dried meat. I saw The Messenger of Allah "Allah's blessing and peace be upon him" seeking to eat the pieces of gourd from the various sides of the dish. Since that day I have liked eating gourd. Thumama narrated from Anas: I started collecting the (pieces of) gourd in front of The Messenger of Allah "Allah's blessing and peace be upon him".

[40] Eating snake cucumber with fresh dates

5440- Abdullah Ibn Ja'far Ibn Abu'talib "Allah be pleased with both" reported: I saw Allah's Apostle "Allah's blessing and peace be upon him" eating snake cucumber with fresh dates.

[41]

5441- Abu'othman narrated: I was a guest of Abu'huraira for seven days. Abu'huraira, his wife, and his slave used to get up and remain awake, each for one-third of the night successively. Each would offer the night prayer and then awaken the other. I heard Abu'huraira saying: "The Messenger of Allah "Allah's blessing and peace be upon him" distributed dates among his companions and my share was seven dates, one of which was dried."

5441- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" distributed dates among us, and my share was five dates, four of which were good, and one was dried. I found the dried one the hardest for my teeth.

٥٤٣٨ ـ حدّثنا قَبِيصَةُ: حَدَّثَنَا سُفيانُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عابِسٍ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْها قالَتْ: ما فَعَلَهُ إِلاَّ في عَامٍ جاعَ النَّاسُ، أَرَادَ أَنْ يُطْعِمَ الغَنِيُّ الفَقِيرَ، وَإِنْ كُنَّا لَنَرْفَعُ الكُرَاعَ بَعْدَ خَمْسَ عَشْرَةَ، وَما شَبِعَ آلُ محَمَّدٍ ﷺ مِنْ خُبْزِ بُرٍّ مَأْدُومٍ ثَلاثاً.

[طرفه في: ٥٤٢٣].

٣٩ ـ بابُ مَنْ نَاوَلَ أَوْ قَدَّمَ إِلَى صَاحِبِهِ عَلَى المَائِدَةِ شَيئاً

قال: وقالَ ابنُ المبارَكِ: لا بأسَ أنْ يُناوِلَ بعضُهُمْ بعضاً، ولا يُناوِلُ من هذه المائدة إلى مائِدةٍ أُخرَى.

٥٤٣٩ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَني مالِكٌ، عَنْ إِسْحاقَ بْنِ عَبْدِ اللّهِ بْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مالِكٍ يَقُولُ: إِنَّ خَيَّاطاً دَعا رَسُولَ اللّهِ ﷺ لِطَعَامٍ صَنَعَهُ، قالَ: أَنَسٌ فَذَهَبْتُ مَعَ رَسُولِ اللّهِ ﷺ إِلى ذٰلِكَ الطَّعامِ، فقرَّبَ إِلى رَسُولِ اللّهِ ﷺ خُبْزاً مِنْ شَعِيرٍ، وَمَرَقاً فِيهِ دُبَّاءٌ وَقَدِيدٌ، قالَ أَنَسٌ: فَرَأَيتُ رَسُولَ اللّهِ ﷺ يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوْلِ الصَّحْفَةِ، فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ مِن يَوْمَئِذٍ. وقالَ ثُمامَةُ، عَنْ أَنَسٍ: فَجَعَلْتُ أَجْمَعُ الدُّبَّاءَ بَينَ يَدَيهِ. [طرفه في: ٢٠٩٢].

٤٠ ـ بابُ الرُّطَبِ بِالقِثَّاءِ

٥٤٤٠ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللّهِ، قالَ: حَدَّثَني إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللّهِ بْنِ جَعْفَرِ بْنِ أَبِي طالِبٍ رَضِيَ اللّهُ عَنْهُما قالَ: رَأَيتُ النَّبِيَّ ﷺ يَأْكُلُ الرُّطَبَ بِالقِثَّاءِ.

٤١ ـ بابٌ

٥٤٤١ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ عَبَّاسٍ الجُرَيرِيِّ، عَنْ أَبِي عُثْمانَ قالَ: تَضَيَّفْتُ أَبا هُرَيرَةَ سَبْعاً، فكانَ هُوَ وَامْرَأَتُهُ وَخادِمُهُ يَعْتَقِبُونَ اللَّيلَ أَثلاثاً، يُصَلِّي هذا، ثُمَّ يُوقِظُ هذا، وَسَمِعْتُهُ يَقُولُ: قَسَمَ رَسُولُ اللّهِ ﷺ بَينَ أَصْحابِهِ تَمْراً، فَأَصَابَنِي سَبْعُ تَمَرَاتٍ، إِحْدَاهُنَّ حَشَفَةٌ.

[طرفه في: ٥٤١١].

٥٤٤١ م ـ حدّثنا مُحَمَّدُ بْنُ الصَّبّاحِ: حَدَّثَنَا إِسْماعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ عاصِمٍ، عَنْ أَبِي عُثْمانَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ: قَسَمَ النَّبِيُّ ﷺ بَينَنا تَمراً، فَأَصابَنِي مِنْهُ خَمْسٌ: أَرْبَعُ تَمَرَاتٍ وَحَشَفَةٌ، ثُمَّ رَأَيتُ الحَشَفَةَ هِيَ أَشَدُّهُنَّ لِضِرْسِي.

[طرفه في: ٥٤١١].

٥٤٣٨ ـ قوله: ما فعله أي النهي المذكور في حديث باب ما كان السلف يدّخرون ا هـ. شارح.

ـ قوله: بعد خمس عشرة ظرف لفعل مقدّر ذكر في باب ما كان السلف يدّخرون وهو قولها: فنأكله.

٥٤٤١ ـ (تضيفت) أي نزلت به ضيفاً.

ـ قوله: هي أشدهن لضرسي هذه الرواية هي التي أخبرتها لك في هامش الحديث رقم ٥٤١١.

[42] Fresh dates and Dates

And Allah's saying: "And shake towards thyself the trunk of the palm tree: It will let fall fresh ripe dates upon thee." (Mary 25)

5442- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" died when we satisfied our hunger with the two black elements of dates and water.

5443- Jaber Ibn Abdullah "Allah be pleased with both" reported: There was a Jew in Medina who used to lend me money up to the season of plucking dates. (Jaber had a piece of land, which was on the way to Ruma). That year the land was not promising, so the payment of the debt was delayed one year. The Jew came to me at the time of plucking, but gathered nothing from my land. I asked him to give me one year respite, but he refused. This news reached The Prophet "Allah's blessing and peace be upon him" whereupon he said to his companions: "Let us go and ask the Jew for respite for Jaber." All of them came to me in my garden, and The Prophet "Allah's blessing and peace be upon him" started speaking to the Jew, who said: "O Abul'qasim! I will not grant him respite." When The Prophet "Allah's blessing and peace be upon him" saw the Jew's attitude, he stood up and walked all around the garden and came again and talked to the Jew, but the Jew refused his request. I got up and brought some ripe fresh dates, which I put in front of The Prophet. He ate and then said to me: "Where is your hut, O Jaber?" I informed him, and he said: "Spread out a bed for me in it." I spread out a bed, and he entered and slept. When he woke up, I brought some dates to him again from which he ate and then got up and talked to the Jew again, but the Jew refused his request. Then The Prophet "Allah's blessing and peace be upon him" got up for the second time amidst the palm trees loaded with fresh dates, and said: "O Jaber! Pluck dates to repay your debt." The Jew remained with me while I was plucking the dates, till I repaid him all his right; yet there remained extra quantity of dates. So I went out and proceeded till I reached The Prophet "Allah's blessing and peace be upon him" and informed him of the glad tidings, whereupon he said: "I testify that I am Allah's Messenger."

[43] Eating the fresh dates

5444- Abdullah Ibn Omar "Allah be pleased with both" narrated: While we were sitting with The Prophet "Allah's blessing and peace be upon him", some fresh dates were brought to him. The Prophet "Allah's blessing and peace be upon him" said: "There is a tree among the trees which is as blessed as a

٤٢ ـ بابُ الرُّطَبِ وَالتَّمْرِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَهُزِّي إِلَيكِ بِجِذعِ النَّخلَةِ تَسَّاقَطْ عَلَيكِ رُطَباً جَنِيّاً﴾ [مريم: ٢٥].

٥٤٤٢ ـ وَقالَ محمدُ بْنُ يُوسُفَ، عَنْ سُفيَانَ، عَنْ مَنصُورِ بنِ صَفِيَّةَ: حَدَّثَتْنِي أُمِّي، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنهَا قالَتْ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَقَدْ شَبِعْنَا مِنَ الأَسْوَدَينِ: التَّمْرِ وَالمَاءِ.

[طرفه في: ٥٣٨٣].

٥٤٤٣ ـ حدثنا سَعِيدُ بْنُ أَبي مَرْيَمَ: حَدَّثَنَا أَبُو غَسَّانَ قالَ: حَدَّثَني أَبُو حازِمٍ، عَنْ إِبْراهِيمَ ابنِ عَبدِ الرَّحْمٰنِ بنِ عَبدِ اللَّهِ بنِ أَبِي رَبِيعَةَ، عَنْ جَابِرِ بنِ عَبدِ اللَّهِ رَضِيَ اللَّهُ عَنهُما قالَ: كانَ بِالمَدِينَةِ يَهُودِيٌّ، وَكانَ يُسْلِفُنِي في تَمْرِي إِلَى الجِدَادِ، وَكانَتْ لِجَابِرٍ الأَرْضُ الَّتِي بِطَرِيقِ رُومَةَ، فَجَلَسَتْ، فَخَلاَ عاماً، فَجاءَنِي اليَهُودِيُّ عِنْدَ الجِدادِ وَلَمْ أَجُدَّ مِنهَا شَيئاً، فَجعلتُ أَستَنْظِرُهُ إِلَى قابِلٍ فيأبى، فأخبر بذلِكَ النَّبيُّ ﷺ، فقالَ لأصحابِهِ: «امْشُوا نَستَنْظِرْ لِجَابِرٍ مِنَ اليَهُودِيِّ» فَجاؤُني في نَخلِي، فَجَعَلَ النَّبيُّ ﷺ يُكَلِّمُ اليَهُودِيَّ، فَيَقُولُ: أَبَا القَاسِمِ لاَ أُنْظِرُهُ، فَلَمَّا رَأَى النَّبِيُّ ﷺ قامَ فَطافَ في النَّخلِ، ثُمَّ جاءَهُ فكلَّمه فأبى، فقمتُ فجئتُ بقليلِ رُطَبٍ، فوضعتُهُ بين يدي النَّبيِّ ﷺ فَأَكَلَ، ثُمَّ قالَ: «أَينَ عَرِيشُكَ يَا جابِرُ». فَأَخْبَرْتُهُ، فَقالَ: «افرُشْ لِي فِيهِ». فَفَرَشْتُهُ، فَدَخَلَ فَرَقَدَ ثُمَّ استَيقَظَ، فجئتُهُ بقَبْضَةٍ أُخرى فأكل منها، ثُمَّ قام فكلَّمَ اليهوديَّ فأبى عليهِ، فقامَ في الرِّطابِ في النَّخلِ الثَّانِيَةَ، ثمَّ قالَ يَا جابِرُ: «جُدَّ وَاقْضِ». فَوَقَفَ في الجِدادِ، فَجَدَدْتُ مِنهَا ما قَضَيتُهُ، وَفَضَلَ مِنهُ، فَخَرَجْتُ حَتَّى جِئتُ النَّبِيَّ ﷺ فَبَشَّرْتُهُ، فَقالَ: «أَشْهَدُ أَنِّي رَسُولُ اللَّهِ».

٤٣ ـ بابُ أَكْلِ الجُمَّارِ

٥٤٤٤ ـ حدثنا عُمَرُ بْنُ حَفصِ بنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ قالَ: حَدَّثَني مُجاهِدٌ، عَنْ عَبْدِ اللَّهِ بنِ عُمَرَ رَضِيَ اللَّهُ عَنهُمَا قالَ: بَينَا نَحْنُ عِندَ النَّبِيِّ ﷺ جُلُوسٌ إِذَا أُتِيَ بِجُمَّارِ نَخلَةٍ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ مِنَ الشَّجَرِ لَمَا بَرَكَتُهُ كَبَرَكَةِ المُسْلِمِ». فَظَنَنْتُ أَنَّهُ يَعْنِي النَّخلَةَ، فَأَرَدْتُ أَنْ أَقُولَ: هِيَ النَّخْلَةُ يَا رَسُولَ اللَّهِ، ثُمَّ التَفَتُّ فَإِذَا أَنَا عاشِرُ عَشَرَةٍ أَنَا أَحْدَثُهُمْ

٥٤٤٣ ـ قوله: الجذاذ بكسر الجيم وفتحها وبالذال المعجمة ويجوز إهمالها واقتصر عليه اليونيني أي زمن قطع ثمر النخل وهو الصرام ا هـ من الشارح.

ـ قوله: وكانت لجابر فيه التفات من الحضور إلى الغيبة ا هـ. شارح.

ـ قوله: فجلست أي الأرض أي تأخرت عن الإثمار ولأبي ذر فخلست أي خالفت معهودها وحملها وروي فخنست أي تأخرت، وقوله: فخلا من الخلوّ أي تأخر السلف (عاماً) وروي فخلى من التخلية وروي: نخلاً بدله أي من جهة النخل ا هـ. من الشارح من العينيّ.

ـ وروي) (فجلست) بتاء المتكلم.

ـ قوله: الثانية أي المرة الثانية.

ـ قوله: فجلى وفي نسخة العينيّ: نخلاً بالنون والخاء المعجمة ولعله الذي ليس فيه شكّ.

Muslim." I thought that it was the date palm tree and intended to say "It is the date-palm tree, O Allah's Apostle!" but I looked behind to see that I was the tenth and youngest of ten men present there. So I kept silent. Then The Prophet “Allah’s blessing and peace be upon him” said: “It is the date palm tree."

[44] What about Ajwa (a very good kind of dates)

5445- Amer Ibn Sa’d narrated from his father: Allah's Apostle "Allah's blessing and peace be upon him" said: "He who eats seven Ajwa dates every morning (before eating anything), will not be affected by poison or magic on the day he eats them."

[45] One’s eating two dates at a time

5446- Jabala Ibn Suhaim narrated: We were struck with a year of famine. Ibn Az’zubair used to give us dates. Abdullah Ibn Omar "Allah be pleased with both" used to pass by us and say: None of you should eat two dates at a time, for The Prophet "Allah's blessing and peace be upon him" forbade us to eat two dates at a time, unless (according to Ibn Omar) one takes the permission of his companions.”

[46] Mentioning the snake cucumber

5447- Abdullah Ibn Ja'far Ibn Abu'talib "Allah be pleased with both" reported: I saw Allah's Apostle "Allah's blessing and peace be upon him" eating snake cucumber with fresh dates.

[47] The blessing of the date palm trees

5448- Abdullah Ibn Omar “Allah be pleased with both” narrated from The Messenger of Allah “Allah’s blessing and peace be upon him”: There is a tree from amongst the trees which is as blessed as The Muslim. It is the date palm tree.”

[48] Eating two kinds of food at a time

5449- Abdullah Ibn Ja'far Ibn Abu'talib "Allah be pleased with both" reported: I saw Allah's Apostle "Allah's blessing and peace be upon him" eating snake cucumber with fresh dates.

فَسَكَتُّ، فَقَالَ النَّبِيُّ ﷺ: «هِيَ النَّخْلَةُ».

[طرفه في: ٦١].

٤٤ ـ بابُ العَجْوَةِ

٥٤٤٥ ـ حدّثنا جُمْعَةُ بنُ عَبدِ اللّهِ: حَدَّثَنَا مَرْوَانُ: أَخْبَرَنَا هَاشِمُ بْنُ هَاشِمٍ: أَخْبَرَنَا عامِرُ بنُ سَعْدٍ، عَنْ أَبيهِ قال: قالَ رَسُولُ اللّهِ ﷺ: «مَنْ تَصَبَّحَ كُلَّ يَوْمٍ سَبْعَ تَمَرَاتٍ عَجْوَةً، لَمْ يَضُرُّهُ في ذٰلِكَ اليَوْمِ سُمٌّ وَلاَ سِحْرٌ».

٤٥ ـ بابُ القِرانِ في التَّمْرِ

٥٤٤٦ ـ حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا جَبَلَةُ بْنُ سُحَيمٍ قال: أَصَابَنَا عامُ سَنَةٍ مَعَ ابنِ الزُّبَيرِ رَزَقَنَا تَمْراً، فَكانَ عَبْدُ اللّهِ بنُ عُمَرَ يَمُرُّ بِنا وَنَحْنُ نَأْكُلُ، وَيَقُولُ: لاَ تُقَارِنُوا، فَإِنَّ النَّبِيَّ ﷺ نَهى عَنِ القِرانِ، ثُمَّ يَقُولُ: إِلاَّ أَنْ يَسْتَأْذِنَ الرَّجُلُ أَخاهُ. قالَ شُعْبَةُ: الإِذْنُ مِنْ قَوْلِ ابنِ عُمَرَ. [طرفه في: ٢٤٥٥]

٤٦ ـ بابُ القِثَّاءِ

٥٤٤٧ ـ حدّثني إِسْماعِيلُ بْنُ عَبْدِ اللّهِ قالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ قالَ: سَمِعْتُ عَبدَ اللّهِ بنَ جَعْفَرٍ قال: رَأَيتُ النَّبِيَّ ﷺ يأْكُلُ الرُّطَبَ بالقِثَّاءِ.

[طرفه في: ٥٤٤٠]

٤٧ ـ بابُ بَرَكَةِ النَّخْلِ

٥٤٤٨ ـ حدّثنا أَبُو نُعيم: حَدَّثَنا مُحَمَّدُ بنُ طَلحَةَ، عَنْ زُبَيدٍ، عَنْ مُجَاهِدٍ قال: سَمِعْتُ ابنَ عُمَرَ، عَنِ النَّبِيِّ ﷺ قالَ: «مِنَ الشَّجَرِ شَجَرَةٌ، تَكُونُ مِثْلَ المُسْلِمِ، وَهْيَ النَّخْلَةُ».

[طرفه في: ٦١]

٤٨ ـ بابُ جَمْعِ اللَّوْنَينِ أَوِ الطَّعامَينِ بِمَرَّةٍ

٥٤٤٩ ـ حدّثنا ابنُ مُقاتِلٍ: أَخبَرَنا عَبدُ اللّهِ: أَخبَرَنا إِبْرَاهِيمُ بنُ سَعدٍ، عَنْ أَبِيهِ، عَنْ عَبدِ اللّهِ بنِ جَعْفَرٍ رَضِيَ اللّهُ عَنهُمَا قال: رَأَيتُ رَسُولَ اللّهِ ﷺ يَأْكُلُ الرُّطَبَ بِالقِثَّاءِ.

[طرفه في: ٥٤٤٠]

٥٤٤٥ ـ قوله: من تصبح أي أكل صباحاً قبل أن يأكل شيئاً.

ـ قوله: تمرات عجوة بتنوينهما مجرورين فالثاني عطف بيان، وينصب على التمييز ولأبي ذر: تمرات عجوة بالإضافة (شارح).

٥٤٤٦ ـ قوله: عام سنة أي قحط وجدب.

ـ قوله: رزقنا ويروى فرزقنا أي أعطانا في أرزاقنا ا هـ. شارح.

باب ٤٨ ـ قوله: بمرة أي في حالة واحدة.

[49] Letting the guests enter (to have their meal) ten by ten

5440- Anas "Allah be pleased with him" narrated: My mother Ommu'sulaim took a Mudd of barley grain which she ground and made porridge from it. Then she pressed over it a butter skin she had with her. Then she sent me to The Prophet "Allah's blessing and peace be upon him", whom I reached while he was sitting with his companions. I invited him, whereupon he said: "And (what about) those who are with me?" I returned and said: "He says: "And (what about) those who are with me?"" Abu'talha went out to him and said: "O Allah's Apostle! It is just a meal prepared by Ommu'sulaim." The Prophet "Allah's blessing and peace be upon him" entered to whom the food was brought. He said: "Let ten persons enter upon me." Those ten entered and ate their fill. Then he said: "Let (another) ten enter upon me." Those ten entered and ate their fill. Then he said: "Let (more) ten enter upon me." He called forty persons. Then The Messenger of Allah "Allah's blessing and peace be upon him" ate and got up. I started looking (at the food) to see whether it decreased.

[50] What is hateful of (eating) garlic?

5451- Abdul'aziz narrated: Anas was asked: "What did you hear from The Prophet "Allah's blessing and peace be upon him" concerning (eating) garlic?" he said: The Prophet "Allah's blessing and peace be upon him" said: "He, who ate it (the garlic) should not approach our mosque."

5452- Jaber "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who ate garlic or onion, should keep himself away from us (or from our mosque)."

[51] What about Kabath (the fruits of The Arak trees)

5453- Jaber Ibn Abdullah "Allah be pleased with both" narrated: We were with Allah's Apostle "Allah's blessing and peace be upon him" picking the fruits of the Arak trees at Mar Az'zahran. Allah's Apostle "Allah's blessing and peace be upon him" said: "Pick the black fruit, for it is the best." The companions asked: "Were you a shepherd?" He replied: "There was no Prophet who was not a shepherd."

٤٩ ـ بابُ مَنْ أدْخَلَ الضِّيفانَ عَشَرَةً عَشَرَةً، وَالجُلُوسِ عَلَى الطَّعَامِ عَشَرَةً عَشَرَةً

٥٤٥٠ ـ حدّثنا الصَّلتُ بْنُ مُحَمَّد: حَدَّثَنا حَمَّادُ بْنُ زَيد، عَنِ الجَعْدِ أَبِي عُثْمانَ، عَنْ أَنَس وَعَنْ هِشَام، عَنْ مُحَمَّدٍ، عَنْ أَنَس، وَعَنْ سِنَانٍ أَبِي رَبِيعَةَ، عَنْ أَنَس: أَنَّ أُمَّ سُلَيم أُمَّهُ، عَمَدَتْ إِلى مُدٍّ مِنْ شَعِيرٍ جَشَّتْهُ، وَجَعَلَتْ مِنْهُ خَطِيفَةً، وَعَصَرَتْ عُكَّةً عِنْدَهَا، ثُمَّ بَعَثَتْنِي إِلى النَّبِيِّ ﷺ فَأَتَيتُهُ وَهُوَ في أَصْحَابِهِ فَدَعَوْتُهُ، قالَ: «وَمَنْ مَعِي». فَجِئْتُ فَقُلتُ: إِنَّهُ يَقُولُ: وَمَنْ مَعِي؟ فَخَرَجَ إِلَيهِ أَبُو طَلحَةَ، قالَ: يَا رَسُولَ اللّٰهِ، إِنَّمَا هُوَ شَيءٌ صَنَعَتْهُ أُمُّ سُلَيم، فَدَخَلَ فَجِيءَ بِهِ، وَقالَ: «أَدْخِل عَلَيَّ عَشَرَةً». فَدَخَلُوا فَأَكَلُوا حَتَّى شَبِعُوا، ثُمَّ قالَ: «أَدْخِل عَلَيَّ عَشَرَةً». فَدَخَلُوا فَأَكَلُوا حَتَّى شَبِعُوا، ثُمَّ قالَ: «أَدْخِل عَلَيَّ عَشَرَةً». حَتَّى عَدَّ أَرْبَعِينَ، ثُمَّ أَكَلَ النَّبِيُّ ﷺ، ثُمَّ قامَ، فَجَعَلتُ أَنْظُرُ، هَل نَقَصَ مِنْهَا شَيءٌ. [طرفه في: ٤٢٢]

٥٠ ـ بابُ ما يُكْرَهُ مِنَ الثُّومِ وَالبُقُول

فِيهِ عَنِ ابْنِ عُمَر، عَنِ النَّبِيِّ ﷺ.

٥٤٥١ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ قالَ: قِيلَ لأَنَسٍ: ما سَمِعْتَ النَّبِيَّ ﷺ في الثُّومِ؟ فَقالَ: «مَنْ أَكَلَ فَلاَ يَقْرَبَنَّ مَسْجِدَنَا»

[طرفه في: ٨٥٦]

٥٤٥٢ ـ حدّثنا عَليُّ بْنُ عَبْدِ اللّٰهِ: حَدَّثَنا أَبُو صَفْوَانَ عَبْدُ اللّٰهِ بْنُ سَعِيد: أَخبَرَنا يُونُس، عَنِ ابْنِ شِهَابٍ قالَ: حَدَّثَنِي عَطَاءٌ: أَنَّ جابِرَ بْنَ عَبْدِ اللّٰهِ رَضِيَ اللّٰهُ عَنْهُما: زَعَمَ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ أَكَلَ ثُوماً أَوْ بَصَلاً فَليَعْتَزِلنَا، أَوْ لِيَعْتَزِل مَسْجِدَنَا». [طرفه في: ٨٥٤]

٥١ ـ بابُ الكَبَاثِ، وَهْوَ ثَمَرُ الأَرَاكِ

٥٤٥٣ ـ حدّثنا سَعِيدُ بْنُ عُفَير: حَدَّثَنَا ابْنُ وَهْب، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قالَ: أَخْبَرَنِي أَبُو سَلَمَةَ قالَ: أَخبَرَنِي جابِرُ بْنُ عَبْدِ اللّٰهِ قالَ: كُنَّا مَعَ رَسُولِ اللّٰهِ ﷺ بِمَرِّ الظَّهْرَانِ نَجْنِي الكَبَاثَ، فَقالَ: «عَلَيكُمْ بِالأَسْوَدِ مِنْهُ فَإِنَّهُ أَيطَبُ». فَقَالَ: أَكُنْتَ تَرْعَى الغَنَمَ؟ قالَ: «نَعَم، وَهَل مِنْ نَبِيٍّ إِلاَّ رَعاها». [طرفه في: ٣٤٠٦]

٥٤٥٠ ـ قوله: جشته أي طحنته طحناً جريشاً غير ناعم (شارح).

ـ والخطيفة لبن يذرّ عليه الدقيق ثمّ يطبخ فيلعقه الناس ويختطفونه بسرعة (عيني).

باب ٥٠ ـ قوله: فيه عن ابن عمر وسقط لأبي ذر عن لفظ عن الجارة (شارح).

باب ٥١ ـ قوله: وهو تمر الأراك كذا بضبط الشارح وفي بعض النسخ وهو ثمر الأراك بالمثلثة وفتح الميم كما في الأصل المطبوع وذكر الشارح رواية وهو ورق الأراك (مصحح).

٥٤٥٣ ـ قوله: أيطب مقلوب أطيب مثل أجذب وأجبذ ومعناهما واحد ا هـ عيني.

ـ قوله: (فقال) جابر ولأبي ذر فقيل: ا هـ. شارح.

[52] Rinsing one's mouth after (eating) food

5454- Sowaid Ibn An'no'man narrated: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" to Khaibar. When we reached As'sahba, The Prophet "Allah's blessing and peace be upon him" asked for food, but nothing except Sawiq was brought to him. We ate, and then The Messenger of Allah "Allah's blessing and peace be upon him" stood up for the prayer. He rinsed his mouth, and we too, rinsed our mouths.

5455- Sowaid narrated: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" to Khaibar. When we arrived in As'sahba, a day's journey from Khaibar (according to Yahya), The Prophet "Allah's blessing and peace be upon him" asked for food. But nothing except Sawiq was brought to him, which we chewed and ate. Then The Prophet "Allah's blessing and peace be upon him" asked for water and rinsed his mouth, and we too, rinsed our mouths with him. He then led us in the Maghrib prayer without repeating ablution.

[53] Licking fingers before being wiped with the handkerchief

5456- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When you eat, do not wipe your hand till you have licked it, or had it licked by somebody else."

[54] What about the handkerchief

5457- Sa'eed Ibn Al'harith narrated that he asked Jaber Ibn Abdullah about performing ablution after taking a cooked meal. He replied: "It is not necessary." He added: "We hardly got such kind of food during the lifetime of The Prophet "Allah's blessing and peace be upon him". Therefore, when we got such a dish, we had no handkerchiefs to wipe our hands with other than the palms of our hands, our forearms and our feet. After that, We would offer the prayer without repeating ablution."

[55] What one says after finishing his meal

5458- Abu'omama "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to say when his meal is finished and lifted: "Praise be to Allah, as much, good and blessed as it could be. Your favour, O lord, could neither be compensated, nor it could be left, nor it could be dispensed with."

٥٢ - بابُ المَضْمَضَةِ بَعْدَ الطَّعَامِ

٥٤٥٤ - حدثنا عليٌّ: حدَّثنا سفيانُ: سمعتُ يحيى بنَ سعيدٍ، عن بُشيرِ بنِ يسارٍ، عن سُويدِ بنِ النُّعمانِ قالَ: خرجنا مع رسولِ اللهِ ﷺ إلى خيبرَ، فلمَّا كنَّا بالصَّهباءِ دعا بطعامٍ، فما أُتيَ إلا بسويقٍ، فأكلنا، فقامَ إلى الصَّلاةِ فتمضمضَ ومضمضنا.

[طرفه في: ٢٠٩]

٥٤٥٥ - قالَ يحيى: سمعتُ بُشيراً يقولُ: حدَّثنا سُويدٌ: خرجنا مع رسولِ اللهِ ﷺ إلى خيبرَ، فلمَّا كنَّا بالصَّهباءِ، قالَ يحيى: وهيَ مِن خيبرَ على روحةٍ، دعا بطعامٍ فما أُتيَ إلا بسويقٍ، فلُكْناهُ، فأكلنا معهُ، ثُمَّ دعا بماءٍ، فمضمضَ ومضمضنا معهُ، ثُمَّ صلَّى بنا المغربَ، ولم يتوضأْ. وقالَ سفيانُ: كأنَّكَ تسمعهُ مِن يحيى.

[طرفه في: ٢٠٩]

٥٣ - بابُ لَعْقِ الأَصابعِ وَمَصِّها قَبْلَ أَنْ تُمْسَحَ بِالمِنْديلِ

٥٤٥٦ - حدثنا عليُّ بنُ عبدِ اللهِ: حدَّثنا سفيانُ، عن عمرِو بنِ دينارٍ، عن عطاءٍ، عن ابنِ عبَّاسٍ: أنَّ النبيَّ ﷺ قالَ: «إذا أكلَ أحدُكُم فلا يمسحْ يدهُ حتَّى يلعقَها أو يُلعِقَها».

٥٤ - بابُ المِنْديلِ

٥٤٥٧ - حدثنا إبراهيمُ بنُ المنذرِ قالَ: حدَّثني محمدُ بنُ فُليحٍ قالَ: حدَّثني أبي، عن سعيدِ بنِ الحارثِ، عن جابرِ بنِ عبدِ اللهِ رضيَ اللهُ عنهما: أنَّهُ سألهُ عن الوضوءِ ممَّا مسَّتِ النَّارُ؟ فقالَ: لا، قد كنَّا زمانَ النبيِّ ﷺ لا نجدُ مثلَ ذلكَ مِنَ الطَّعامِ إلا قليلاً، فإذا نحنُ وجدناهُ لم يكنْ لنا مناديلُ إلا أكفَّنا وسواعدَنا وأقدامَنا، ثُمَّ نُصلِّي ولا نتوضأُ.

٥٥ - بابُ ما يَقُولُ إذا فَرَغَ مِنْ طَعَامِهِ

٥٤٥٨ - حدثنا أبو نُعيمٍ: حدَّثنا سفيانُ، عن ثورٍ، عن خالدِ بنِ معدانَ، عن أبي أُمامةَ: أنَّ النبيَّ ﷺ كانَ إذا رفعَ مائدتَهُ قالَ: «الحمدُ للهِ كثيراً طيِّباً مُباركاً فيهِ غيرَ مَكْفيٍّ ولا مُودَّعٍ ولا مُستغنًى عنهُ ربَّنا».

[طرفه في: الحديث ٥٤٥٨ - طرفه في: ٥٤٥٩]

٥٤٥٩ - حدثنا أبو عاصمٍ، عن ثورِ بنِ يزيدَ، عن خالدِ بنِ معدانَ، عن أبي أُمامةَ: أنَّ النبيَّ ﷺ كانَ إذا فرغَ مِن طعامِهِ، وقالَ مرَّةً: إذا رفعَ مائدتَهُ، قالَ: «الحمدُ للهِ الذي كفانا

٥٤٥٥ - قوله: فلكناه أي علكناه في أفواهنا، وقوله: فأكلنا معه أي مع رسول الله ﷺ ولأبي ذر: فأكلنا منه أي من السويق (شارح).

٥٤٥٧ - قوله: لم يكن لنا مناديل إلا الخ وكان أحسن مناديلهم ما ذكره جاهليهم بقوله (نمش بأعراف الجياد أكفنا، إذا نحن قمنا عن شواء مضهب) مصحح.

5459- Abu'omama "Allah be pleased with him" reported: Whenever The Prophet "Allah's blessing and peace be upon him" finished his meals (or whenever his dining sheet was lifted), he would say: "Praise be to Allah Who has satisfied our needs and quenched our thirst. Your favour can neither be compensated nor denied." (Or) "Praise be to Allah. Your favour, O lord, could neither be compensated, nor it could be left, nor it could be dispensed with."

[56] Eating with one's servant

5460- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When your servant brings your meals to you then if you do not let him sit and share the meals, you should, at least, give him a mouthful or two mouthfuls of that meal or a meal or two meals, for he has prepared it."

[57] The thankful eating one is (concerning reward) as the patient fasting

[58] When one is invited to a meal and says: "and this is with me"

5461- Abu'mas'ood Al'ansari "Allah be pleased with him" reported: There was a man from The Ansar called Abu'shu'aib. He came and noticed (the signs of) hunger on The Messenger of Allah "Allah's blessing and peace be upon him". He had a butcher slave to whom He said: "Prepare a meal which is sufficient for five persons, to which I may invite Allah's Apostle "Allah's blessing and peace be upon him" along with four other men." So he invited Allah's Apostle "Allah's blessing and peace be upon him" and four other men, but another man followed them whereupon The Prophet "Allah's blessing and peace be upon him" said: "O Abu'shu'aib! You have invited me as one of five guests, but now another man has followed us. If you wish you can admit him, and if you wish you can refuse him." On that the host said: "But I admit him."

[58] If the time of supper comes one should not be hasty in finishing it

5462- Amr Ibn Omaiyya narrated that he saw The Prophet "Allah's blessing and peace be upon him" holding a shoulder piece of mutton in his hand from which he was cutting with a knife. Then he was called for the prayer whereupon he put down the shoulder piece and the knife with which he was cutting it, and then got up for prayer without performing new ablution.

5463- Anas "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If the supper is served and at the same time the prayer is established, then start having it (before offering the prayer)."

5464- Ibn Omar "Allah be pleased with both" narrated from The Prophet "Allah's blessing and peace be upon him" (the same previous tradition). On the other hand, Nafi narrated that Ibn Omar once had his supper while hearing the imam's recitation (of The Qur'an in the prayer).

وأَرْوانا، غيرَ مَكْفِيٍّ ولا مَكْفُورٍ». وقال مرَّة: «الحمدُ لِلّه ربِّنا، غيرَ مَكْفِيٍّ ولا مُوَدَّعٍ ولا مُسْتَغْنًى، رَبَّنا».

[طرفه في: ٥٤٥٨]

٥٦ ـ بابُ الأكلِ مَعَ الخَادِمِ

٥٤٦٠ ـ حدّثنا حَفصُ بنُ عُمرَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحمَّدٍ، هُوَ ابْنُ زِيادٍ قالَ: سَمِعْتُ أَبا هُرَيرَةَ، عَنِ النَّبيِّ ﷺ قالَ: «إِذَا أَتَى أَحَدَكُمْ خادِمُهُ بِطَعَامِهِ، فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ، فَلْيُنَاوِلْهُ أُكْلَةً أَوْ أُكْلَتَينِ، أَوْ لُقْمَةً أَوْ لُقْمَتَينِ، فَإِنَّهُ وَلِيَ حَرَّهُ وَعِلاَجَهُ».

[طرفه في: ٢٥٥٧]

٥٧ ـ بابٌ الطاعِمُ الشَّاكِرُ مِثْلُ الصَّائِمِ الصَّابِرِ

٥٨ ـ بابُ الرَّجُلِ يُدْعى إِلَى طَعَامٍ فَيَقُولُ: وَهذا مَعِي

وَقالَ أَنَسٌ: إِذَا دَخَلتَ عَلَى مُسْلِمٍ لاَ يُتَّهَمُ، فَكُل مِنْ طَعَامِهِ وَاشْرَبْ مِنْ شَرَابِهِ.

٥٤٦١ ـ حدّثنا عَبْدُ اللّهِ بْنُ أَبِي الأَسْوَدِ: حَدَّثَنَا أَبُو أُسامَةَ: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا شَقِيقٌ: حَدَّثَنَا أَبُو مَسْعُودٍ الأَنْصارِيُّ قالَ: كان رَجُلٌ مِنَ الأَنْصارِ يُكْنَى أَبَا شُعَيبٍ، وَكانَ لَهُ غُلامٌ لَحَّامٌ، فَأَتَى النَّبيَّ ﷺ وَهُوَ في أَصْحابِهِ، فَعَرَفَ الجُوعَ في وَجْهِ النَّبيِّ ﷺ، فَذَهَبَ إِلَى غُلاَمِهِ اللَّحَّامِ، فَقالَ: اصْنَعْ لي طَعاماً يَكفِي خمسةً، لَعَلِّي أَدْعُو النَّبيَّ ﷺ خامِسَ خَمْسَةٍ، فَصَنَعَ لَهُ طُعَيِّماً، ثُمَّ أَتاهُ فدعاهُ، فتبعهُم رجلٌ، فقالَ النَّبيُّ ﷺ: «يا أَبَا شُعَيبٍ، إِنَّ رَجُلاً تَبِعَنا، فإِنْ شئتَ أَذِنتَ لَهُ، وَإِنْ شِئْتَ تَرَكْتَهُ». قالَ: لاَ، بَلْ أَذِنْتُ لَهُ.

[طرفه في: ٢٠٨١].

٥٩ ـ بابٌ إِذا حضرَ العَشاءُ فلا يَعْجَل عَنْ عَشائِهِ

٥٤٦٢ ـ حدّثنا أبو اليمانِ: أخبرَنا شُعيبٌ، عَنِ الزُّهْرِيِّ. وقالَ اللَّيثُ: حدَّثَني يُونُسُ، عَن ابنِ شِهابٍ قالَ: أَخبرَني جَعْفَرُ بْنُ عَمْرِو بن أُمَيَّةَ: أَنَّ أَباهُ عَمْرَو بْنَ أُمَيَّةَ أَخبَرَهُ: أَنَّهُ رَأى رَسُولَ اللّهِ ﷺ يَحتَزُّ مِن كَتِفِ شاةٍ في يَدِهِ، فَدُعِيَ إِلَى الصَّلاةِ، فأَلقاها والسِّكِّينَ الَّتي كانَ يحتَزُّ بِها، ثُمَّ قامَ فصلَّى ولَم يتوضَّأْ. [طرفه في: ٢٠٨].

٥٤٦٣ ـ حدّثنا مُعَلّى بنُ أَسَدٍ: حدَّثَنا وُهَيبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبيِّ ﷺ قالَ: «إِذَا وُضِعَ العَشَاءُ وَأُقِيمَتِ الصَّلاَةُ، فَابْدَؤُوا بِالعَشاءِ».

[طرفه في: ٦٧٢].

٥٤٦٤ ـ وَعَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبيِّ ﷺ نَحْوَهُ. وَعَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ تَعَشَّى مَرَّةً، وَهُوَ يَسْمَعُ قِرَاءَةَ الإِمامِ.

[طرفه في: ٦٧٣].

5465- A'isha "Allah be pleased with her" narrated from The Prophet "Allah's blessing and peace be upon him": "If the prayer is established and, at the same time, the supper is served, then you would start having the supper (before offering the prayer)."

[60] Allah's saying: "If you finished your meal (to which you were invited) you should go away." (The Confederates "Al'ahzab" 53)

5466- Anas "Allah be pleased with him" reported: I know (about) the order of veiling women more than anybody else. Obai Ibn Ka'b used to ask me about it. Allah's Apostle "Allah's blessing and peace be upon him" became the bridegroom of Zainab Bint Jahsh whom he married at Medina. After the sun had risen high in the sky, The Prophet "Allah's blessing and peace be upon him" invited the people to a meal. Allah's Apostle "Allah's blessing and peace be upon him" remained sitting and some people remained sitting with him after the other guests had left. Then Allah's Apostle "Allah's blessing and peace be upon him" got up and went away, and I too, followed him till he reached the door of A'isha's room. Then he thought that the people must have left the place by then, so he returned and I also returned with him. Behold, the people were still sitting at their places. So he went back again for the second time, and I went along with him too. When we reached the door of A'isha's room, he returned and I also returned with him to see that the people had left. Thereupon The Prophet "Allah's blessing and peace be upon him" hung a curtain between him and me. The Verse regarding the order for veiling women was revealed.

٥٤٦٥ ـ حدّثنا مُحمَّدُ بنُ يُوسُفَ: حَدَّثَنا سُفيَانُ، عَنْ هِشَامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ، عَنِ النَّبِيِّ ﷺ قال: «إذا أُقِيمتِ الصَّلاةُ وحَضرَ العَشاءُ، فَابْدَؤُوا بِالعَشَاءِ». قالَ وُهَيبٌ وَيَحْيى بنُ سَعِيدٍ، عَنْ هِشَامٍ: «إِذَا وُضِعَ العَشَاءُ».

[طرفه في: ٦٧١].

٦٠ ـ بابُ قَوْلِ اللّهِ تَعَالَى: ﴿فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا﴾ [الأحزاب: ٥٣]

٥٤٦٦ ـ حدّثني عَبْدُ اللّهِ بنُ محمَّدٍ: حَدَّثَنَا يَعْقُوبُ بنُ إبْراهِيمَ. قالَ: حَدَّثَني أَبي، عَنْ صَالِحٍ، عن ابْنِ شِهَابٍ: أَنَّ أَنَساً قالَ: أَنَا أَعْلَمُ النَّاسِ بِالحِجَابِ، كانَ أُبَيُّ بنُ كَعْبٍ يَسْأَلُنِي عَنْهُ، أَصبحَ رَسُولُ اللّهِ ﷺ عَرُوساً بزينبَ ابنةِ جَحْشٍ، وكانَ تَزَوَّجَها بالمدينةِ فَدعا النَّاسَ للطَّعامِ بَعْدَ ارْتِفاعِ النَّهارِ، فجلسَ رَسُولُ اللّهِ ﷺ وجَلَسَ مَعَهُ رِجالٌ بَعْدَ ما قامَ القَوْمُ، حَتَّى قامَ رَسُولُ اللّهِ ﷺ فَمشى وَمَشَيتُ مَعَهُ، حَتَّى بَلَغَ بَابَ حُجْرَةِ عائِشَةَ، ثُمَّ ظَنَّ أَنَّهُمْ خَرَجُوا فَرَجَعْتُ مَعَهُ، فَإِذَا هُمْ جُلُوسٌ مَكانَهُمْ، فَرَجعَ ورَجعْتُ مَعَهُ الثَّانِيَةَ، حَتَّى بَلَغَ بَابَ حُجْرَةِ عائِشَةَ، فَرجعَ ورَجعْتُ مَعَهُ فإذا هُمْ قَدْ قامُوا، فَضَرَبَ بَيْني وَبَيْنَهُ سِتْراً، وَأُنْزِلَ الحِجَابُ.

[طرفه في: ٤٧٩١].

(71) The Book of Aqiqa

[1] Naming the born child; and putting one's saliva, after chewing a date, into its mouth

5467- Abu'moosa "Allah be pleased with him" reported: A son was born to me whom I took to The Prophet "Allah's blessing and peace be upon him" who named him Ibrahim. He put his saliva after he chewed a date in the child's mouth. Then he invoked Allah to bless him and returned him to me. (This was the eldest of Abu'moosa's sons).

5468- A'isha "ALLAH BE PLEASED WITH HER" narrated: A child was brought to Allah's Apostle "Allah's blessing and peace be upon him" to put his saliva, after chewing a date, into its mouth. The child urinated on the garment of the Prophet. The Prophet poured water over the soiled place.

5469- Asma "Allah be pleased with her" reported: I conceived Abdullah Ibn Az'zubair at Mecca and went out (of Mecca) while I was about to give birth. I came to Medina and encamped at Quba, wherein I gave birth.

Then I brought the child to Allah's Apostle "Allah's blessing and peace be upon him" which I placed (on his lap). He asked for a date which he chewed, and put his saliva in the mouth of the child. So the first thing to enter its stomach was the saliva of Allah's Apostle, mixed with a date. Then The Prophet "Allah's blessing and peace be upon him" invoked Allah to bless him. It was the first child born in the Islamic era. Therefore they (Muslims) were very happy with this child, for it had been said to them that the Jews had bewitched them, and so they would not produce any offspring.

5470- Anas Ibn Malik "Allah be pleased with him" narrated: Abu'talha had a child who was seriously sick. Once, while Abu'talha was out, the child died. When Abu'talha returned home, he asked: "How is my son?" Ommu'sulaim (his wife) answered: "He is more quiet than he has ever been." Then she presented the supper to him, which he had and then slept with her. After he had finished, she said (to him): "Bury the child (for he died)." Next morning Abu'talha came to The Messenger of Allah "Allah's blessing and peace be upon him" and told him about that. The Prophet "Allah's blessing and peace be upon him" said (to him): "Did you sleep with your wife last night?" Abu'talha said: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Bestow your blessing on them concerning their (last) night." (Later)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

٧١ ـ كتاب العَقيقَة

١ ـ بابُ تَسْمِيَةِ المَوْلُودِ غَداةَ يُولَدُ، لِمَنْ لَمْ يَعُقَّ، وَتَحْنِيكِه

٥٤٦٧ ـ حدّثني إِسْحاقُ بْنُ نَصْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ قالَ: حَدَّثَني بُرَيدٌ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى رَضِيَ اللَّهُ عَنْهُ قالَ: وُلِدَ لِي غُلامٌ، فَأَتَيتُ بِهِ النَّبِيَّ ﷺ فَسَمَّاهُ إِبْرَاهِيمَ، فَحَنَّكَهُ بِتَمْرَةٍ، وَدَعا لَهُ بِالبَرَكَةِ، وَدَفَعَهُ إِلَيَّ، وَكانَ أَكْبَرَ وَلَدِ أَبِي مُوسى.

٥٤٦٨ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنْ هِشَام، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: أُتِيَ النَّبِيُّ ﷺ بِصَبِيٍّ يُحَنِّكُهُ، فَبَالَ عَلَيهِ، فَأَتْبَعَهُ المَاءَ.

[طرفه في: ٢٢٢].

٥٤٦٩ ـ حدّثنا إِسْحاقُ بْنُ نَصْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهَا حَمَلَتْ بِعَبْدِ اللَّهِ بْنِ الزُّبَيرِ بِمَكَّةَ، قالَتْ: فَخَرَجْتُ وَأَنَا مُتِمٌّ، فَأَتَيتُ المَدِينَةَ فَنَزَلْتُ قُبَاءَ، فَوَلَدْتُ بِقُبَاءٍ، ثُمَّ أَتَيتُ بِهِ رَسُولَ اللَّهِ ﷺ فَوَضَعْتُهُ في حَجْرِهِ، ثُمَّ دعا بِتَمْرَةٍ فَمَضَغَهَا، ثُمَّ تَفَلَ في فِيهِ، فَكانَ أَوَّلَ شَيءٍ دَخَلَ جَوْفَهُ رِيقُ رَسُولِ اللَّهِ ﷺ، ثُمَّ حَنَّكَهُ بِالتَّمْرَةِ، ثُمَّ دَعا لَهُ فَبَرَّكَ عَلَيهِ، وَكانَ أَوَّلَ مَوْلُودٍ وُلِدَ في الإِسْلامِ، فَفَرِحُوا بِهِ فَرَحاً شَدِيداً، لأَنَّهُمْ قِيلَ لَهُمْ: إِنَّ اليَهُودَ قَدْ سَحَرَتْكُمْ فَلا يُولَدُ لَكُمْ.

[طرفه في: ٣٩٠٩].

٥٤٧٠ ـ حدّثنا مَطَرُ بْنُ الفَضْلِ: حَدَّثَنَا يَزِيدُ بْنُ هارُونَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ، عَنْ أَنَسِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كانَ ابْنٌ لأَبِي طَلْحَةَ يَشْتَكِي، فَخَرَجَ أَبُو طَلْحَةَ، فَقُبِضَ الصَّبِيُّ، فَلَمَّا رَجَعَ أَبُو طَلْحَةَ قالَ: ما فَعَلَ ابْنِي، قالَتْ أُمُّ سُلَيمٍ: هوَ أَسْكَنُ ما كانَ، فَقَرَّبَتْ إِلَيهِ العَشَاءَ فَتَعَشَّى، ثُمَّ أَصَابَ مِنْهَا، فَلَمَّا فَرَغَ قالَتْ: وَارِ الصَّبِيَّ. فَلَمَّا أَصْبَحَ أَبُو طَلْحَةَ أَتَى رَسُولَ اللَّهِ ﷺ فَأَخْبَرَهُ، فَقالَ: «أَعْرَسْتُمُ اللَّيلَةَ». قالَ: نَعَمْ، قالَ: «اللَّهُمَّ بارِكْ لَهُمَا».

٥٤٦٩ ـ قوله: وأنا متمّ يقال: أتمت الحبلى فهي متمّ إذا تمت أيام حبلها (عيني).

ـ قوله: قباء بالمدّ والصرف ويقصر ويمنع (قسطلاني).

٥٤٧٠ ـ قوله: الشكو المرض.

ـ قوله: أعرستم استفهام محذوف الأداة وهو من قولهم أعرس الرجل إذا دخل بامرأته والمراد هنا الوطء =

Ommu'sulaim gave birth to a boy. Abu'talha told me to take care of the child until it was taken to The Prophet "Allah's blessing and peace be upon him". Then Abu'talha took the child to The Prophet "Allah's blessing and peace be upon him" and Ommu'sulaim sent some dates along with the child. The Prophet "Allah's blessing and peace be upon him" took the child (on his lap) and asked if there was something with him. The people replied: "Yes, a few dates." The Prophet "Allah's blessing and peace be upon him" took a date, which he chewed. Then he took some of it out of his mouth, which he put (as mixed with his saliva) into the child's mouth, and named him Abdullah.

[2] Relieving the born child of his suffering with the Aqiqa

5471- Salman Ibn Amer Ad'dabbi "Allah be pleased with him" narrated: " Aqiqa is to be offered for a (newly born) boy." (See the next tradition).

5472- Salman Ibn Amer Ad'dabbi "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: " Aqiqa is to be offered for a (newly born) boy, so slaughter (an animal) for him, in order that he might be relieved of his suffering."

Habib Ibn Shahid said: Ibn Sirin required me to ask Al'hasan from whom he had heard the narration of Aqiqa. I asked him and he said: "From Samura Ibn Jundub."

[3] What about Fara

5473- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Neither Fara nor Atira is permissible." Fara was the first offspring (of camels or sheep), which the pagans used to offer (as a sacrifice) to their idols. Atira was (a sheep which was to be) slaughtered during the month of Rajab.

فَوَلَدَتْ غُلَاماً. قالَ لِي أَبُو طَلحَةَ: احْفَظْهُ حَتَّى تَأْتِيَ بِهِ النَّبِيَّ ﷺ، فَأَتَى بِهِ النَّبِيَّ ﷺ وَأَرْسَلَتْ مَعَهُ بِتَمَرَاتٍ، فَأَخَذَهُ النَّبِيُّ ﷺ فَقَالَ: «أَمَعَهُ شَيءٌ؟». قالُوا: نَعَمْ تَمَرَاتٌ، فَأَخَذَهَا النَّبِيُّ ﷺ فَمَضَغَهَا، ثُمَّ أَخَذَ مِنْ فِيهِ، فَجَعَلَهَا فِي فِي الصَّبِيِّ وَحَنَّكَهُ بِهِ، وَسَمَّاهُ عَبْدَ اللَّهِ.

حدثنا مُحمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحمَّدٍ، عَنْ أَنَسٍ، وَسَاقَ الحَدِيثَ.

[طرفه في: ١٣٠١].

٢ ـ بابُ إِمَاطَةِ ٱلأَذَى عَنِ الصَّبِيِّ فِي العَقِيقَةِ

٥٤٧١ ـ حدثنا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ مُحمَّدٍ عَنْ سَلْمَانَ بْنِ عامِرٍ، قالَ: «مَعَ الغُلَامِ عَقِيقَةٌ». وَقالَ حَجَّاجٌ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا أَيُّوبُ وَقَتَادَةُ وَهِشَامٌ وَحَبِيبٌ، عَنِ ابْنِ سِيرِينَ، عَنْ سَلْمَانَ، عَنِ النَّبِيِّ ﷺ. وَقالَ غَيرُ وَاحِدٍ: عَنْ عَاصِمٍ وَهِشَامٍ، عَنْ حَفصَةَ بِنْتِ سِيرِينَ، عَنِ الرَّبَابِ، عَنْ سَلْمَانَ، عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ يَزِيدُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ سِيرِينَ عَنْ سَلْمَانَ: قَوْلَهُ.

[الحديث: ٥٤٧١ ـ طرفه في: ٥٤٧٢].

٥٤٧٢ ـ وَقالَ أَصْبَغُ: أَخْبَرَنِي ابْنُ وَهْبٍ، عَنْ جَرِيرِ بْنِ حازِمٍ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ مُحمَّدِ بْنِ سِيرِينَ: حَدَّثَنَا سَلْمَانُ بْنُ عامِرٍ الضَّبِّيُّ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَعَ الغُلَامِ عَقِيقَةٌ، فَأَهْرِيقُوا عَنْهُ دَماً، وَأَمِيطُوا عَنْهُ ٱلأَذَى».

[طرفه في: ٥٤٧١].

حدثني عَبْدُ اللَّهِ بْنُ أَبِي ٱلأَسْوَدِ: حَدَّثَنَا قُرَيشُ بْنُ أَنَسٍ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ قالَ: أَمَرَنِي ابْنُ سِيرِينَ أَنْ أَسْأَلَ الحَسَنَ: مِمَّنْ سَمِعَ حَدِيثَ العَقِيقَةِ؟ فَسَأَلْتُهُ فَقَالَ: مِنْ سَمُرَةَ بْنِ جُنْدَبٍ.

٣ ـ بابُ الفَرَعِ

٥٤٧٣ ـ حدثنا عَبْدَانُ: حَدَّثَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ: أَخْبَرَنَا الزُّهْرِيُّ، عَنِ ابْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «لاَ فَرَعَ وَلاَ عَتِيرَةَ». وَالفَرَعُ: أَوَّلُ النِّتَاجِ، كانُوا يَذْبَحُونَهُ لِطَوَاغِيتِهِمْ، وَالعَتِيرَةُ فِي رَجَبٍ.

[الحديث: ٥٤٧٣ ـ طرفه في: ٥٤٧٤].

= فسماه إعراساً لأنه من توابع الإعراس ا هـ. شارح. وروي: أعرّستم بهمزة الاستفهام من التعريس وهو لغة في الإعراس كما في العينيّ.

ـ قوله: في ليلتهما لم يوجد في بعض النسخ حتى في الأصل المطبوع مع موجوديته في متن الشارح.

ـ قوله: احفظه وفي نسخة العيني احفظيه وما هنا أولى كما في الشارح.

٥٤٧٣ ـ قوله: (رجب) من الشهور منصرف ا هـ. مصباح.

[4] What about Atira

5474- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Neither Fara nor Atira is permissible." Fara was the first offspring (of camels or sheep), which the pagans used to offer (as a sacrifice) to their idols. Atira was (a sheep which was to be) slaughtered during the month of Rajab.

٤ ـ بابُ العَتيرَةِ

٥٤٧٤ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللّه: حَدَّثَنَا سُفيَانُ: قالَ الزُّهْرِيُّ: حَدَّثَنَا عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «لا فَرَعَ وَلا عَتِيرَةَ». قالَ: وَالفَرَعُ: أَوَّلُ نِتَاجٍ كانَ يُنْتَجُ لَهُمْ، كانُوا يَذْبَحُونَهُ لِطَوَاغِيَتِهِمْ، وَالعَتِيرَةُ في رَجَبٍ.

[طرفه في: ٥٤٧٣].

٥٤٧٤ ـ قوله: قال الزهري حدثنا وسقط في بعض الروايات لفظ حدثنا كما في الشارح.

(72) The Book of Slaughtered Animals and Hunting; and mentioning Allah's name on (slaughtering) the game

[1] Allah's saying: "Ye who believe Allah doth but make a trial of you in a little matter of game well within reach of your hands and your lances, that he may test who feareth him unseen: any who transgress thereafter, will have a grievous penalty." (The Repast 94)

H further said: "O ye who believe fulfill (all) obligations, Lawful unto you (for food) are all four footed animals, with the exceptions named: but animals of the chase are forbidden while ye are in the sacred precincts or in pilgrim garb: for Allah doth command, according to His Will and Plan. O ye who believe violate not the sanctity of the symbols of Allah, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the sacred house, seeking of the Bounty and good pleasure of their Lord. But when ye are clear of the sacred precincts and of pilgrim garb, ye may hunt and let not the hatred of some people on (once) shutting you out of the sacred mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear Allah: for Allah is strict in punishment. Forbidden to you (your food) are: dead meat, blood, the flesh of swine, and that on wish hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; than which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject Faith given up all hope of your religion: yet fear them not but fear me. This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination transgression, Allah is indeed Oft-Forgiving, Most Merciful." (The Repast 1:3)

5475- Adi Ibn Hatim "Allah be pleased with him" reported: I asked The Prophet "Allah's blessing and peace be upon him" about the game killed by a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting. He said: "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, with a hit by its broad side then the game is unlawful (to eat) for it has been beaten to death." I asked him about the game killed by a trained hound. He said: "If the hound catches the game for you, eat of it, for killing the game by the hound, is like its slaughtering. But if you see with your hound or hounds another dog, and you are afraid that it might have shared in hunting and killing the game with your hound, then you should not eat of it, because you have mentioned Allah's name only on (sending) your hound, but you have not mentioned it on the other hounds."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٧٢ ـ كِتَابُ الذَّبَائِحِ وَالصَّيدِ وَالتَّسمِيَةِ عَلى الصَّيدِ

١ ـ بابٌ وَقَوْلُهُ تَعالَى: ﴿يا أَيُّها الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللّهُ بِشَيءٍ مِنَ الصَّيدِ ـ إلى قَوْلِهِ ـ عَذابٌ أَلِيمٌ﴾ [المائدة: ٩٤]

وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿أُحِلَّتْ لَكُمْ بَهِيمَةُ الأَنْعامِ إِلا ما يُتْلى عَلَيكُمْ﴾ [المائدة: ١] إِلى قَوْلِهِ: ﴿فَلاَ تَخْشَوْهُمْ واخْشَوْنِ﴾ [المائدة: ٣]. وَقالَ ابْنُ عَبّاسٍ: ﴿العُقُودُ﴾ [المائدة ١] العُهُودُ. ما أُحِلَّ وَحُرِّمَ ﴿إِلاَّ ما يُتْلَى عَلَيكُمْ﴾ الخِنْزِيرُ. ﴿يَجْرِمَنَّكُمْ﴾ [المائدة: ٢] يَحْمِلَنَّكُمْ. ﴿شَنَآنُ﴾ [المائدة: ٢]: عَداوَةُ. ﴿المُنْخَنِقَةُ﴾ تُخْنَقُ فَتَمُوتُ. ﴿المَوْقُوذَةُ﴾ تُضْرَبُ بِالخَشَبِ يُوقِذُها فَتَمُوتُ. ﴿والمتردِّيَةُ﴾: تتردّى مِنَ الجبلِ، ﴿والنَّطِيحة﴾ تَنْطَحُ الشّاةُ، فَما أَدْرَكْتَهُ يَتَحَرَّكُ بِذَنَبِهِ أَوْ بِعَيْنِهِ فاذْبَحْ وكُلْ.

٥٤٧٥ ـ حدّثنا أَبُو نُعَيم: حَدَّثَنا زَكَرِيَّاءُ، عَنْ عامِرٍ، عَنْ عَدِيِّ بْنِ حاتِمٍ رَضِيَ اللّهُ عَنْهُ قالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنْ صَيدِ المِعْراضِ، قالَ: «ما أَصابَ بِحَدِّهِ، فَكُلْهُ، وَما أَصابَ بِعَرْضِهِ فَهُوَ وَقِيذٌ». وَسَأَلْتُهُ عَنْ صَيدِ الكَلْبِ، فَقالَ: «ما أَمْسَكَ عَلَيكَ فَكُلْ، فَإِنَّ أَخْذَ الكَلْبِ ذَكاةٌ، وَإِنْ وَجَدْتَ مَعَ كَلْبِكَ أَوْ كِلاَبِكَ كَلْباً غَيرَهُ، فَخَشِيتَ أَنْ يَكُونَ أَخَذَهُ مَعَهُ، وَقَدْ قَتَلَهُ فَلاَ تَأْكُلْ، فَإِنَّما ذَكَرْتَ اسْمَ اللّهِ عَلَى كَلْبِكَ وَلَمْ تَذْكُرْهُ عَلَى غَيرِهِ». [طرفه في: ١٧٥].

٢ ـ بابُ صَيدِ المِعْراضِ

وَقالَ ابْنُ عُمَرَ في المَقْتُولَةِ بِالبُنْدُقَةِ: تِلْكَ المَوْقُوذَةُ. وَكَرِهَهُ سالِمٌ وَالقاسِمُ وَمُجاهِدٌ وَإِبْراهِيمُ وَعَطاءٌ وَالحَسَنُ. وَكَرِهَ الحَسَنُ رَمْيَ البُنْدُقَةِ في القُرَى وَالأَمْصارِ، وَلاَ يَرَى بَأْساً فِيما سِواهُ.

٥٤٧٦ ـ حدّثنا سُلَيمانُ بْنُ حَرْبٍ: حَدَّثَنا شُعْبَةُ، عَنْ عَبْدِ اللّهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ

باب ١ ـ قوله: (يوقذها) وللأصيليّ توقذ بفتح القاف اهـ شارح.

٥٤٧٥ ـ قوله: قال النووي: المعراض خشبة ثقيلة أو عصاً في طرفها حديدة وقد تكون بغير حديدة، وقال في القاموس سهم بلا ريش دقيق الطرفين غليظ الوسط يصيب بعرضه دون حده اهـ.

[2] Hunting with the sharp-edged piece of wood

5476- Adi Ibn Hatim "Allah be pleased with him" reported: I asked The Prophet "Allah's blessing and peace be upon him" about the game killed by a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting. He said: "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, with a hit by its broad side then the game is unlawful (to eat) for it has been beaten to death." I asked him about my hunting dog. He replied: "If you let loose (with Allah's name) your trained dog after a game and it hunts it, you may eat it. But if the dog eats of (that game) then do not eat it because the dog has caught it for itself." I further said: "Sometimes I send my dog for hunting but find another dog with it. (What can I do with the hunted game?)" He said: "Do not eat the game for you have mentioned Allah's name only on sending your dog and not the other dog."

[3] Hunting with the broad side of the sharp-edged piece of wood

5477- Adi Ibn Hatim "Allah be pleased with him" narrated: I said: "O Messenger of Allah! We send the trained hunting dogs (after the game). (Can we eat the game after being killed by those dogs?)" He replied: "You can eat what they catch for you." I said: "Even if they killed (the animal)?" he said: "Even if they killed (the animal)." I further said: "We sometimes hunt with sharp-edged piece of wood (or a piece of wood provided with a sharp piece of iron used for hunting)." He said: "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, with a hit by its broad side then the game is unlawful to eat."

[4] Hunting with the bow

5478- Abu'tha'laba Al'khushani "Allah be pleased with him" reported: I said: "O Allah's Apostle! We are living in a land ruled by the people of the Scripture; can we take our meals in their utensils? In that land there is plenty of game and I hunt the game with my bow and with my untamed and tamed hound. Then what is lawful for me to eat?" He said: "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat in theirs, but if you cannot get other than theirs, wash their utensils and eat in them. If you hunt an animal with your bow after mentioning Allah's Name, eat of it. And if you hunt something with your trained hound after mentioning Allah's Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it."

قالَ: سَمِعتُ عَدِيَّ بنَ حاتِمٍ رَضِيَ اللَّهُ عَنهُ قالَ: سَأَلتُ رَسُولَ اللَّهِ ﷺ عَنِ المِعْرَاضِ، فَقالَ: «إذا أَصَبْتَ بحدِّه فَكُل، فَإِذا أَصابَ بعَرْضِه فَقَتَلَ فَإِنَّهُ وَقِيذٌ فَلا تَأْكُل». فَقُلتُ: أُرسِلُ كَلبِي؟ قالَ: «إذا أَرْسَلتَ كَلبَكَ وَسَمَّيتَ فَكُل». قُلتُ: فَإِنْ أَكَلَ؟ قالَ: «فَلاَ تأْكُل، فَإِنَّهُ لَمْ يُمسِكْ عَلَيك، إِنَّما أَمسَكَ عَلَى نَفسِهِ» قُلتُ: أُرسِلُ كَلبِي فَأَجِدُ مَعَهُ كَلباً آخَرَ؟ قالَ: «لا تَأْكُل، فَإِنَّكَ إِنَّما سَمَّيتَ عَلَى كَلبِكَ وَلَمْ تُسَمِّ عَلَى آخَرَ. [طرفه في: ١٧٥].

٣ ـ بابُ ما أَصابَ المِعْرَاضُ بِعَرْضِه

٥٤٧٧ ـ حدّثنا قَبِيصَةُ: حدَّثَنا سُفيانُ، عَنْ مَنْصُورٍ، عَنْ إبْراهِيمَ، عَنْ هَمَّامِ بنِ الحارِثِ، عَنْ عَدِيِّ بنِ حاتِمٍ رَضِيَ اللَّهُ عَنهُ قالَ: قُلتُ: يَا رَسُولَ اللَّهِ، إِنَّا نُرْسِلُ الكِلابَ المُعَلَّمَةَ؟ قالَ: «كُل ما أَمْسَكنَ عَلَيك» قُلتُ: وَإِنْ قَتَلنَ؟ قالَ: «وَإِنْ قَتَلن». قُلتُ: وَإِنَّا نَرْمِي بِالمِعْرَاضِ؟ قالَ: «كُل ما خَزَق، وَما أَصابَ بِعَرْضِهِ فَلاَ تَأْكُل.» [طرفه في: ١٧٥].

٤ ـ بابُ صَيدِ القَوْسِ

وَقالَ الحَسَنُ وَإِبْرَاهِيمُ: إذا ضَرَبَ صَيداً، فَبَانَ مِنْهُ يَدٌ أَوْ رِجلٌ، لا تَأْكُلِ الَّذِي بَانَ وَتَأْكُل سَائِرَهُ. وَقالَ إِبْرَاهِيمُ: إِذا ضَرَبْتَ عُنُقَهُ أَوْ وَسَطَهُ فَكُلهُ. وَقالَ الأَعْمَشُ، عَنْ زَيدٍ: اسْتَعْصَى عَلَى رَجُلٍ مِنْ آلِ عَبْدِ اللَّهِ حِمَارٌ، فَأَمَرَهُمْ أَنْ يَضرِبُوهُ حَيثُ تَيَسَّرَ، دَعُوا ما سَقَطَ مِنهُ وَكُلُوهُ.

٥٤٧٨ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنا حَيوَةُ قالَ: أَخبَرَنِي رَبِيعَةُ بْنُ يَزِيدَ الدِّمَشْقِيُّ، عَنْ أَبِي إِدْرِيسَ، عَنْ أَبِي ثَعْلَبَةَ الخُشَنِيِّ قالَ: قُلتُ: يَا نَبِيَّ اللَّهِ، إِنَّا بِأَرْضِ قَوْمٍ أَهْلِ الكِتَابِ، أَفَنَأْكُلُ فِي آنِيَتِهِمْ؟ وَبِأَرْضِ صَيدٍ، أَصِيدُ بِقَوْسِي، وَبِكَلبِي الَّذِي لَيسَ بِمُعَلَّمٍ، وَبِكَلبِي المُعَلَّمِ، فَما يَصلُحُ لِي؟ قالَ: «أَمَّا ما ذَكَرْتَ مِنْ أَهْلِ الكِتَابِ: فَإِنْ وَجَدْتُمْ غَيرَهَا فَلاَ تَأْكُلُوا فِيهَا، وَإِنْ لَمْ تَجِدُوا فَاغْسِلُوهَا وَكُلُوا فِيهَا. وَما صِدْتَ بِقَوْسِكَ فَذَكَرْتَ اسْمَ اللَّهِ فَكُل، وَما صِدْتَ بِكَلبِكَ المُعَلَّمِ فَذَكَرْتَ اسْمَ اللَّهِ فَكُل، وَما صِدْتَ بِكَلبِكَ غَيرِ مُعَلَّمٍ فَأَدْرَكْتَ ذَكَاتَهُ فَكُل».

٥ ـ بابُ الخَذْفِ وَالبُنْدُقَةِ

٥٤٧٩ ـ حدّثنا يُوسُفُ بْنُ رَاشِدٍ: حَدَّثَنَا وَكِيعٌ وَيَزِيدُ بْنُ هَارُونَ ـ وَاللَّفظُ لِيَزِيدَ ـ عَنْ

٥٤٧٧ ـ قوله: (الكلاب المعلّمة) الكلاب معلمةً نخ.

ـ قوله: خزق أي جرح ونفذ وطعن فيه

باب ٤ ـ قوله: لا يأكل ضبط بالجزم في الأصل المطبوع وكذا قوله: ويأكل ولعلّ منشأه قول الشارح ولأبي ذر وكل الجزم على الأمر ا هـ.

ـ قوله حمار؛ أي وحشي.

باب ٥ ـ الخذف: الرمي بطرفي الإبهام والسبابة والبندق المأكول معروف والبندق أيضاً ما يعمل من الطين ويرمى به الواحدة بندقة وجمع الجمع البنادق ا هـ. من المصباح

٥٤٧٩ ـ قوله: ولا ينكأ قال الفيوميّ نكأت في العدوّ نكأ من باب نفع لغة في نكيت فيه أنكي من باب رمى والاسم =

[5] Throwing stones and nuts with one's thumb and index finger

5479- Abdullah Ibn Mughaffal "Allah be pleased with him" reported that he saw a man throwing stones with two fingers (at something) and said to him: "Do not throw stones, for Allah's Apostle "Allah's blessing and peace be upon him" had forbidden throwing stones, (or he disliked it)." Abdullah added: "Throwing stones will neither hunt the game, nor kill (or hurt) an enemy, but it may break a tooth or gouge out an eye." Afterwards Abdullah once again saw the man throwing stones. He said to him: "I tell you that Allah's Apostle "Allah's blessing and peace be upon him" has forbidden or disliked the throwing stones (in such a way), yet you are throwing stones! I shall not talk to you for such-and-such a period."

[6] Keeping a dog which is not a hunting dog or for (guarding) cattle

5480- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever keeps a dog neither for watching nor for hunting, will get a daily two-Qirat decrease (measuring unit) from his good deeds."

5481- Salim narrated from Ibn Omar "Allah be pleased with both": I heard The Prophet "Allah's blessing and peace be upon him" saying: "Whoever keeps a dog neither for watching nor for hunting, will get a daily two-Qirat decrease (measuring unit) from his good deeds."

5482- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever keeps a dog except a dog for watching or for hunting, will get a daily two-Qirat decrease (measuring unit) from his good deeds."

[7] When the dog eats (from the game)

in this issue, Allah Almighty said: "They ask thee what is lawful to them (as food). Say: lawful unto you are (all) things good and pure: and what ye have thought your trained hunting animals (to catch) in the manner directed to you by Allah: eat what they catch for you, but pronounce the name of Allah over it: and fear Allah; for Allah is swift in taking account." (The Repast 4)

Ibn Abbas said: If the dog ate from the game then it would corrupt it (by making it unlawful for you to eat). But Ata said: If the dog drank only the blood of the game, then you could eat from it.

كَهْمَسِ بْنِ الحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ: أَنَّهُ رَأَى رَجُلاً يَخْذِفُ، فَقَالَ لَهُ: لاَ تَخْذِفْ، فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الخَذْفِ، أَوْ كَانَ يَكْرَهُ الخَذْفَ، وَقَالَ: «إِنَّهُ لاَ يُصَادُ بِهِ صَيْدٌ وَلاَ يُنْكَأُ بِهِ عَدُوٌّ، وَلكِنَّهَا قَدْ تَكْسِرُ السِّنَّ، وَتَفْقَأُ العَيْنَ». ثُمَّ رَآهُ بَعْدَ ذلِكَ يَخْذِفُ، فَقَالَ لَهُ: أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ نَهَى عَنِ الخَذْفِ أَوْ كَرِهَ الخَذْفَ وَأَنْتَ تَخْذِفُ، لاَ أُكَلِّمُكَ كَذَا وَكَذَا. [طرفه في: ٤٨٤١].

٦ ـ بابُ مَنِ اقْتَنَى كَلباً لَيسَ بِكَلبِ صَيدٍ أَوْ ماشِيَةٍ

٥٤٨٠ ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنِ اقْتَنَى كَلْباً، لَيْسَ بِكَلْبِ مَاشِيَةٍ أَوْ ضَارِيَةٍ، نَقَصَ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطَانِ». [الحديث: ٥٤٨٠ ـ طرفاه في: ٥٤٨١، ٥٤٨٢].

٥٤٨١ ـ حدّثنا المَكِّيُّ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ قَالَ: سَمِعْتُ سَالِماً يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنِ اقْتَنَى كَلْباً، إِلاَّ كَلْباً ضَارِياً لِصَيْدٍ أَوْ كَلْبَ مَاشِيَةٍ، فَإِنَّهُ يَنْقُصُ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطَانِ». [طرفه في: ٥٤٨٠].

٥٤٨٢ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ اقْتَنَى كَلْباً، إِلاَّ كَلْبَ مَاشِيَةٍ، أَوْ ضَارٍ، نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطَانِ». [طرفه في: ٥٤٨٠].

٧ ـ بابٌ إِذَا أَكَلَ الكَلبُ

وَقَوْلُهُ تَعَالَى: ﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُمْ مِنَ الجَوَارِحِ مُكَلِّبِينَ﴾ [المائدة: ٤] الصَّوَائِدُ وَالكَوَاسِبُ. ﴿اجْتَرَحُوا﴾ [الجاثية: ٢١] اكْتَسَبُوا. ﴿تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ إِلَى قَوْلِهِ ـ سَرِيعُ الحِسَابِ﴾ [المائدة: ٤]. وَقَالَ ابْنُ عَبَّاسٍ: إِنْ أَكَلَ الكَلْبُ فَقَدْ أَفْسَدَهُ، إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ، وَاللَّهُ يَقُولُ: ﴿تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ

= النكاية بالكسر إذا قتلت وأثخنت اهـ. مصححه.

ـ قوله: لكنها: أي الرمية.

٥٤٨٠ ـ قوله: أو ضارية حوفظ على التناسب للماشية أو في الكلام مجاز والضراوة التعود اهـ.

٥٤٨١ ـ قوله: كلب ضار بتنوين كلب مع الرفع وضار بلا ياء لكلب وبنصب كلب مضافاً لضار إضافة موصوف لصفة للبيان كشجر الاراك أو ضار صفة للرجل العائد أي إلا كلب الرجل المعتاد للصيد كما في الشارح.

ـ قوله: قيراطان ويروى: قيراطين وفيما مضى أيضاً فإن نقص جاء لازماً ومتعدياً اهـ. من العيني.

باب ٧ ـ قوله: الصواد والكواسب ولأبي ذرّ الصوائد الكواسب كما في الشارح وفي بعض الروايات الكواسب بدون الصوائد كما في العينيّ.

5483- Adi Ibn Hatim “Allah be pleased with him” narrated: I said: “O Messenger of Allah! We send the trained dogs for hunting the game.” He replied: "You may eat what they catch for you, even if they killed (the animal). But if the dog eats of (that game) then do not eat it because I’m afraid that the dog might have caught it for itself; and if you find other dogs with your (trained) dog, then do not eat of the game.”

[8] When one finds his game two or three days later

5484- Adi Ibn Hatim "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If you let loose your hound after a game and mention Allah's Name on sending it, and the hound catches the game and kills it, then you can eat of it. But if the hound eats of it, then you should not eat thereof, for the hound has caught it for itself. Moreover, if other hounds join along with your hound, at the time of whose sending Allah's Name was not mentioned, and they catch and kill an animal, you should not eat of it, for you will not know which of them has killed it. If you have thrown an arrow at the game and then find it (dead) two or three days later and, it has no mark other than the wound inflicted by your arrow, then you can eat of it. But if the game is found (dead) in water, then do not eat of it.”

5485- Adi Ibn Hatim narrated: I asked The Prophet "Allah's blessing and peace be upon him": "If a hunter throws an arrow at the game and after tracing it for two or three days he finds it dead but still bearing his arrow, (can he eat of it)?" The Prophet "Allah's blessing and peace be upon him" replied: "He can eat if he wishes."

[9] When one finds other dogs with his game

5486- Adi Ibn Hatim “Allah be pleased with him” narrated: I said: “O Messenger of Allah! We send the trained dogs for hunting the game.” He replied: "If you send your dog and mention Allah’s name, and then it catches, kills and eats from the game, then do not eat of it because it has caught the game for itself.” I said: “I send my dog, but find another dog along with it and I do not know which of them might have caught the game.” He said: “Do not eat of the game, because you have mentioned Allah’s name on (sending) your dog and not on (sending) the other.” I asked him about the game killed by a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting. He said: "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, with a hit by its broad side then the game is unlawful (to eat) for it has been beaten to death."

اللهُ﴾ فَتضْرِبُ وَتُعَلَّمُ حَتَّى يَتْرُكَ. وَكَرِهَهُ ابْنُ عُمَرَ. وَقالَ عَطاءٌ: إِنْ شَرِبَ الدَّمَ وَلَمْ يَأْكُل فَكُل.

٥٤٨٣ ـ حدّثنا قُتَيبَةُ بْنُ سَعيدٍ: حَدَّثَنا محمَّدُ بْنُ فُضَيلٍ، عَنْ بَيانٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيّ ابْنِ حاتِمٍ قالَ: سَأَلْتُ رَسُولَ اللّهِ ﷺ قُلْتُ: إِنَّا قَوْمٌ نَصِيدُ بِهذهِ الكِلاَبِ؟ فَقالَ: «إِذا أَرْسَلْتَ كِلاَبَكَ المُعَلَّمَة، وَذَكَرْتَ اسْمَ اللهِ، فَكُل مِمَّا أَمْسَكْنَ عَلَيكُم وَإِنْ قَتَلْنَ، إِلاَّ أَنْ يَأْكُلَ الكَلْبُ، فَإِنِّي أَخافُ أَنْ يَكُونَ إِنَّما أَمْسَكَهُ عَلَى نَفْسِهِ، وَإِنْ خالَطَها كِلابٌ مِنْ غَيرِها فَلا تَأْكُل».

[طرفه في: ١٧٥].

٨ ـ بابُ الصَّيدِ إِذا غابَ عَنْهُ يَوْمَينِ أَوْ ثَلاثَةً

٥٤٨٤ ـ حدّثنا مُوسى بْنُ إِسْماعيلَ: حَدَّثَنا ثابِتُ بْنُ يَزِيدَ: حَدَّثَنا عاصِمٌ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حاتِمٍ رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «إِذَا أَرْسَلْتَ كَلْبَكَ وَسَمَّيتَ فَأَمْسَكَ وَقَتَلَ فَكُل، وَإِنْ أَكَلَ فَلا تَأْكُل، فَإِنَّما أَمْسَكَ عَلى نَفْسِهِ، وَإِذا خالَطَ كِلاباً، لَمْ يُذْكَرِ اسْمُ اللهِ عَلَيها، فَأَمْسَكْنَ وَقَتَلْنَ فَلا تَأْكُل، فَإِنَّكَ لا تَدْرِي أَيُّها قَتَلَ، وَإِنْ رَمَيتَ الصَّيدَ فَوَجَدْتَهُ بَعْدَ يَوْمٍ أَوْ يَوْمَينِ لَيسَ بِهِ إِلاَّ أَثَرُ سَهْمِكَ فَكُل، وَإِنْ وَقَعَ فِي الماءِ فَلاَ تَأْكُل».

[طرفه في: ١٧٥].

٥٤٨٥ ـ وَقالَ عَبْدُ الأَعْلَى، عَنْ داوُدَ، عَنْ عامِرٍ، عَنْ عَدِيٍّ: أَنَّهُ قالَ لِلنَّبِيِّ ﷺ: يَرْمِي الصَّيدَ فَيَقْتَفِرُ أَثَرَهُ اليَوْمَينِ وَالثَّلاثَةَ، ثُمَّ يَجِدُهُ مَيِّتاً وَفيهِ سَهْمُهُ، قالَ: «يَأْكُلُ إِنْ شاءَ».

[طرفه في: ١٧٥].

٩ ـ بابٌ إِذا وَجَدَ مَعَ الصَّيدِ كَلباً آخَرَ

٥٤٨٦ ـ حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ، عَنْ عَبْدِ اللهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حاتِمٍ قالَ؛ قُلْتُ: يا رَسُولَ اللّهِ، إِنِّي أُرْسِلُ كَلبِي وَأُسَمِّي، فَقالَ النَّبِيُّ ﷺ: «إِذا أَرْسَلتَ كَلبَكَ وَسَمَّيتَ، فَأَخَذَ فَقَتَلَ فَأَكَلَ فَلا تَأْكُل، فَإِنَّما أَمْسَكَ عَلى نَفْسِهِ». قُلْتُ: إِنِّي أُرْسِلُ كَلبِي، أَجِدُ مَعَهُ كَلباً آخَرَ، لا أَدْرِي أَيُّهُما أَخَذَهُ؟ فَقالَ: «لا تَأْكُل، فَإِنَّما سَمَّيتَ عَلى كَلبِكَ وَلَمْ تُسَمِّ عَلى غَيرِهِ». وَسَأَلْتُهُ عَنْ صَيدِ المِعْراضِ، فَقالَ: «إِذا أَصَبْتَ بِحَدِّهِ فَكُل، وَإِذا أَصَبْتَ بِعَرْضِهِ فَقَتَلَ فَإِنَّهُ وَقِيذٌ فَلا تَأْكُل».

[طرفه في: ١٧٥].

١٠ ـ بابُ ما جاءَ فِي التَّصَيُّدِ

٥٤٨٧ ـ حدّثني مُحمَّدٌ: أَخبَرَني ابْنُ فُضَيلٍ، عَنْ بَيانٍ، عَنْ عامِرٍ، عَنْ عَدِيِّ بْنِ حاتِمٍ

٥٤٨٥ ـ قوله: فيقتفر هي كرواية فيقتفي بمعنى يتبع أثره وفي الفتح فيقتفر أي يتبع فقاره حتى يتمكن منه ا هـ. من الشارح باختصار.

ـ (فيقتفر أثره) فيقتفي أثره نخ.

[10] What was mentioned regarding hunting

5487- Adi Ibn Hatim "Allah be pleased with him" narrated: I said: "O Messenger of Allah! We send the trained dogs for hunting the game." He replied: "You may eat what they catch for you, even if they killed (the animal). But if the dog eats of (that game) then do not eat it because I'm afraid that the dog might have caught it for itself; and if you find other dogs with your (trained) dog, then do not eat of the game."

5488- Abu'tha'laba Al'khushani "Allah be pleased with him" reported: I said: "O Allah's Apostle! We are living in a land ruled by the people of the Scripture; can we take our meals in their utensils? In that land there is plenty of game and I hunt the game with my bow and with my untamed and tamed hound. Then what is lawful for me to eat?" He said: "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat in theirs, but if you cannot get other than theirs, wash their utensils and eat in them. If you hunt an animal with your bow after mentioning Allah's Name, eat of it. And if you hunt something with your tamed hound after mentioning Allah's Name, eat of it, and if you hunt something with your untamed hound (and get it before it dies) and slaughter it, eat of it."

5489- Anas "Allah be pleased with him" reported: We chased a rabbit at Mar Az'zahran and the people ran after it but were exhausted. I overpowered and caught it, and gave it to Abu'talha who slaughtered it and sent its hip or two thighs to Allah's Apostle "Allah's blessing and peace be upon him"; and he accepted it.

5490- Abu'quatada "Allah be pleased with him" narrated That he was in the company of The Messenger of Allah "Allah's blessing and peace be upon him". When they covered a portion of the road to Mecca, he and some of the companions lagged behind. The latter were in a state of Ihram, while he (Abu'quatada) was not. Saw an onager, he rode his horse and requested his companions to give him his lash but they refused. Then he asked them to give him his spear but they refused. So he took it by himself, attacked the onager, and killed it. Some of the companions of The Prophet "Allah's blessing and peace be upon him" ate of it while some others refused to eat. When they caught up with The Messenger of Allah "Allah's blessing and peace be upon him" they asked him about that. He said: "That was a meal with which Allah fed you."

5491- Abu'quatada "Allah be pleased with him" narrated the same but he added: The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Do you have anything of its meat?"

رَضِيَ اللّٰهُ عَنْهُ قالَ: سَأَلْتُ رَسُولَ اللّٰهِ ﷺ فَقُلتُ: إنَّا قَوْمٌ نَتَصَيَّدُ بِهذهِ الكِلاَبِ، فَقَالَ: «إذَا أَرْسَلتَ كِلاَبَكَ المُعَلَّمَةَ، وَذَكَرْتَ اسْمَ اللّٰه، فَكُل مِمَّا أَمْسَكْنَ عَلَيكَ، إلاَّ أنْ يَأْكُلَ الكَلبُ فَلاَ تَأْكُل، فَإنِّي أَخافُ أَنْ يَكُونَ إنَّما أَمْسَكَ عَلَى نَفسِه، وَإنْ خالَطَهَا كَلبٌ مِنْ غَيرِها فَلاَ تَأْكُل».

[طرفه في: ١٧٥].

٥٤٨٨ ـ حدّثنا أَبُو عاصِمٍ، عَنْ حَيوَةَ وَحَدَّثَني أَحْمَدُ بْنُ أَبِي رَجاءٍ: حَدَّثَنا سَلَمَةُ بْنُ سُلَيمانَ، عَنِ ابْنِ المُبارَكِ، عَنْ حَيوَةَ بْنِ شُرَيحٍ: قالَ سَمِعْتُ رَبِيعَةَ بْنَ يَزِيدَ الدِّمَشْقِيَّ قالَ: أَخبَرَنِي أَبُو إِدْرِيسَ عائِذُ اللّٰه قالَ: سَمِعْتُ أَبا ثَعْلَبَةَ الخُشَنِيَّ رَضِيَ اللّٰهُ عَنْهُ يَقُولُ: أَتَيتُ رَسُولَ اللّٰه ﷺ فَقُلتُ: يَا رَسُولَ اللّٰه، إنَّا بِأَرْضِ قَوْمٍ أَهْلِ الكِتَابِ، نَأْكُلُ في آنِيَتِهِمْ، وَأَرْضِ صَيدٍ أَصِيدُ بِقَوْسِي وَأَصِيدُ بِكَلبِي المُعَلَّمِ، وَالَّذِي لَيسَ مُعَلَّماً، فَأَخبِرْنِي: ما الَّذِي يَحِلُّ لَنا مِنْ ذلِكَ؟ فَقالَ: «أَمَّا ما ذَكَرْتَ أَنَّكَ بِأَرْضِ قَوْمِ أَهْلِ الكِتابِ تَأْكُلُ في آنِيَتِهِمْ: فَإِنْ وَجَدْتُمْ غَيرَ آنِيَتِهِمْ فَلاَ تَأْكُلوا فِيها، وَإنْ لَمْ تَجِدُوا فَاغْسِلُوها ثُمَّ كُلُوا فِيها، وَأَمَّا ما ذَكَرْتَ أَنَّكَ بِأَرْضِ صَيدٍ: فَما صِدْتَ بِقَوْسِكَ فَاذْكُرِ اسْمَ اللّٰه ثُمَّ كُل وَما صِدْتَ بِكَلبِكَ المُعَلَّمِ فَاذْكُرِ اسْمَ اللّٰه ثُمَّ كُل، وَما صِدْتَ بِكَلبِكَ الَّذِي لَيسَ مُعَلَّماً فَأَدْرَكْتَ ذَكاتَهُ فَكُل».

[طرفه في: ٥٤٧٨].

٥٤٨٩ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَحْيى، عَنْ شُعْبَةَ قالَ: حَدَّثَنِي هِشَامُ بْنُ زَيدٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللّٰهُ عَنْهُ قالَ: أَنْفَجْنَا أَرْنَباً بِمَرِّ الظَّهْرَانِ، فَسَعَوْا عَلَيهَا حَتَّى لَغِبُوا، فَسَعَيتُ عَلَيهَا حَتَّى أَخَذْتُهَا، فَجِئْتُ بِهَا إِلَى أَبِي طَلحَةَ، فَبَعَثَ إِلَى النَّبِيِّ ﷺ بِوَرِكِهَا وَفَخِذَيهَا فَقَبِلَهُ.

[طرفه في: ٢٥٧٢].

٥٤٩٠ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيدِ اللّٰه، عَنْ نافِعٍ، مَوْلَى أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ: أَنَّهُ كانَ مَعَ رَسُولِ اللّٰهِ ﷺ، حَتَّى إذَا كانَ بِبَعْضِ طَرِيقِ مَكَّةَ، تَخَلَّفَ مَعَ أَصْحابٍ لَهُ مُحْرِمِينَ، وَهُوَ غَيرُ مُحْرِمٍ، فَرَأَى حِماراً وَحْشِيًّا، فَاسْتَوَى عَلَى فَرَسِهِ، ثُمَّ سَأَلَ أَصْحابَهُ أَنْ يُنَاوِلُوهُ سَوْطاً فَأَبَوْا، فَسَأَلَهُمْ رُمْحَهُ فَأَبَوْا، فَأَخَذَهُ ثُمَّ شَدَّ عَلَى الحِمارِ فَقَتَلَهُ، فَأَكَلَ مِنْهُ بَعْضُ أَصْحابِ رَسُولِ اللّٰهِ ﷺ وَأَبَى بَعْضُهُمْ، فَلَمَّا أَدْرَكُوا رَسُولَ اللّٰهِ ﷺ سَأَلُوهُ عَنْ ذلِكَ، فَقالَ: «إِنَّمَا هِيَ طُعْمَةٌ أَطْعَمَكُمُوهَا اللّٰهُ».

[طرفه في: ١٨٢١].

٥٤٩١ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ زَيدِ بْنِ أَسْلَمَ، عَنْ، عَطاءِ بْنِ يَسارٍ، عَنْ أَبِي قَتَادَةَ: مِثْلَهُ، إِلاَّ أَنَّهُ قالَ: «هَل مَعَكُمْ مِنْ لَحْمِهِ شَيءٌ». [طرفه في: ١٨٢١].

٥٤٨٩ ـ (أنفجنا) هيجنا وأثرنا.

ـ قوله: (بوركها وفخذيها) بوركها أو فخذيها نخ.

ـ قوله: لغبوا بالغين المعجمة المكسورة وبالفتح أفصح وفي رواية الكشميهني حتى تعبوا (عيني).

[11] Hunting while being on mountains

5492- Abu'quatada "Allah be pleased with him" narrated: I was with The Prophet "Allah's blessing and peace be upon him" (on a journey) between Mecca and Medina. All of them (Muslims) were in the state of Ihram, while I was not in that state. I was riding my horse and I used to be fond of ascending mountains. While I was doing so I noticed that the people were looking at something. I went to see what it was, and behold it was an onager. I asked my companions: "What is that?" They said: "We do not know." I said: "It is an onager." They said: "It is what you have seen." Because I had left my whip, I said to them: "Give me my whip." They said: "We will not help you in that." I dismounted, took my whip and chased the animal (on my horse) and did not stop till I killed it. I went to them and said: "Come on and carry it!" But they said: "We will not touch it." I alone carried and brought it to them. Some of them ate and some refused to eat of it. I said (to them): "I will ask The Prophet "Allah's blessing and peace be upon him" about it on your behalf." When I met The Prophet "Allah's blessing and peace be upon him", I narrated to him the story in full. He said to me: "Has anything of it remained with you?" I said: "Yes." He said: "Eat, for it is a meal Allah presented to you."

[12] Allah's saying: "Lawful to you is the pursuit of water game and its use for food, for the benefit of yourselves and those who travel; but forbidden is the pursuit of land game; as long as ye are in the sacred precincts or in pilgrim garb. And fear Allah, to whom ye shall be gathered back." (The Repast 96)

Omar said: The pursuit of water game is what you catch from the sea. Abu'bakr said: What is floating of it is lawful to eat. Ibn Abbas said: The food which is to be taken from it (the sea) is its dead beings (after being caught) except what you detest. Shuraih, the companion of The Prophet "Allah's blessing and peace be upon him" said: All beings in the sea is (considered after being caught as the) slaughtered (lawful animals). But Ata said: I see that the sea bird should be slaughtered. Ibn Juraij said: I asked Ata about the river game and that which is brought by the torment: "Is it lawful to eat?" he said: "Yes." Then he recited Allah's saying: "Nor are the two bodies of flowing water alike, the one palatable, sweet, and pleasant to drink, and the other, salt and bitter. Yet from each (kind of water) do ye eat flesh fresh and tender, and ye extract ornaments to wear; and thou seest The ships therein that plough the waves, that ye may seek (thus) of the Bounty of Allah that ye may be grateful." (Fatir 12) Ash'sha'bi said: If my family liked to eat the frog, then I would bring it to them to eat. Ibn Abbas said: Eat of the water game, caught by A Christian, A Jew, or A Magian.

١١ - بابُ التَّصَيُّدِ عَلَى الجِبَالِ

٥٤٩٢ - حدثنا يَحيى بنُ سُليمانَ قال: حَدَّثني ابنُ وَهْب: أخبرَنا عَمْرو: أنَّ أبَا النَّضر حَدَّثَه، عَنْ نَافِع مَوْلَى أبي قَتَادَةَ، وَأبي صَالِح مَوْلَى التَّوْأَمَة: سَمِعْتُ أبَا قَتَادَةَ قال: كُنْتُ مَعَ النَّبيِّ ﷺ فِيمَا بينَ مَكَّةَ وَالمدينةِ وَهُم مُحْرِمُونَ، وَأنَا رَجُلٌ حِلٌّ عَلَى فَرَسٍ، وَكُنْتُ رَقَّاءً عَلَى الجِبَالِ، فَبينَا أنَا عَلَى ذلِكَ، إذْ رَأيتُ النَّاسَ مُتَشَوِّفِينَ لِشَيْءٍ، فَذَهَبْتُ أنْظُرُ، فَإذَا هُوَ حِمَارُ وَحْشٍ، فَقُلتُ لَهُمْ: ما هذا؟ قالُوا: لاَ نَدْرِي، قُلتُ: هُوَ حِمَارٌ وَحْشِيٌّ، فَقَالُوا: هُوَ ما رَأيتَ، وَكُنْتُ نَسِيتُ سَوْطِي، فَقُلتُ لَهُمْ: نَاوِلُونِي سَوْطِي، فَقَالُوا: لاَ نُعِينُكَ عَلَيهِ، فَنَزَلتُ فَأخَذْتُهُ، ثُمَّ ضَرَبْتُ في أثَرِهِ، فَلَمْ يَكُنْ إلاَّ ذَاكَ حَتَّى عَقَرْتُهُ، فَأتَيتُ إلَيهِمْ، فَقُلتُ لَهُمْ: قُومُوا فاحتَمِلوا، قالُوا: لاَ نَمَسُّهُ، فَحَمَلتُهُ حَتَّى جِئْتُهُمْ بِهِ، فَأبَى بَعْضُهُمْ، وَأكَلَ بَعْضُهُمْ، فَقُلتُ: أنَا أسْتَوْقِفُ لَكُمُ النَّبيَّ ﷺ، فَأدْرَكْتُهُ فَحَدَّثْتُهُ الحَدِيثَ، فَقَالَ لِي: «أبَقِيَ مَعَكُمْ شَيْءٌ مِنْهُ؟» قُلتُ: نَعَمْ، فَقَالَ: «كُلُوا فَهُوَ طُعْمٌ أطْعَمَكُمُوهَا اللَّهُ». [طرفه في: ١٨٢١]

١٢ - بابُ قَوْلِ اللَّهِ تَعَالَى: ﴿أُحِلَّ لَكُمْ صَيْدُ البَحْرِ﴾ [المائدة: ٩٦]

وَقالَ عُمَرُ: صَيدُهُ ما اصْطِيدَ، ﴿وَطَعَامُهُ﴾ [المائدة: ٩٦] ما رَمى بِهِ. وَقالَ أبُو بَكْرٍ: الطَّافِي حَلاَلٌ. وَقالَ ابْنُ عَبَّاسٍ: طَعَامُهُ مَيتَتُهُ، إلاَّ ما قَذِرْتَ مِنْهَا، وَالجِرِّيُّ لاَ تَأْكُلُهُ اليَهُودُ، وَنَحْنُ نَأْكُلُهُ. وَقالَ شُرَيحٌ، صَاحِبُ النَّبيِّ ﷺ: كُلُّ شَيءٍ في البَحْرِ مَذْبُوحٌ. وَقالَ عَطَاءٌ: أمَّا الطَّيرُ فَأرَى أنْ يَذْبَحَهُ. وَقالَ ابْنُ جُرَيجٍ: قُلتُ لِعَطَاءٍ: صَيدُ الأنْهَارِ وَقِلاَتِ السَّيلِ، أصَيدُ بَحْرٍ هوَ؟ قالَ: نَعَمْ، ثُمَّ تَلاَ: ﴿هذا عَذْبٌ فُرَاتٌ وَهذا مِلحٌ أُجَاجٌ وَمِنْ كُلٍّ تَأْكُلُونَ لَحماً طَرِيًّا﴾ [فاطر: ١٢] وَرَكِبَ الحَسَنُ عَلَيهِ السَّلاَمُ عَلَى سَرْجٍ مِنْ جُلُودِ كِلاَبِ المَاءِ. وَقالَ الشَّعْبِيُّ: لَوْ أنَّ أهْلِي أكَلُوا الضَّفَادِعَ لأطْعَمْتُهُمْ. وَلَمْ يَرَ الحَسَنُ بِالسُّلَحْفَاةِ بَأساً. وَقالَ ابْنُ عَبَّاسٍ: كُلْ مِنْ صَيدِ البَحْرِ نَصْرَانِيٍّ أوْ يَهُودِيٍّ أوْ مَجُوسِيٍّ. وَقالَ أبُو الدَّرْدَاءِ في المُرِي: ذَبَحَ الخَمْرَ النِّينَانُ وَالشَّمْسُ.

٥٤٩٢ - قوله: التوأمة بهذا الضبط وكالحطمة انظر الشارح.

- قوله: على فرس بالتنوين ولأبي ذرّ: على فرسي بالإضافة كما في الشارح.

- قوله: متشوفين أي ناظرين.

- قوله: أطعمكموها الله ولأبي ذرّ عن المستملي أطعمكموه الله بتذكير الضمير (شارح).

باب ١٢ - قوله: منها ولأبي ذرّ عن الكشميهنيّ منه (شارح).

- قوله: والجرّيّ كذا في ضبط الشارح وضبطه العينيّ بفتح الجيم ثم نقل عن عياض مجيء كسرها أيضاً قال وهو من السمك ما لا قشر له ا هـ.

- قوله: قلات جمع قلت وهي النقرة التي تكون في الصخرة يستنقع فيها الماء وأراد ما ساق السيل من الماء وبقي في الغدير وكان فيه حيتان ا هـ. عيني.

- قوله: نصراني الخ بجر الثلاثة وللأصيلي وإن صاده نصراني الخ فالثلاثة مرفوعة ا هـ. شرح بتصرف.

- قوله: في المري بهذا الضبط وضبطه أهل اللغة بتشديد الراء والياء كأنه منسوب إلى المرارة وهو كما قال =

5493- Jaber “Allah be pleased with him” narrated: We, the army of Khabt, were in a holy battle led by Abu’obaida, when we were struck by severe hunger. Then the sea threw away a dead fish, like which one has never seen. It was called Al’anbar, from which we ate for half a month. Then Abu’obaida took one of its ribs (and fixed it in the ground), beneath which one riding his mount passed.

5494- Jaber “Allah be pleased with him” narrated: The Prophet “Allah’s blessing and peace be upon him” sent us in a detachment consisting of three hundred warriors led by Abu’obaida to ambush a caravan of the Quraish. But we were struck with hunger so severe that we ate the Khabt (desert bushes), so our army was called the Army of the Khabt. Then the sea threw a huge fish called Al’anbar from which we ate for half a month. We also rubbed our bodies with its fat till our bodies became healthy. Then Abu’obaida took one of its ribs which he fixed over the ground underneath which a rider passed. There was a man amongst us who slaughtered three camels when hunger became severe, and he slaughtered three more. But he was forbidden by Abu’obaida to do so.

[13] Eating locusts

5495- Ibn Abu'awfa "Allah be pleased with both" reported: We participated with The Prophet "Allah's blessing and peace be upon him" in six or seven holy battles, during which we used to eat locusts with him.

[14] What about the utensils of The Magians

5496- Abu'tha'laba Al'khushani "Allah be pleased with him" reported: I said: "O Allah's Apostle! We are living in a land ruled by the people of the Scripture; can we take our meals in their utensils? In that land there is plenty of game and I hunt the game with my bow and with my untamed and tamed hound. Then what is lawful for me to eat?" He said: "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat in theirs, but if you cannot get other than theirs, wash their utensils and eat in them. If you hunt an animal with your bow after mentioning Allah's Name, eat of it. And if you hunt something with your trained hound after mentioning Allah's Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it."

5497- Salama Ibn Al’akwa “Allah be pleased with him” narrated: When it was the evening of the day of Khaibar’s conquest, people lighted the fire (for cooking). The Prophet “Allah’s blessing and peace be upon him” asked: "Why

٥٤٩٣ ـ حدثنا مسدَّدٌ: حَدَّثَنا يَحيى، عَنِ ابْنِ جُرَيجٍ قالَ أَخبَرَنِي عَمْرٌو: أَنَّهُ سَمِعَ جابِراً رَضِيَ اللّهُ عَنهُ يَقولُ: غَزَونا جَيشَ الخَبَطِ، وَأُمِّرَ أَبو عُبَيدَةَ، فَجُعنا جُوعاً شَدِيداً، فَأَلقَى البَحرُ حُوتاً مَيِّتاً لَمْ يُرَ مِثلُهُ، يُقالُ لَهُ العَنبَرُ، فَأَكَلنا مِنهُ نِصفَ شَهرٍ، فَأَخَذَ أَبو عُبَيدَةَ عَظماً مِنْ عِظامِهِ، فَمَرَّ الرَّاكِبُ تَحتَهُ.

[طرفه في: ٢٤٨٣].

٥٤٩٤ ـ حدثنا عَبدُ اللهِ بنُ مُحمَّدٍ: أَخبَرَنا سُفيانُ، عَن عَمرٍو قال: سَمِعتُ جابِراً يَقولُ: بَعَثَنا النَّبيُّ ﷺ ثَلاثَ مِئَةِ راكِبٍ، وَأَمِيرُنا أَبو عُبَيدَةَ، نَرْصُدُ عِيراً لِقُرَيشٍ، فَأَصابَنا جُوعٌ شَدِيدٌ حَتّى أَكَلنا الخَبَطَ، فَسُمِّيَ جَيشَ الخَبَطِ، وَأَلقَى البَحرُ حُوتاً يُقالُ لَهُ العَنبَرُ، فَأَكَلنا نِصفَ شَهرٍ وَادَّهَنَّا بِوَدَكِهِ، حَتَّى صَلَحَتْ أَجسامُنا، قالَ: فَأَخَذَ أَبو عُبَيدَةَ ضِلَعاً مِنْ أَضْلاعِهِ فَنَصَبَهُ فَمَرَّ الرَّاكِبُ تَحتَهُ، وَكانَ فِينا رَجُلٌ: فَلَمّا اشتَدَّ الجُوعُ نَحَرَ ثَلاثَ جَزائِرَ، ثُمَّ ثَلاثَ جَزائِرَ، ثُمَّ نَهاهُ أَبو عُبَيدَةَ.

[طرفه في: ٢٤٨٣].

١٣ ـ بابُ أَكْلِ الجَرادِ

٥٤٩٥ ـ حدثنا أَبو الوَلِيدِ: حَدَّثَنا شُعبَةُ، عَنْ أَبي يَعْفُورٍ قال: سَمِعتُ ابنَ أَبي أَوفَى رَضِيَ اللّهُ عَنهُما قالَ: غَزَونا مَعَ النَّبيِّ ﷺ سَبعَ غَزَواتٍ أَوْ سِتّاً، كُنّا نَأْكُلُ مَعَهُ الجَرادَ. قالَ سُفيانُ وَأَبو عَوانَةَ وَإِسرائِيلُ، عَنْ أَبي يعفور، عَنْ ابنِ أبي أوفى، سبعَ غزواتٍ

١٤ ـ بابُ آنِيَةِ المَجُوسِ والمَيتَةِ

٥٤٩٦ ـ حدثنا أَبو عاصِمٍ، عَنْ حَيوَةَ بنِ شُرَيحٍ قالَ: حَدَّثَنِي رَبِيعَةُ بنُ يَزِيدَ الدِّمَشقِيُّ قالَ: حَدَّثَنِي أَبو إِدرِيسَ الخَوْلانِيُّ قالَ: حَدَّثَنِي أَبو ثَعلَبَةَ الخُشَنِيُّ قالَ: أَتَيتُ النَّبيَّ ﷺ فَقُلتُ: يا رَسُولَ اللّهِ، إِنَّا بِأَرضِ أَهلِ الكِتابِ، فَنَأْكُلُ في آنِيَتِهِمْ، وَبِأَرضِ صَيدٍ، أَصِيدُ بِقَوسِي، وَأَصِيدُ بِكَلبِي المُعَلَّمِ وبِكَلبِي الَّذِي لَيسَ بِمُعَلَّمٍ؟ فَقالَ النَّبيُّ ﷺ: «أَمّا ما ذَكَرتَ أَنَّكَ بِأَرضِ أَهلِ كِتابٍ: فَلا تَأْكُلُوا في آنِيَتِهِمْ إِلاَّ أَنْ لا تَجِدُوا بُدًّا، فَإِنْ لَمْ تَجِدُوا بُدًّا فَاغسِلُوها وَكُلُوا. وَأَمَّا ما ذَكَرتَ أَنَّكُمْ بِأَرضِ صَيدٍ: فَما صِدتَ بِقَوسِكَ، فَاذكُرِ اسمَ اللّهِ وَكُلْ، وَما صِدتَ بِكَلبِكَ المُعَلَّمِ فَاذكُرِ اسمَ اللّهِ وَكُلْ، وَما صِدتَ بِكَلبِكَ الَّذِي لَيسَ بِمُعَلَّمٍ، فَأَدرَكتَ ذَكاتَهُ فَكُلْهُ». [طرفه في: ٥٤٧٨].

٥٤٩٧ ـ حدثنا المَكِّيُّ بنُ إِبراهِيمَ قالَ: حَدَّثَنِي يَزِيدُ بنُ أَبي عُبَيدٍ، عَنْ سَلَمَةَ بنِ الأَكوَعِ قالَ: لَمَّا أَمسَوا يَومَ فَتَحُوا خَيبَرَ، أَوقَدُوا النِّيرانَ، قالَ النَّبيُّ ﷺ: «عَلَى ما أَوقَدتُمْ هذِهِ النِّيرانَ؟»

العيني يعمل بالشام يؤخذ الخمر فيجعل فيها الملح والسمك ويوضع في الشمس فيتغير عن طعم الخمر ا هـ. فكأنه ذكاة لها تحلها وهو معنى قوله: ذبح الخمر الخ والنينان جمع النون وهو كالحوت والحيتان في الوزن والمعنى (مصحح).

ـ الجزور الناقة المجزورة الجمع جزائر وجزر وجزورات ا هـ. قاموس.

٥٤٩٧ ـ **قوله**: على ما بألف بعد الميم ولأبي ذر عن الكشميهني علام.

are these fires being lighted?" The people replied that they were cooking the meat of donkeys. He said: "Break the pots and throw away their contents." A man asked: "Could we throw away their contents and wash the pots (rather than break them)?" He said: "Wash them."

[15] Mentioning Allah's name on (slaughtering) animal; and what about he, who intentionally left it

Ibn Abbas said: There is no harm if one left it forgetfully. It is true that Allah says: "Eat not of (meats) on which Allah's name hath not been pronounced: that would be impiety. But the evil ones ever inspire their friends to contend with you if ye were to obey them, ye would indeed be pagans" (The Cattle 121) but indeed, the forgetful person is not considered to be impious.

5498- Abaya narrated from his grandfather Rafi Ibn Khadij "Allah be pleased with him": "We were in the company of The Prophet "Allah's blessing and peace be upon him" at Dhul'hulaifa. The people felt hungry and captured some camels and sheep (as booty). The Prophet "Allah's blessing and peace be upon him" was behind the people. They hurried and slaughtered the animals and put their meat in pots and started cooking it. But when The Prophet "Allah's blessing and peace be upon him" came to them, he ordered the pots to be upset and then he distributed the animals (of the booty), regarding ten sheep as equal to one camel. One of the camels fled and the people ran after it till they were exhausted. At that time there were few horses. A man threw an arrow at the camel, with which Allah stopped it. The Prophet "Allah's blessing and peace be upon him" said: "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it as such (by Shooting it with an arrow)." Abaya said: My grandfather asked: "We may meet the enemies in the future and have no knives; can we slaughter the animals with reeds?" The Prophet "Allah's blessing and peace be upon him" said: "Use whatever causes blood to flow, and eat the animals if the name of Allah has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (which Cannot cut properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels)."

[16] What was slaughtered in the name of the stone idles

5499- Salim narrated from Abdullah "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" met Zaid Ibn Amr Ibn Nufail in the bottom of (the valley of) Baldah before any revelation came to The Prophet. The Prophet "Allah's blessing and peace be upon him" presented a meal to him. But he said: "I do not eat anything which you slaughter in the name of your stone idols. I eat none but those things on which Allah's Name has been mentioned at the time of slaughtering."

قالُوا: لُحُومِ الحُمُرِ الأَنَسِيَّةِ، قالَ: «أَهْرِيقُوا ما فِيهَا، وَاكْسِرُوا قُدُورَهَا». فَقَامَ رَجُلٌ مِنَ القَوْمِ فَقال: نُهَرِيقُ ما فِيها ونَغْسِلُها، فَقالَ النَّبِيُّ ﷺ: «أَوْ ذَاكَ». [طرفه في: ٢٤٧٧].

١٥ ـ بابُ التَّسْمِيَةِ عَلَى الذَّبِيحَةِ، وَمَنْ تَرَكَ مُتَعَمِّداً

قالَ ابْنُ عَبَّاسٍ: مَنْ نَسِيَ فَلاَ بَأْسَ. وَقالَ اللّهُ تَعالَى: ﴿وَلاَ تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللّهِ عَلَيهِ وإِنَّهُ لَفِسْقٌ﴾ [الأنعام: ١٢١] وَالنَّاسِي لاَ يُسَمَّى فاسِقاً. وَقَوْلُهُ: ﴿وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾ [الأنعام: ١٢١].

٥٤٩٨ ـ حدّثني مُوسى بْنُ إِسْماعِيلَ: حَدَّثَنَا أَبُو عَوانَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبايَةَ ابْنِ رِفاعَةَ بْنِ رافِعٍ، عَنْ جَدِّهِ رافِعِ بْنِ خَدِيجٍ، قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذِي الحُلَيفَةِ، فَأَصابَ النَّاسَ جُوعٌ، فَأَصَبْنَا إِبِلاً وَغَنَماً، وكانَ النَّبِيُّ ﷺ فِي أُخْرَيَاتِ النَّاسِ، فَعَجِلُوا فَنَصَبُوا القُدُورَ، فَدُفِعَ إِلَيهِمُ النَّبِيُّ ﷺ فَأَمَرَ بِالقُدُورِ فَأُكْفِئَتْ، ثُمَّ قَسَمَ فَعَدَلَ عَشَرَةً مِنَ الغَنَمِ بِبَعِيرٍ، فَنَدَّ مِنْها بَعِيرٌ، وَكانَ فِي القَوْمِ خَيلٌ يَسِيرَةٌ، فَطَلَبُوهُ فَأَعْيَاهُمْ، فَأَهْوَى إِلَيهِ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللّهُ، فَقالَ النَّبِيُّ ﷺ: «إِنَّ لِهٰذِهِ البَهائِمِ أَوابِدَ كَأَوابِدِ الوَحْشِ، فَما نَدَّ عَلَيكُمْ فاصْنَعُوا بِهِ هٰكَذَا». قالَ: وَقالَ جَدِّي: إِنَّا لَنَرْجُو، أَوْ نَخافُ، أَنْ نَلْقَى العَدُوَّ غَداً، وَلَيسَ مَعَنا مُدًى، أَفَنَذْبَحُ بِالقَصَبِ؟ فَقالَ: «ما أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللّهِ عَلَيهِ فَكُلْ، لَيسَ السِّنَّ وَالظُّفُرَ، وَسَأُخْبِرُكُمْ عَنْهُ: أَمَّا السِّنُّ عَظْمٌ، وَأَمَّا الظُّفُرُ فَمُدَى الحَبَشَةِ».

[طرفه في: ٢٤٨٨].

١٦ ـ بابُ ما ذُبِحَ عَلَى النُّصُبِ وَالأَصْنَامِ

٥٤٩٩ ـ حدّثنا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ العَزِيزِ يَعْنِي ابْنَ المُخْتَارِ: أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ قالَ: أَخْبَرَنِي سالِمٌ: أَنَّهُ سَمِعَ عَبْدَ اللّهِ يُحَدِّثُ، عَنْ رَسُولِ اللّهِ ﷺ: أَنَّهُ لَقِيَ زَيدَ بْنَ عَمْرِو بْنِ نُفَيلٍ بِأَسْفَلِ بَلْدَحَ، وَذَاكَ قَبْلَ أَنْ يُنْزَلَ عَلَى رَسُولِ اللّهِ ﷺ الوَحْيُ، فَقَدَّمَ إِلَيهِ رَسُولُ اللّهِ ﷺ سُفْرَةً فِيهَا لَحْمٌ، فَأَبَى أَنْ يَأْكُلَ مِنْهَا، ثُمَّ قالَ: إِنِّي لاَ آكُلُ مِمَّا تَذْبَحُونَ عَلَى أَنْصَابِكُمْ، وَلاَ آكُلُ إِلاَّ مِمَّا ذُكِرَ اسْمُ اللّهِ عَلَيهِ. [طرفه في: ٣٨٢٦].

= ـ **قوله**: الانسية بفتح الهمزة والنون وبكسر الهمزة وسكون النون (شارح).

٥٤٩٨ ـ **قوله**: أن نلقى العدوّ الخ لا تقل: كيف يرجو اللقاء من ليس معهم مدى فإنهم صحبوا السيوف وصانوها عن الاستعمال في غير العدا كيلا تكلّ.

ـ مدى جمع مدية وهي السكين.

ـ **قوله**: (أما السن عظم) أما السنّ فعظم نخـ.

٥٤٩٩ ـ **قوله**: بلدح منصرف ولأبي ذرّ غير منصرف اسم موضع بالحجاز قريب من مكة ا هـ. من الشارح.

ـ **قوله**: فقدّم إليه رسول الله الخ، وفي رواية الكشميهنيّ فقدّم إلى رسول الله ﷺ سفرة.

[17] The Prophet's saying: "One should slaughter in the name of Allah"

5500- Jundub Ibn Sufyan Al'bajali narrated: We offered the sacrifices (on The Day of Slaughtering) along with The Messenger of Allah "Allah's blessing and peace be upon him". Some people slaughtered their sacrifices before the prayer. After The Messenger of Allah "Allah's blessing and peace be upon him" had (finished the prayer and the sermon, and then) gone out, he saw that they had slaughtered (their sacrifices) before the prayer. Then he said: "He, who slaughtered before the prayer, should slaughter another. He, who has not yet slaughtered, should slaughter in the name of Allah."

[18] What causes blood to flow of reeds and pieces of iron

5501- Nafi narrated that he had heard Ibn Ka'b Ibn Malik telling Ibn Omar that his father had told him: We had a slave girl who used to shepherd some sheep at Sala. Then she saw a sheep dying. She broke a stone with which she slaughtered the sheep. Ka'b said to the people: "Don't eat it till I ask The Prophet "Allah's blessing and peace be upon him" about it (or till I send somebody to ask The Prophet)." So, he asked or sent somebody to ask The Prophet, and The Prophet "Allah's blessing and peace be upon him" gave him permission to eat it.

5502- Nafi narrated that a man from Banu'salama had told Ibn Omar that a slave girl belonging to Ka'b Ibn Malik used to shepherd some sheep at Sala. A sheep was about to die. The slave girl broke a stone with which she slaughtered the sheep. When he mentioned that to The Prophet "Allah's blessing and peace be upon him" he permitted him to eat it.

5503- Abaya narrated from his grandfather Rafi Ibn Khadij: I said to The Prophet "Allah's blessing and peace be upon him" : "We may meet the enemies in the future and have no knives; (can we slaughter the animals with reeds?)" The Prophet "Allah's blessing and peace be upon him" said: "Use whatever causes blood to flow, and eat the animals if the name of Allah has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (which Cannot cut properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels)." One of the camels fled. A man (threw an arrow at the camel, with which Allah) stopped it. The Prophet "Allah's blessing and peace be upon him" said: "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it as such."

[19] The (animal which is) slaughtered by a woman or a slave girl

5504- Ibn Ka'b Ibn Malik narrated from his father that one of their slave girls slaughtered a sheep with (a piece of) stone. When The Messenger of Allah "Allah's blessing and peace be upon him" was informed of that, he permitted them to eat it.

١٧ ـ بابُ قَوْلِ النَّبِيِّ ﷺ: «فَلْيَذْبَحْ عَلَى اسْمِ اللَّه»

٥٥٠٠ ـ حدثنا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدَبِ بْنِ سُفْيَانَ البَجَلِيِّ قالَ: ضَحَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ أُضْحِيَةً ذَاتَ يَوْمٍ، فَإِذَا أُنَاسٌ قَدْ ذَبَحُوا ضَحَايَاهُمْ قَبْلَ الصَّلاَةِ، فَلَمَّا انْصَرَفَ رَآهُمُ النَّبِيُّ ﷺ أَنَّهُمْ قَدْ ذَبَحُوا قَبْلَ الصَّلاَةِ، فَقَالَ: «مَنْ ذَبَحَ قَبْلَ الصَّلاَةِ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى، وَمَنْ كَانَ لَمْ يَذْبَحْ حَتَّى صَلَّيْنَا فَلْيَذْبَحْ عَلَى اسْمِ اللَّهِ».

[طرفه في: ٩٨٥].

١٨ ـ بابُ ما أَنْهَرَ الدَّمَ مِنَ القَصَبِ وَالمَرْوَةِ وَالحَدِيدِ

٥٥٠١ ـ حدثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ: سَمِعَ ابْنَ كَعْبِ بْنِ مَالِكٍ: يُخْبِرُ ابْنَ عُمَرَ: أَنَّ أَبَاهُ أَخْبَرَهُ: أَنَّ جَارِيَةً لَهُمْ كَانَتْ تَرْعَى غَنَماً بِسَلْعٍ، فَأَبْصَرَتْ بِشَاةٍ مِنْ غَنَمِهَا مَوْتاً، فَكَسَرَتْ حَجَراً فَذَبَحَتْهَا، فَقَالَ لأَهْلِهِ: لاَ تَأْكُلُوا حَتَّى آتِيَ النَّبِيَّ ﷺ فَأَسْأَلَهُ، أَوْ حَتَّى أُرْسِلَ إِلَيهِ مَنْ يَسْأَلُهُ، فَأَتَى النَّبِيَّ ﷺ أَوْ بَعَثَ إِلَيهِ، فَأَمَرَ النَّبِيُّ ﷺ بِأَكْلِهَا.

[طرفه في: ٢٣٠٤].

٥٥٠٢ ـ حدثنا مُوسى: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ رَجُلٍ مِنْ بَنِي سَلِمَةَ: أَخْبَرَ عَبْدَ اللَّهِ: أَنَّ جَارِيَةً لِكَعْبِ بْنِ مَالِكٍ تَرْعَى غَنَماً لَهُ بِالجُبَيْلِ الَّذِي بِالسُّوقِ، وَهُوَ بِسَلْعٍ، فَأُصِيبَتْ شَاةٌ، فَكَسَرَتْ حَجَراً فَذَبَحَتْهَا، فَذَكَرُوا لِلنَّبِيِّ ﷺ، فَأَمَرَهُمْ بِأَكْلِهَا.

[طرفه في: ٢٣٠٤].

٥٥٠٣ ـ حدثنا عَبْدَانُ قالَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رَافِعٍ، عَنْ جَدِّهِ أَنَّهُ قالَ: يَا رَسُولَ اللَّهِ لَيْسَ لَنَا مُدًى، فَقَالَ: «ما أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ فَكُلْ، لَيْسَ الظُّفُرَ وَالسِّنَّ، أَمَّا الظُّفُرُ فَمُدَى الحَبَشَةِ، وَأَمَّا السِّنُّ فَعَظْمٌ». وَنَدَّ بَعِيرٌ فَحَبَسَهُ، فَقَالَ: «إِنَّ لِهذِهِ الإِبِلِ أَوَابِدَ كَأَوَابِدِ الوَحْشِ، فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوا هكَذَا».

[طرفه في: ٢٤٨٨].

١٩ ـ بابُ ذَبِيحَةِ المَرْأَةِ وَالأَمَةِ

٥٥٠٤ ـ حدثنا صَدَقَةُ: أَخْبَرَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ لِكَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ: أَنَّ امْرَأَةً ذَبَحَتْ شَاةً بِحَجَرٍ، فَسُئِلَ النَّبِيُّ ﷺ عَنْ ذلِكَ، فَأَمَرَ بِأَكْلِهَا. وَقَالَ اللَّيْثُ: حَدَّثَنَا نَافِعٌ: أَنَّهُ سَمِعَ رَجُلاً مِنَ الأَنْصَارِ: يُخْبِرُ عَبْدَ اللَّهِ، عَنِ النَّبِيِّ ﷺ: أَنَّ جَارِيَةً لِكَعْبٍ: بِهذا

[طرفه في: ٢٣٠٤].

٥٥٠٥ ـ حدثنا إِسْمَاعِيلُ قالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ رَجُلٍ مِنَ الأَنْصَارِ، عَنْ مُعَاذِ

٥٥٠٢ ـ قوله بسلع هو جبل بالمدينة كما في الشارح.

٥٥٠٣ ـ قوله فحبسه أي رجل بسهم، وفي الرواية السابقة فحبسه الله.

5505- Mu'adh Ibn Sa'd or Sa'd Ibn Mu'adh narrated from Ibn Ka'b Ibn Malik that a slave girl belonging to Ka'b Ibn Malik used to shepherd some sheep at Sala when a sheep was about to die. She was able to reach and slaughter it with (a piece of) stone before it died. When The Messenger of Allah "Allah's blessing and peace be upon him" was asked about that, he permitted it to be eaten.

[20] None should slaughter with tooth, bone, or fingernail

5506- Abaya Ibn Rifa'a narrated from Rafi Ibn Khadij: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Eat what is slaughtered with) whatever causes blood to flow except the teeth and the fingernails."

[21] The (animal which is) slaughtered by The Bedouins and others

5507- A'isha "Allah be pleased with her" narrated that some people came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! The meat is brought to us and we do not know whether Allah's name was mentioned on it (at the time of slaughtering)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Mention Allah's name on it and then eat of it." A'isha added: They left heathenism just a short time ago.

[22] The (animal which is) slaughtered by the people of scriptures

in this respect, Allah Almighty said: "This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them." (The Repast "Al'ma'ida" 5)

Az'zuhri said: If he, who slaughtered an animals was of the Arab Christians, and you heard him mentioning something other than Allah's name at the time of slaughtering, then you should not eat of it. But if you heard him saying nothing, then it would be lawful to you to eat since Allah learnt his infidelity.

5508- Abdullah Ibn Mughaffal "Allah be pleased with him" narrated: While we were besieging the fort of Khaibar, a person threw a leather container having fat, which I ran to take. But when I turned I saw The Prophet "Allah's blessing and peace be upon him" (standing). So I felt SHY OF him.

Ibn Abbas said: What is meant by "The food of the People of the Book" is their slaughtered animals.

ابْنِ سَعْدٍ، أَوْ سَعْدِ بْنِ مُعَاذٍ أَخْبَرَهُ: أَنَّ جارِيَةً لِكَعْبِ بْنِ مالِكٍ كانَتْ تَرْعَى غَنَماً بِسَلْعٍ، فَأُصِيبَتْ شَاةٌ مِنْهَا، فَأَدْرَكَتْهَا فَذَبَحَتْهَا بِحَجَرٍ، فَسُئِلَ النَّبِيُّ ﷺ فَقَالَ: «كُلُوهَا».

٢٠ ـ بابٌ لا يُذَكَّى بِالسِّنِّ وَالعَظْمِ وَالظُّفُرِ

٥٥٠٦ ـ حدّثنا قَبِيصَةُ: حدَّثنا سُفْيانُ، عَنْ أَبِيهِ، عَنْ عَبايَةَ بْنِ رِفاعَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ قالَ: قالَ النَّبِيُّ ﷺ: «كُلْ ـ يَعْنِي ـ ما أَنْهَرَ الدَّمَ، إِلاَّ السِّنَّ وَالظُّفُرَ».

[طرفه في: ٢٤٨٨].

٢١ ـ بابُ ذَبِيحَةِ الأَعْرابِ وَنَحْوِهِمْ

٥٥٠٧ ـ حدّثنا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ: حَدَّثَنَا أُسامَةُ بْنُ حَفْصٍ المَدَنِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْها: أَنَّ قَوْماً قالُوا لِلنَّبِيِّ ﷺ: إِنَّ قَوْماً يَأْتُونا بِاللَّحْمِ، لا نَدْرِي: أَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ أَمْ لا؟ فَقالَ: «سَمُّوا عَلَيْهِ أَنْتُمْ وَكُلُوهُ». قالَتْ: وَكانُوا حَدِيثِي عَهْدٍ بِالكُفْرِ. تَابَعَهُ عَلِيٌّ عَنِ الدَّرَاوَرْدِيِّ. وَتَابَعَهُ أَبُو خالِدٍ وَالطُّفَاوِيُّ.

[طرفه في: ٢٠٥٧].

٢٢ ـ بابُ ذَبَائِحِ أَهْلِ الكِتَابِ وَشُحُومِهَا، مِنْ أَهْلِ الحَرْبِ وَغَيْرِهِمْ

وَقَوْلِهِ تَعالَى: ﴿الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ﴾ [المائدة: ٥]. وَقالَ الزُّهْرِيُّ: لاَ بَأْسَ بِذَبِيحَةِ نَصَارِيِّ العَرَبِ، وَإِنْ سَمِعْتَهُ يُسَمِّي لِغَيرِ اللهِ فَلا تأكل، وإن لَم تَسمعهُ فقد أَحلّهُ اللهُ وَعلم كفرَهُم. وَيُذكَر عَن عَليٍّ نحوُهُ. وقال الحسنُ وَإِبْرَاهِيمُ: لاَ بَأْسَ بِذَبِيحَةِ الأَقْلَفِ.

٥٥٠٨ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيدِ بْنِ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ رَضِيَ اللَّه عَنْهُ قالَ: كُنَّا مُحَاصِرِينَ قَصْرَ خَيْبَرَ، فَرَمى إِنْسانٌ بِجِرَابٍ فِيهِ شَحْمٌ، فَنَزَوْتُ لآخُذَهُ، فَالتَفَتُّ فَإِذَا النَّبِيُّ ﷺ فَاسْتَحْيَيْتُ مِنْهُ. وَقالَ ابْنُ عَبَّاسٍ: طَعَامُهُمْ ذَبَائِحُهُمْ.

[طرفه في: ٣١٥٣].

٢٣ ـ بابُ ما نَدَّ مِنَ البَهَائِمِ فَهْوَ بِمَنْزِلَةِ الوَحْشِ

وَأَجازَهُ ابْنُ مَسْعُودٍ. وَقالَ ابْنُ عَبَّاسٍ: ما أَعْجَزَكَ مِنَ البَهَائِمِ مِمَّا في يَدَيكَ فَهْوَ كالصَّيدِ وَفي بَعِيرٍ تَرَدَّى في بِئْرٍ: مِنْ حَيْثُ قَدَرْتَ عَلَيهِ فَذَكِّهِ. وَرَأَى ذلِكَ عَلِيٌّ وَابْنُ عُمَرَ وَعَائِشَةُ.

٥٥٠٩ ـ حدّثنا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيى: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبِي، عَنْ عَبَايَةَ بْنِ

٥٥٠٧ ـ قوله: (إن قوما يأتونا) إن قوما يأتوننا نخ.

باب ٢٣ ـ قوله: وأجازه أي عقر البهائم كالوحش (شارح).

٥٥٠٩ ـ قوله: أرن أي أهلك وروي بكسر النون أيضا مع حذف الياء من الآخر وإثباتها فيه فيكون من الإراءة وروي من الرنو من الإرناء إلى غير ذلك من الروايات التي ذكرها الشارح وإن كان بعضها مما لا يساعده الخط ا هـ.

[23] What fled away of animals is considered as wild animal

5509- Abaya Ibn Rifa'a Ibn Rafi narrated from his grandfather Rafi Ibn Khadij: I said to The Prophet "Allah's blessing and peace be upon him" : "We may meet the enemies in the future and have no knives; (can we slaughter the animals with reeds?)" The Prophet "Allah's blessing and peace be upon him" said: "Use whatever causes blood to flow, and eat the animals if the name of Allah has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (which Cannot cut properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels)." We had gained many sheep and camels as booty. One of those camels fled. A man threw an arrow at the camel, with which (Allah) stopped it. The Prophet "Allah's blessing and peace be upon him" said: "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it as such."

[24] Slaughtering

5510- Asma "Allah be pleased with her" reported: During the lifetime of The Prophet "Allah's blessing and peace be upon him", we slaughtered a horse which we ate.

5511- Asma "Allah be pleased with her" reported: In Medina, during the lifetime of The Prophet "Allah's blessing and peace be upon him", we slaughtered a horse which we ate.

5512- Asma "Allah be pleased with her" reported: In Medina, during the lifetime of The Prophet "Allah's blessing and peace be upon him", we slaughtered a horse which we ate.

[25] What about the maimed, mutilated, confined, and tied (animal or bird)

5513- Hesham Ibn Zaid narrated: Anas and I went to Al'hakam Ibn Aiyub. Anas saw some boys shooting at a tied hen. Anas said: The Prophet "Allah's blessing and peace be upon him" forbade shooting tied or confined animals."

رِفاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا لاقُو العَدُوِّ غَداً، وَلَيسَتْ مَعَنا مُدًى، فقالَ: «اعْجَلْ، أَوْ أَرِنْ، ما أَنْهَرَ الدَّمَ وذُكِرَ اسْمُ اللَّهِ فَكُلْ، لَيسَ السِّنَّ والظُّفُرَ، وَسأُحَدِّثُكَ: أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفُرُ فَمُدَى الحَبَشَةِ». وَأَصَبْنَا نَهْبَ إِبِلٍ وَغَنَمٍ، فَنَدَّ مِنْهَا بَعِيرٌ فَرَماهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِهذهِ الإِبِلِ أَوَابِدَ كَأَوَابِدِ الوَحْشِ، فَإِذَا غَلَبَكُم مِنْهَا شَيءٌ فَافْعَلُوا بِهِ هَكَذَا».

[طرفه في: ٢٤٨٨]

٢٤ ـ بابُ النَّحْرِ وَالذَّبْحِ

وَقالَ ابْنُ جُرَيجٍ، عَنْ عَطاءٍ: لا ذَبْحَ ولا مَنْحَرَ إِلاَّ في المَذْبَحِ والمَنْحَرِ. قُلْتُ: أَيَجْزِي ما يُذْبَحُ أَنْ أَنْحَرَهُ؟ قالَ: نَعَم، ذَكَرَ اللَّهُ ذَبْحَ البَقَرَةِ، فَإِنْ ذَبَحْتَ شَيئاً يُنْحَرُ جازَ، وَالنَّحْرُ أَحَبُّ إِلَيَّ، وَالذَّبْحُ قَطْعُ الأَوْداجِ. قُلْتُ: فَيُخَلِّفُ الأَوْدَاجَ، حَتَّى يَقْطَعَ النِّخاعَ؟ قالَ: لا إِخالُ. وَأَخْبَرَنِي نَافِعٌ: أَنَّ ابْنَ عُمَرَ نَهَى عَنِ النَّخْعِ، يَقُولُ: يَقْطَعُ ما دُونَ العَظْمِ، ثُمَّ يَدَعُ حَتَّى تَمُوتَ. وَقَوْلُ اللَّهِ تَعالَى: ﴿وَإِذْ قالَ مُوسى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً﴾ [البقرة: ٦٧]. وَقالَ: ﴿فَذَبَحُوهَا وما كادُوا يَفْعَلُونَ﴾ [البقرة: ٧١]. وَقالَ سَعِيدٌ، عَنِ ابْنِ عَبَّاسٍ: الذَّكاةُ في الحَلْقِ وَاللَّبَّةِ. وَقالَ ابْنُ عُمَرَ، وَابْنُ عَبَّاسٍ، وَأَنَسٌ: إِذا قَطَعَ الرَّأْسَ فَلا بَأْسَ.

٥٥١٠ ـ حدثنا خَلاَّدُ بْنُ يَحْيى: حَدَّثَنا سُفيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ قالَ: أَخْبَرَتْنِي فَاطِمَةُ بِنْتُ المُنْذِرِ امْرَأَتِي، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُما قالَتْ: نَحَرْنا عَلَى عَهْدِ النَّبِيِّ ﷺ فَرَساً فَأَكَلْنَاهُ. [الحديث: ٥٥١٠ ـ أطرافه في: ٥٥١١، ٥٥١٢، ٥٥١٩]

٥٥١١ ـ حدثنا إِسْحاقُ: سَمِعَ عَبْدَةَ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ قالَتْ: ذَبَحْنا عَلى عَهْدِ رَسُولِ اللَّهِ ﷺ فَرَساً، وَنَحْنُ بِالمَدِينَةِ، فَأَكَلْنَاهُ. [طرفه في: ٥٥١٠]

٥٥١٢ ـ حدثنا قُتَيْبَةُ: حَدَّثَنا جَرِيرٌ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ بِنْتِ المُنْذِرِ: أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ قالَتْ: نَحَرْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَرَساً فَأَكَلْناهُ. تابَعَهُ وَكِيعٌ، وَابْنُ عُيَيْنَةَ، عَنْ هِشَامٍ: في النَّحْرِ. [طرفه في: ٥٥١٠]

٢٥ ـ بابُ ما يُكْرَهُ مِنَ المُثْلَةِ وَالمَصْبُورَةِ وَالمُجَثَّمَةِ

٥٥١٣ ـ حدثنا أَبُو الوَلِيدِ: حَدَّثَنا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيدٍ قالَ: دَخَلْتُ مَعَ أَنَسٍ عَلَى الحَكَمِ بْنِ أَيُّوبَ، فَرَأَى غِلْمَاناً، أَوْ فِتْيَاناً، نَصَبُوا دَجاجَةً يَرْمُونَها، فَقالَ أَنَسٌ: نَهى النَّبِيُّ ﷺ أَنْ

باب ٢٤ ـ قوله: أيجزي بفتح التحتية بغير همز كذا في الشارح وفي العيني أيجزىء من الإجزاء (مصحح).

ـ (لا إخال) لا أخاف نخ.

باب ٢٥ ـ قوله: المثلة قتل أطراف الحيوان أو بعضها وهو حيّ والمصبورة الدابة التي تحبس حية لتقتل بالرمي والمجثمة التي تربط وتجعل غرضاً للرمي (شارح).

5514- Ibn Omar “Allah be pleased with both” narrated that he entered upon Yahya Ibn Sa’eed while one of Yahya's sons was tying a hen and shooting it. Ibn Omar walked and untied it. Then he brought it and the boy and said:” Prevent your boys from tying the birds for killing them, because I heard The Prophet “Allah’s blessing and peace be upon him” forbidding killing an animal or other living being after its tying."

5515- Sa’eed Ibn Jubair narrated: I was with Ibn Omar "Allah be pleased with both" when he passed by a group of young men who had tied a hen at which they started shooting. When they saw Ibn Omar, they dispersed, leaving it. On that Ibn Omar said: "Who did this? The Prophet "Allah's blessing and peace be upon him" cursed the one who did so." (or) “The Prophet “Allah’s blessing and peace be upon him” cursed the one who mutilated the (living) animal.”

5516- Abdullah Ibn Yazid “Allah be pleased with him” narrated that The Prophet “Allah’s blessing and peace be upon him” cursed the one who stole (something) by robbery, and the one who mutilated (the animal or the bird by cutting its limbs while still living).

[26] What about chicken

5517- Abu'moosa "Allah be pleased with him" reported: I saw The Prophet "Allah's blessing and peace be upon him" eating chicken.

5518- Zahdam narrated: We were with Abu'moosa Al’ash’ari; and we had friendly relations with this family of Jarm. Then he was served with food containing chicken. There was a red-faced man sitting amongst the people who did not approach the food. Abu'moosa said to him: “Come near (to eat), for I saw The Messenger of Allah “Allah’s blessing and peace be upon him” eating it (the chicken). He said: "I saw it (chicken) eating something dirty for which I consider it as unclean, so I took an oath not to eat it.” Abu’moosa said: “I will tell you about this matter. I went to The Prophet “Allah’s blessing and peace be upon him” along with a group of The Ash’arites, and found him angry, as he was distributing some of camels given in charity. We asked him to provide us with means of transportation. He took an oath not to provide us with any means of conveyance, and said: “I have no means of transportation to provide you with.” Then some camels as booty were brought to The Messenger of Allah “Allah’s blessing and peace be upon him”. He asked: “Where are The Ash’arites? Where are The Ash’arites?” Then he provided us with five white camels with big humps. When we set out we said: “We made the Messenger of Allah “Allah’s blessing and peace be upon him” forget his oath. We then would never be successful if we did not remind The Messenger of Allah of his oath.”

So, I returned to The Prophet “Allah’s blessing and peace be upon him” and said: “We asked you to provide us with means of conveyance, but you took an oath that you would not provide us with any means of conveyance. So we thought that you might have forgotten your oath.” He replied: “It is Allah Almighty who provided you with

تُصْبَرَ البَهَائِمُ.

٥٥١٤ ـ حدّثنا أحمدُ بْنُ يَعْقُوبَ: أَخْبَرَنَا إِسْحاقُ بْنُ سَعِيدِ بْنِ عَمْرٍو، عَنْ أَبيهِ: أَنَّهُ سَمِعَهُ يُحَدِّثُ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ دَخَلَ عَلَى يَحْيَى بْنِ سَعِيدٍ، وَغُلَامٌ مِنْ بَنِي يَحْيَى رَابِطٌ دَجاجَةً يَرْمِيهَا، فَمَشَى إِلَيهَا ابْنُ عُمَرَ حَتَّى حَلَّهَا، ثُمَّ أَقْبَلَ بِهَا وَبِالغُلَامِ مَعَهُ فَقَالَ: ازْجُرُوا غُلَامَكُمْ عَنْ أَنْ يَصْبِرَ هذا الطَّيرَ لِلقَتْلِ، فَإِنِّي سَمِعْتُ النَّبِيَّ ﷺ نَهى أَنْ تُصْبَرَ بَهِيمَةٌ أَوْ غَيرُهَا لِلقَتْلِ.

٥٥١٥ ـ حدّثنا أَبُو النُّعْمَانِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ قالَ: كُنْتُ عِنْدَ ابْنِ عُمَرَ، فَمَرُّوا بِفِتْيَةٍ، أَوْ بِنَفَرٍ، نَصَبُوا دَجاجَةً يَرْمُونَهَا، فَلَمَّا رَأَوُا ابْنَ عُمَرَ تَفَرَّقُوا عَنْهَا، وَقالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هذا؟ إِنَّ النَّبِيَّ ﷺ لَعَنَ مَنْ فَعَلَ هذا. تَابَعَهُ سُلَيمانُ، عَنْ شُعْبَةَ.

حدّثنا ـ المِنْهَالُ، عَنْ سَعِيدٍ، عَنِ ابْنِ عُمَرَ: لَعَنَ النَّبِيُّ ﷺ مَنْ مَثَّلَ بِالحَيَوَانِ. وَقالَ عَدِيٌّ، عَنْ سَعِيدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ.

٥٥١٦ ـ حدّثنا حَجَّاجُ بْنُ مِنْهالٍ: حَدَّثَنَا شُعْبَةُ قالَ: أَخْبَرَنِي عَدِيُّ بْنُ ثابِتٍ قالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ يَزِيدَ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهى عَنِ النُّهْبَةِ وَالمُثْلَةِ.

[طرفه في: ٢٤٧٤].

٢٦ ـ بابُ الدَّجَاجِ

٥٥١٧ ـ حدّثنا يَحْيى: حَدَّثَنَا وَكِيعٌ، عَنْ سُفيَانَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ زَهْدَمٍ الجَرْمِيِّ، عَنْ أَبِي مُوسى ـ يَعْنِي ٱلأَشْعَرِيَّ ـ رَضِيَ اللَّهُ عَنْهُ قالَ: رَأَيتُ النَّبِيَّ ﷺ يَأْكُلُ دَجاجاً.

[طرفه في: ٣١٣٣].

٥٥١٨ ـ حدّثنا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا أَيُّوبُ بْنُ أَبِي تَمِيمَةَ، عَنِ القَاسِمِ، عَنْ زَهْدَمٍ قالَ: كُنَّا عِنْدَ أَبِي مُوسى ٱلأَشْعَرِيِّ، وَكانَ بَينَنَا وَبَينَ هذا الحَيِّ مِنْ جَرْمٍ إِخاءٌ، فَأُتِيَ بِطَعَامٍ فِيهِ لَحْمُ دَجاجٍ، وَفِي القَوْمِ رَجُلٌ جالِسٌ أَحْمَرُ، فَلَمْ يَدْنُ مِنْ طَعَامِهِ، قالَ: ادْنُ، فَقَدْ رَأَيتُ رَسُولَ اللهِ ﷺ يَأْكُلُ مِنْهُ، قالَ: إِنِّي رَأَيتُهُ أَكَلَ شَيئاً فَقَذِرْتُهُ، فَحَلَفتُ أَنْ لاَ آكُلَهُ، فَقَالَ: ادْنُ أُخْبِرْكَ، أَوْ أُحَدِّثْكَ: إِنِّي أَتَيتُ النَّبِيَّ ﷺ فِي نَفَرٍ مِنَ ٱلأَشْعَرِيِّينَ، فَوَافَقْتُهُ وَهْوَ غَضْبَانُ، وَهْوَ يَقْسِمُ نَعَماً مِنْ نَعَمِ الصَّدَقَةِ، فَاسْتَحْمَلْنَاهُ فَحَلَفَ أَنْ لاَ يَحْمِلَنَا، قالَ: «ما عِنْدِي ما أَحْمِلُكُمْ عَلَيهِ». ثُمَّ أُتِيَ رَسُولُ اللهِ ﷺ بِنَهْبٍ مِنْ إِبِلٍ، فَقَالَ: «أَينَ ٱلأَشْعَرِيُّونَ؟ أَينَ ٱلأَشْعَرِيُّونَ؟» قالَ: فَأَعْطَانَا خَمْسَ ذَوْدٍ غُرَّ الذُّرَى، فَلَبِثْنَا غَيرَ بَعِيدٍ، فَقُلْتُ لأَصْحَابِي: نَسِيَ رَسُولُ اللهِ ﷺ يَمِينَهُ، فَوَاللهِ لَئِنْ تَغَفَّلنَا رَسُولَ اللهِ ﷺ يَمِينَهُ لا نُفْلِحُ أَبَداً، فَرَجَعنَا إِلَى النَّبِيِّ ﷺ فَقُلْنَا: يا رَسُولَ اللهِ إِنَّا اسْتَحْمَلْنَاكَ، فَحَلَفْتَ أَنْ لاَ تَحْمِلَنَا، فَظَنَنَّا أَنَّكَ نَسِيتَ يَمِينَكَ، فَقَالَ: «إِنَّ اللَّهَ هُوَ حَمَلَكُمْ، إِنِّي

٥٥١٨ ـ قوله: إني رأيته أي ذاك الجنس وروي: إني رأيتها تأكل قذراً كما في العيني.

ـ قوله: فقال: ادن أخبرك وروي: إذن أخبرك بالنصب بكلمة إذن.

the means of transportation. As for me, Allah willing, if I take an oath to do something, and later on I find out that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath."

[27] What about (eating) the meat of the horses

5519- Asma "Allah be pleased with her" reported: During the lifetime of The Prophet "Allah's blessing and peace be upon him", we slaughtered a horse which we ate.

5520- Jaber Ibn Abdullah "Allah be pleased with both" narrated: On The Day of Khaibar, The Prophet "Allah's blessing and peace be upon him" forbade (eating) the meat of the donkeys, but he permitted (eating) the meat of the horses.

[28] What about (eating) the meat of the donkeys

5521- Abdullah Ibn Omar "Allah be pleased with both" narrated: On The Day of Khaibar, The Prophet "Allah's blessing and peace be upon him" forbade (eating) the meat of the donkeys.

5522- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" forbade (eating) the meat of the donkeys.

5523- Ali "Allah be pleased with him" narrated: In the year of Khaibar (conquest) The Messenger of Allah "Allah's blessing and peace be upon him" forbade the (temporary) marriage of enjoyment; he also forbade (eating) the meat of the donkeys.

5524- Jaber Ibn Abdullah "Allah be pleased with both" narrated: On The Day of Khaibar, The Prophet "Allah's blessing and peace be upon him" forbade (eating) the meat of the donkeys, but he permitted (eating) the meat of the horses.

وَاللّهِ ـ إِنْ شَاءَ اللّهُ ـ لاَ أَحْلِفُ عَلَى يَمِينٍ، فَأَرَى غَيرَهَا خَيراً مِنهَا، إلاَّ أَتَيتُ الَّذِي هُوَ خَيرٌ وَتَحَلَّلتُهَا».

[طرفه في: ٣١٣٣]

٢٧ ـ بابُ لَحُومِ الخَيلِ

٥٥١٩ ـ حدّثنا الحُمَيديُّ: حَدَّثَنَا سُفيَانُ: حَدَّثَنَا هِشَامٌ، عَن فَاطِمَةَ، عَن أَسمَاءَ قالَت: نَحَرنَا فَرَساً عَلَى عَهدِ رَسُولِ اللّهِ ﷺ فَأَكَلنَاهُ.

[طرفه في: ٥٥١٠]

٥٥٢٠ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا حَمَّادُ بنُ زَيدٍ، عَن عَمرِو بنِ دِينَارٍ، عَن مُحَمَّدِ بنِ عَلِيٍّ، عَن جابِرِ بنِ عَبدِ اللّهِ رَضِيَ اللّهُ عَنهُم قالَ: نَهى النَّبِيُّ ﷺ يَومَ خَيبَرَ عَن لُحُومِ الحُمُرِ وَرَخَّصَ في لُحُومِ الخَيلِ.

[طرفه في: ٤٢١٩].

٢٨ ـ بابُ لُحُومِ الحُمُرِ الإِنْسِيَّةِ

فيه: عَن سَلَمَةَ، عَنِ النَّبِيِّ ﷺ

٥٥٢١ ـ حدّثنا صدقةُ: أخبرنا عَبدَة، عن عُبَيدِ اللهِ، عن سالِمٍ ونافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللّهُ عَنهُمَا: نَهى النَّبِيُّ ﷺ عَن لُحُومِ الحُمُرِ الأَهلِيَّةِ يَومَ خَيبَرَ.

[طرفه في: ٨٥٣].

٥٥٢٢ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحيى، عَن عُبَيدِ اللّه: حَدَّثَني نَافِعٌ، عَن عَبدِ اللّهِ قال: نَهى النَّبِيُّ ﷺ عَن لُحُومِ الحُمُرِ الأَهلِيَّةِ. تَابَعَهُ ابنُ المُبَارَكِ، عَن عُبَيدِ اللّهِ، عَن نَافِعٍ. وَقالَ أَبو أُسامَةَ، عَن عُبَيدِ اللّهِ، عَن سَالِمٍ.

[طرفه في: ٨٥٣].

٥٥٢٣ ـ حدّثنا عَبدُ اللّهِ بنُ يُوسُفَ: أَخبَرَنَا مالِكٌ، عَنِ ابنِ شِهَابٍ، عَن عَبدِ اللّهِ وَالحَسَنِ ابنَي مُحَمَّدِ بنِ عَلِيٍّ، عَن أَبِيهِمَا، عَن عَلِيٍّ رَضِيَ اللّهُ عَنهُم قالَ: نَهى رَسُولُ اللّهِ ﷺ عَنِ المُتعَةِ عامَ خَيبَرَ، وَلُحومِ حُمُرِ الإِنسِيَّةِ.

[طرفه في: ٤٢١٦].

٥٥٢٤ ـ حدّثنا سُلَيمانُ بنُ حَربٍ: حَدَّثَنا حَمَّادٌ، عَن عَمرٍو، عَن مُحَمَّدِ بنِ عَلِيٍّ، عَن جابِرِ بنِ عَبدِ اللّهِ قالَ: نَهى النَّبِيُّ ﷺ يَومَ خَيبَرَ عَن لُحُومِ الحُمُرِ، وَرَخَّصَ في لُحُومِ الخَيلِ.

[طرفه في: ٤٢١٩].

باب ٢٨ ـ قوله: (قوله الأنسية) بفتحتين والمشهور بكسر ثم سكون ضد الوحشية (شارح).

5525- Both of Al'bara and Ibn Abu'awfa "Allah be pleased with them" narrated: The Prophet "Allah's blessing and peace be upon him" forbade (eating) the meat of the donkeys.

5526- The same previous narration.

5527- Abu'tha'laba narrated: The Messenger of Allah "Allah's blessing and peace be upon him" prohibited (eating) the meat of the donkeys.

Az'zuhri narrated: The Prophet "Allah's blessing and peace be upon him" forbade (eating the meat of) all beasts with fangs.

5528- Anas Ibn Malik "Allah be pleased with him" narrated: Someone came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "The donkeys have been (slaughtered and) eaten." Another man came and said: "The donkeys have been (slaughtered and) eaten." A (third) man came and said: "The donkeys have been destroyed." On that The Prophet "Allah's blessing and peace be upon him" ordered a caller to announce to the people: "Allah and His Apostle forbid you to eat the meat of donkeys, for it is impure." Thus the pots were turned upside down while the meat (of donkeys) was boiling in them.

5529- Amr narrated: I said to Jaber Ibn Zaid: "The people pretend that The Messenger of Allah "Allah's blessing and peace be upon him" forbade eating donkey's meat." He said: "Al'hakam Ibn Amr Al'ghifari used to say so when he was with us, but Ibn Abbas, the great religious learned man, refused to give a decisive opinion and recited (Allah's saying): "Say: I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine, for it is an abomination or, what is impious, (meat) on which a name has been invoked, other than Allah's. But (even so), if a person is forced by necessity, without willful disobedience, nor transgressing due limits, thy Lord is Oft-Forgiving, Most Merciful." (Cattle "Al'an'am" 145)

[29] What about eating beasts with fangs

5530- Abu'tha'laba "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" prohibited eating beasts with fangs.

[30] The skin of the dead animal

5531- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" passed by a dead sheep and said: "Why Don't you get the benefit of its skin?" They said: "It is dead." He replied: "Only to eat (its meat) is illegal."

٥٥٢٥، ٥٥٢٦ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحْيى، عَنْ شُعْبَةَ قال: حَدَّثَني عَدِيٌّ، عَنِ البَراءِ وَابْنِ أَبِي أَوْفى رَضِيَ اللّهُ عنهُمْ قالا: نَهى النَّبِيُّ ﷺ عَنْ لُحُومِ الحُمُرِ.

[طرفه في: ٣١٥٥]

٥٥٢٧ ـ حدّثنا إِسْحاقُ: أَخبرنا يَعْقُوبُ بْنُ إِبْراهِيمَ: حدّثنا أَبِي، عَنْ صالِحٍ، عَنِ ابْنِ شِهابٍ: أَنَّ أَبا إِدْرِيسَ أَخْبَرَهُ: أَنَّ أَبا ثَعْلَبَةَ قال: حَرَّمَ رَسُولُ اللّهِ ﷺ لُحُومَ الحُمُرِ الأَهْلِيَّةِ. تابَعَهُ الزُّبَيْدِيُّ وَعُقَيْلٌ، عَنِ ابْنِ شِهابٍ.

وَقالَ مالِكٌ، وَمَعْمَرٌ، وَالماجِشُونُ، وَيُونُسُ، وَابْنُ إِسْحاقَ، عَنِ الزُّهْرِيِّ: نَهى النَّبِيُّ ﷺ عَنْ كُلِّ ذِي نابٍ مِنَ السِّباعِ.

٥٥٢٨ ـ حدّثنا مُحَمَّدُ بْنُ سَلامٍ: أَخْبَرَنا عَبْدُ الوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللّهُ عَنْهُ: أَنَّ رَسُولَ اللّهِ ﷺ جاءَهُ جاءٍ فَقالَ: أُكِلَتِ الحُمُرُ، ثُمَّ جاءَهُ جاءٍ فَقالَ: أُكِلَتِ الحُمُرُ، ثُمَّ جاءَهُ جاءٍ فَقالَ: أُفْنِيَتِ الحُمُرُ، فَأَمَرَ مُنادِياً فَنادى في النَّاسِ: «إِنَّ اللّهَ وَرَسُولَهُ يَنْهَيانِكُمْ عَنْ لُحُومِ الحُمُرِ الأَهْلِيَّةِ، فَإِنَّها رِجْسٌ». فَأُكْفِئَتِ القُدُورُ، وَإِنَّها لَتَفُورُ بِاللَّحْمِ.

[طرفه في: ٣٧١]

٥٥٢٩ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنا سُفْيانُ: قالَ عَمْرٌو: قُلْتُ لِجابِرِ بْنِ زَيْدٍ: يَزْعُمُونَ أَنَّ رَسُولَ اللّهِ ﷺ نَهى عَنْ حُمُرِ الأَهْلِيَّةِ؟ فَقالَ: قَدْ كانَ يَقُولُ ذاكَ الحَكَمُ بْنُ عَمْرٍو الغِفارِيُّ عِنْدَنا بِالبَصْرَةِ، وَلكِنْ أَبى ذاكَ البَحْرُ ابْنُ عَبَّاسٍ وَقَرَأَ: ﴿قُل لَّا أَجِدُ فِيمَا أُوحِيَ إِلَيَّ مُحَرَّمًا﴾ [الأنعام: ١٤٥].

٢٩ ـ بابُ أَكْلِ كُلِّ ذِي نابٍ مِنَ السِّباعِ

٥٥٣٠ ـ حدّثنا عَبْدُ اللّهِ بْنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ أَبِي إِدْرِيسَ الخَوْلانِيِّ، عَنْ أَبِي ثَعْلَبَةَ رَضِيَ اللّهُ عَنْهُ: أَنَّ رَسُولَ اللّهِ ﷺ نَهى عَنْ أَكْلِ كُلِّ ذِي نابٍ مِنَ السِّباعِ. تابَعَهُ يُونُسُ، وَمَعْمَرٌ، وَابْنُ عُيَيْنَةَ، وَالماجِشُونُ، عَنِ الزُّهْرِيِّ.

٣٠ ـ بابُ جُلُودِ المَيْتَةِ

٥٥٣١ ـ حدّثنا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنا يَعْقُوبُ بْنُ إِبْراهِيمَ: حَدَّثَنا أَبِي، عَنْ صالِحٍ قالَ: حَدَّثَنِي ابْنُ شِهابٍ: أَنَّ عُبَيْدَ اللّهِ بْنَ عَبْدِ اللّهِ أَخْبَرَهُ: أَنَّ عَبْدَ اللّهِ بْنَ عَبَّاسٍ رَضِيَ اللّهُ عَنْهُما أَخْبَرَهُ: أَنَّ رَسُولَ اللّهِ ﷺ مَرَّ بِشاةٍ مَيِّتَةٍ، فَقالَ: «هَلَّا اسْتَمْتَعْتُمْ بِإِهابِها». قالُوا: إِنَّها مَيِّتَةٌ، قالَ: «إِنَّما حَرُمَ أَكْلُها». [طرفه في: ١٤٩٢]

٥٥٣٢ ـ حدّثنا خَطَّابُ بْنُ عُثْمانَ: حَدَّثَنا مُحَمَّدُ بْنُ حِمْيَرٍ، عَنْ ثابِتِ بْنِ عَجْلانَ قالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ قالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللّهُ عَنْهُما يَقُولُ: مَرَّ النَّبِيُّ ﷺ بِعَنْزٍ مَيِّتَةٍ،

٥٥٣٢ ـ قوله. العنز الأنثى من المعز ا هـ. قاموس.

5532- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" passed by a dead sheep and said: "Why Don't its owners get the benefit of its skin?"

[31] The musk

5533- Abu'huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None who is wounded in Allah's cause but will come on the Day of Judgement with blood flowing from his wound, having the colour of blood but smell of musk."

5534- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The example of a good pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him. Otherwise, the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him."

[32] What about the rabbit

5535- Anas "Allah be pleased with him" reported: We chased a rabbit at Mar Az'zahran and the people ran after it but were exhausted. I overpowered and caught it, and gave it to Abu'talha who slaughtered it and sent its hip or two thighs to Allah's Apostle "Allah's blessing and peace be upon him"; and he accepted it.

[33] What about the mastigure

5536- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "As for the mastigure, I neither eat it, nor I prohibit its eating."

5537- Ibn Abbas narrated that Khalid Ibn Al'walid told him that he went with The Messenger of Allah "Allah's blessing and peace be upon him" to the house of Maimuna. Then a roasted mastigure was brought before The Messenger of Allah "Allah's blessing and peace be upon him" who stretched his hand towards it whereupon a lady from among those who were present, said: "Tell The Messenger of Allah "Allah's blessing and peace be upon him" of what you have presented to him. O Allah's Apostle! It is a mastigure." The Messenger of Allah "Allah's blessing and peace be upon him" withdrew his hand from it. I (Khalid) said: "O Allah's Apostle! Is it unlawful to eat?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "No, but it does not exist in the land of my people, so I detest it." Khalid added: "Then I pulled the mastigure towards me which I ate while The Messenger of Allah "Allah's blessing and peace be upon him" was looking at me."

فَقَالَ: «ما عَلَى أَهْلِهَا لَوِ انْتَفَعُوا بِإِهَابِهَا».

[طرفه في: ١٤٩٢].

٣١ ـ بابُ المِسْكِ

٥٥٣٣ ـ حدّثنا مُسَدَّدٌ، عَنْ عَبْدِ الوَاحِدِ: حَدَّثَنَا عُمَارَةُ بْنُ القَعْقَاعِ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو ابْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: «ما مِنْ مَكْلُومٍ يُكْلَمُ فِي اللّهِ إِلاَّ جاءَ يَوْمَ القِيَامَةِ. وَكَلْمُهُ يَدْمى، اللَّوْنُ لَوْنُ دَمٍ، وَالرِّيحُ رِيحُ مِسْكٍ».

[طرفه في: ٢٣٧].

٥٥٣٤ ـ حدّثنا مُحَمَّدُ بْنُ العَلاَءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسى رَضِيَ اللّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قال: «مَثَلُ الجَلِيسِ الصَّالِحِ وَالسَّوْءِ، كَحَامِلِ المِسْكِ وَنَافِخِ الكِيرِ، فَحَامِلُ المِسْكِ: إِمَّا أَنْ يُحْذِيَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحاً طَيِّبَةً. وَنَافِخُ الكِيرِ: إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحاً خَبِيثَةً». [طرفه في: ٢١٠١].

٣٢ ـ بابُ الأَرْنَبِ

٥٥٣٥ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللّهُ عَنْهُ قَالَ: أَنْفَجْنَا أَرْنَباً وَنَحْنُ بِمَرِّ الظَّهْرَانِ، فَسعى القَوْمُ فَلَغِبُوا، فَأَخَذْتُهَا فَجِئْتُ بِهَا إِلَى أَبِي طَلْحَةَ، فَذَبَحَهَا فَبَعَثَ بِوَرِكَيْهَا، أَوْ قَالَ: بِفَخِذَيْهَا إِلَى النَّبِيِّ ﷺ فَقَبِلَهَا.

[طرفه في: ٢٥٧٢].

٣٣ ـ بابُ الضَّبِّ

٥٥٣٦ ـ حدّثنا مُوسى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللّهِ بْنُ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا: قَالَ النَّبِيُّ ﷺ: «الضَّبُّ لَسْتُ آكُلُهُ وَلاَ أُحَرِّمُهُ».

٥٥٣٧ ـ حدّثنا عَبْدُ اللّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، عَنْ عَبْدِ اللّهِ بْنِ عَبَّاسٍ رَضِيَ اللّهُ عَنْهُمَا، عَنْ خَالِدِ بْنِ الوَلِيدِ: أَنَّهُ دَخَلَ مَعَ رَسُولِ اللّهِ ﷺ بَيْتَ مَيْمُونَةَ، فَأُتِيَ بِضَبٍّ مَحْنُوذٍ، فَأَهْوَى إِلَيْهِ رَسُولُ اللّهِ ﷺ بِيَدِهِ، فَقَالَ بَعْضُ النِّسْوَةِ: أَخْبِرُوا رَسُولَ اللّهِ ﷺ بِمَا يُرِيدُ أَنْ يَأْكُلَ، فَقَالُوا: هُوَ ضَبٌّ يَا رَسُولَ اللّهِ، فَرَفَعَ يَدَهُ، فَقُلْتُ: أَحَرَامٌ هُوَ يَا رَسُولَ اللّهِ؟ فَقَالَ: «لاَ، وَلكِنْ لَمْ يَكُنْ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعَافُهُ». قَالَ خَالِدٌ: فَاجْتَرَرْتُهُ فَأَكَلْتُهُ، وَرَسُولُ اللّهِ ﷺ يَنْظُرُ. [طرفه في: ٥٣٩١].

٥٥٣٣ ـ قوله يدمى من دمى يدمى من باب علم يعلم أي يسيل منه الدم.

٥٥٣٤ ـ قوله: الكير هو زق غليظ ينفخ فيه.

ـ قوله: يحذيك بمعنى يعطيك وزناً ومعنى من الاحذاء وهو الإعطاء (عيني).

٥٥٣٥ ـ قوله فلغبوا بكسر الغين وبفتحها أيضاً ولأبي ذر عن الكشميهني فتعبوا وهو معنى الأوّل (شارح).

[34] When the mouse falls into the butter, whether dried or liquid

5538- Ibn Abbas narrated from Maimuna "Allah be pleased with them" that a mouse fell into (a pot containing) butter and died. When The Messenger of Allah "Allah's blessing and peace be upon him" was asked about it, he said: "Throw it and remove the butter surrounding it, and eat the remaining."

5539- Az'zuhri narrated, concerning such animals as the mouse which falls into the butter or oil and then dies. He said that once The Prophet "Allah's blessing and peace be upon him" was informed of a mouse which felt into a pot containing butter and then died. He ordered that the butter which was near to it be removed, and then the remaining (butter) be eaten.

5540- Ibn Abbas narrated from Maimuna "Allah be pleased with them" that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about a mouse which fell into (a pot containing) butter and died. he said: "Throw it and remove the butter surrounding it, and eat the remaining."

[35] What about branding and signing the animal at the face

5541- Salim narrated that Ibn Omar "Allah be pleased with both" disliked branding the face (of the animal). He reported: "The Prophet "Allah's blessing and peace be upon him" forbade beating (animals) on the face."

5542- Anas "Allah be pleased with him" narrated: I brought a brother of mine to The Messenger of Allah "Allah's blessing and peace be upon him" in a fold of camels belonging to him in order to put his saliva mixed with a date juice into his (the child's) mouth. I found him (The Prophet) branding a sheep (the sub-narrator said: "I thought that he (Anas) had said in its ear.").

٣٤ ـ بابٌ إِذَا وَقَعَتِ الفَأْرَةُ في السَّمْنِ الجَامِدِ أَوِ الذَّائِبِ

٥٥٣٨ ـ حدّثنا الحميديُّ: حَدَّثَنا سُفيَانُ: حَدَّثَنا الزُّهْرِيُّ قالَ: أَخْبَرَني عُبَيدُ اللهِ بْنُ عَبْدِ اللهِ ابْنِ عُتْبَةَ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يُحدِّثُه: عَنْ مَيمُونَةَ: أَنَّ فَأْرَةً وَقَعتْ في سَمْنٍ فَماتَتْ، فَسُئِلَ النَّبيُّ ﷺ عَنهَا فَقَالَ: «أَلقُوهَا وَما حَولَهَا وكُلُوهُ». قِيلَ لِسُفيَانَ: فَإِنَّ مَعمَراً يُحدِّثُهُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بنِ المُسيَّبِ، عَنْ أَبي هُرَيرةَ؟ قالَ: ما سَمِعتُ الزُّهْرِيَّ يَقولُ إِلا عَنْ عُبَيدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيمُونَةَ، عَنِ النَّبِيِّ ﷺ وَلَقَدْ سَمِعتُهُ مِنْهُ مِرَاراً.

[طرفه في: ٢٣٥].

٥٥٣٩ ـ حدّثنا عَبْدَانُ: أَخْبَرَنا عَبْدُ اللهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ، عَنِ الدَّابَّةِ تَمُوتُ في الزَّيتِ والسَّمنِ، وهوَ جامدٌ أَوْ غيرُ جامدٍ، الفأرةِ أَوْ غيرِها، قالَ: بَلَغَنا أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِفَأْرَةٍ ماتَتْ في سَمْنٍ، فَأَمَرَ بِما قَرُبَ مِنْها فَطُرِحَ، ثُمَّ أُكِلَ. عَنْ حَدِيثِ عُبَيدِ اللهِ بْنِ عَبْدِ اللهِ.

[طرفه في: ٢٣٥].

٥٥٤٠ ـ حدّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ: حَدَّثَنا مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ عُبَيدِ اللهِ بْنِ عَبدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيمُونةَ رَضِيَ اللهُ عَنهُم قالَتْ: سُئِلَ النَّبيُّ ﷺ عَنْ فَأْرَةٍ سَقَطَتْ في سَمْنٍ، فَقالَ: «أَلْقُوهَا وَما حَوْلَهَا وَكُلُوهُ».

[طرفه في: ٢٣٥].

٣٥ ـ بابُ الوَسْمِ وَالعَلَمِ في الصُّورَةِ

٥٥٤١ ـ حدّثنا عُبَيدُ اللهِ بْنُ مُوسى، عَنْ حَنْظَلَةَ، عَنْ سالِمٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ كَرِهَ أَنْ تُعْلَمَ الصُّورَةُ. وَقالَ ابْنُ عُمَرَ: نَهى النَّبِيُّ ﷺ أَنْ تُضْرَبَ. تابَعَهُ قُتَيبَةُ: حَدَّثَنا العَنْقَزِيُّ، عَنْ حَنْظَلَةَ وَقالَ: تُضْرَبُ الصُّورَةُ.

٥٥٤٢ ـ حدّثنا أَبُو الوَلِيدِ: حَدَّثَنا شُعْبَةُ، عَنْ هِشامِ بْنِ زَيدٍ، عَنْ أَنَسٍ قالَ: دَخَلتُ عَلى النَّبِيِّ ﷺ بِأَخٍ لِي يُحَنِّكُهُ، وَهْوَ في مِرْبَدٍ لَهُ فَرَأَيتُهُ يَسِمُ شاةً ـ حَسِبْتُهُ قالَ ـ في آذانِها.

٥٥٣٩ ـ قوله: عن الدابة الخ أي أنه سئل عن حكمها إذا ماتت في الزيت ونحوه.

ـ قوله: الفأرة بدل من الدابة ويروى بالرفع على أنه خبر مبتدأ محذوف كما في العيني.

٥٥٤٠ ـ قوله: وكلوه أي إذا كان جامدا بخلاف ما إذا كان مائعا ا هـ.

باب ٣٥ـ باب الوشم نخ.

ـ قوله: في الصورة أي في وجه الحيوان ليتميز عن غيره كما في الشارح.

٥٥٤٢ ـ قوله: في مربد وهو الموضع الذي تحبس فيه الإبل كالحظيرة للغنم فالظاهر أنه أدخلها عند الإبل ليسمها والوسم أثر الكي.

[36] If the people captured (some camels and sheep as) booty and then some of them slaughtered many camels and sheep from it without taking the permission of its (the booty's) guardian, then they would be ordered not to eat

5543- Abaya narrated from his grandfather Rafi Ibn Khadij "Allah be pleased with him": I said to The Messenger of Allah "Allah's blessing and peace be upon him": "We may meet the enemies in the future and have no knives; (can we slaughter the animals with reeds?)" The Prophet "Allah's blessing and peace be upon him" said: "Use whatever causes blood to flow, and eat the animals if the name of Allah has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (which Cannot cut properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels)." Then the people captured some camels and sheep (as booty). They hurried and slaughtered the animals and put their meat in pots and started cooking it. The Prophet "Allah's blessing and peace be upon him" was behind the people. When The Prophet "Allah's blessing and peace be upon him" came to them, he ordered the pots to be upset and then he distributed the animals (of the booty), regarding ten sheep as equal to one camel. One of the camels fled and the people ran after it till they were exhausted. At that time there were few horses. A man threw an arrow at the camel, with which Allah stopped it. The Prophet "Allah's blessing and peace be upon him" said: "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it as such (by Shooting it with an arrow)."

[37] If a camel fled away and then one of the people shot it with an arrow and the leader wanted to set right their affairs, then it would be permissible

5544- Abaya Ibn Rifa'a Ibn Rafi narrated from his grandfather Rafi Ibn Khadij: One of the camels (captured as booty) fled. A man threw an arrow at the camel, with which (Allah) stopped it. The Prophet "Allah's blessing and peace be upon him" said: "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it as such." I said to The Prophet "Allah's blessing and peace be upon him" : "We might be on journeys and holy battles, and have no knives; (can we slaughter the animals with reeds?)" The Prophet "Allah's blessing and peace be upon him" said: "Use whatever causes blood to flow, and eat the animals if the name of Allah has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails because teeth are bones (which Cannot cut properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels)."

[38] The food of the one who was forced by necessity

This is in view of Allah's saying: "O ye who believe! eat of the good things that we have provided for you, and be grateful to Allah, if it is Him ye worship.

٣٦ ـ بابٌ إذا أصابَ قَوْمٌ غَنِيمَةً، فذبحَ بَعْضُهُمْ غنماً أوْ إبلاً، بغيرِ أمْرِ أصْحَابِهِمْ، لمْ تُؤْكل

لحديثِ رافعٍ عنِ النّبيّ ﷺ. وقالَ طاوسٌ وعِكْرِمَةُ: في ذَبِيحَةِ السَّارِقِ: اطْرَحُوهُ.

٥٥٤٣ ـ حدثنا مُسَدَّدٌ: حَدَّثَنَا أَبُو ٱلأَحْوَصِ: حَدَّثَنَا سَعِيدُ بْنُ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفاعَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، رَافِعِ بْنِ خَدِيجٍ قالَ: قُلتُ لِلنَّبِيِّ ﷺ: إِنَّنَا نلقى العَدُوَّ غداً وَلَيسَ مَعَنَا مُدًى، فَقالَ: ما أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ فَكُلُوا، ما لَمْ يَكُنْ سِنٌّ وَلاَ ظُفُرٌ، وَسَأُحَدِّثُكُمْ عَنْ ذٰلِكَ: أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفُرُ فَمُدَى الحَبَشَةِ». وَتَقَدَّمَ سَرَعانُ النَّاسِ فَأَصَابُوا مِنَ الغَنَائِمِ، وَالنَّبِيُّ ﷺ في آخِرِ النَّاسِ، فَنَصَبُوا قُدُوراً فَأَمَرَ بِهَا فَأُكْفِئَتْ، وَقَسَمَ بَيْنَهُمْ وَعَدَلَ بَعِيراً بِعَشْرِ شِيَاهٍ، ثُمَّ نَدَّ بَعِيرٌ مِنْ أَوَائِلِ القَوْمِ، وَلَمْ يَكُنْ مَعَهُمْ خَيلٌ، فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللَّهُ، فَقالَ: «إِنَّ لِهٰذِهِ البَهَائِمِ أَوَابِدَ كَأَوَابِدِ الوَحْشِ، فَمَا فَعَلَ مِنْهَا هذا فَافعَلُوا مِثْلَ هذا».

[طرفه في: ٢٤٨٨].

٣٧ ـ بابٌ إذا نَدَّ بَعيرٌ لِقَوْمٍ، فَرَماهُ بَعْضُهُمْ بِسَهْمٍ فقتلَهُ، فأرادَ إِصْلاحَهُمْ، فَهُوَ جائِزٌ

لِخَبَرِ رَافِعٍ، عَنِ النَّبِيِّ ﷺ.

٥٥٤٤ ـ حدثنا ابنُ سلامٍ: أخبرنا عُمَرُ بنُ عُبَيدٍ الطَّنَافِسِيُّ، عَنْ سعيدِ بنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بنِ رِفاعَةَ، عَنْ جَدِّهِ رافعِ بنِ خَدِيجٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ في سَفَرٍ، فَنَدَّ بَعِيرٌ مِنَ ٱلإِبِلِ، قالَ: فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ، قالَ: ثُمَّ قالَ: «إِنَّ لَهَا أَوَابِدَ كَأَوَابِدِ الوَحْشِ، فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوا بِهِ هَكَذَا». قالَ: قُلتُ: يَا رَسُولَ اللَّهِ، إِنَّا نَكُونُ في المَغَازِي وَٱلأَسْفَارِ، فَنُرِيدُ أَنْ نَذْبَحَ فَلاَ تَكُونُ مُدًى، قالَ: «أَرِنْ، ما نَهَرَ، أَوْ أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ فَكُل، غَيرَ السِّنِّ وَالظُّفُرِ، فَإِنَّ السِّنَّ عَظْمٌ، وَالظُّفُرَ مُدَى الحَبَشَةِ».

[طرفه في: ٢٤٨٨].

٣٨ ـ بابُ أكْلِ المضطرِّ

لِقَوْلِهِ تَعالَى: ﴿يا أَيُّها الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ ما رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ * إِنَّما حَرَّمَ عَلَيكُمُ المَيتَةَ وَالدَّمَ وَلَحْمَ الخِنْزِيرِ وَما أُهِلَّ بِهِ لِغَيرِ اللَّهِ فَمَنِ اضْطُرَّ غَيرَ بَاغٍ

٥٥٤٣ ـ قوله: (إننا نلق العدوّ) إنا نلقى العدو نخ.

ـ قوله: (فكلوا) فكلوه نخ.

باب ٣٧ ـ قوله: صلاحهم أي صلاح القوم وأصحاب الإبل لا إفساده عليهم ولأبي ذر صلاحه بالإفراد أي صلاح البعير وكلاهما بغير همزة، وفي الفتح إصلاحهم وإصلاحه بالهمز فيهما شارح.

٥٥٤٤ ـ قوله: الطنافسي بضم الطاء وبفتحها في اليونينية ا هـ. شارح.

باب ٣٨ ـ قوله: وقوله بالجر عطفاً على المجرور السابق أو بالرفع على الاستئناف (شارح).

He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah. But if one is forced by necessity, without willful disobedience, without transgressing due limits - then is he guiltless. For Allah is Oft-Forgiving Most Merciful." (The Heifer 172:173)

He further said: "But if any is forced by hunger, with no inclination transgression, Allah is indeed Oft-Forgiving, Most Merciful." (The Repast "Al'ma'ida" 3)

Allah said too: "So eat of (meats) on which Allah's name hath been pronounced, if ye have faith in His Signs. Why should ye not eat of (meats) on which Allah's name hath been pronounced, when he hath explained to you in detail what is forbidden to you except under compulsion of necessity? but many do mislead (men) by their appetites unchecked by knowledge. Thy Lord knoweth best those who transgress." (The Cattle "Al'an'am" 118:119)

Allah Almighty said: "Say: I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine, for it is an abomination or, what is impious, (meat) on which a name has been invoked, other than Allah's. But (even so), if a person is forced by necessity, without willful disobedience, nor transgressing due limits, thy Lord is Oft-Forgiving, Most Merciful." (The Cattle "Al'an'am" 145)

He further said: "So eat of the sustenance which Allah has provided for you, lawful and good; and be grateful for the favours of Allah, if it is He Whom ye serve. He has only forbidden you dead meat, and blood, and the flesh of swine, and any (food) over which the name of other than Allah has been invoked. But if one is forced by necessity, without willful disobedience, nor transgressing due limits, then Allah is Oft-Forgiving, Most Merciful." (The Bees 114:115)

وَلاَ عادٍ فَلاَ إِثْمَ عَلَيهِ﴾ [البقرة: ١٧٢ ـ ١٧٣] وَقالَ: ﴿فَمَنِ اضْطُرَّ في مَخمصَةٍ غَيرَ مُتَجَانِفٍ لإثْمٍ﴾ [المائدة: ٣] وَقَولُهُ: ﴿فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللهِ عَلَيهِ إِنْ كُنتُمْ بِآياتِهِ مُؤْمِنِينَ * وما لَكُمْ أَنْ لاَ تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللّهِ عَلَيهِ وَقَدْ فَصَّلَ لَكُمْ ما حُرِّمَ عَلَيكُمْ إِلاَّ ما اضْطُرِرْتُمْ إِلَيهِ وَإِنَّ كَثِيراً لَيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيرِ عِلمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالمُعْتَدِينَ﴾ [الأنعام: ١١٨ ـ ١١٩]. ﴿قُل لاَ أَجِدُ فِيما أُوحِيَ إِلَيَّ مُحَرَّماً عَلَى طَاعِمٍ يَطْعَمُهُ إِلاَّ أَنْ يَكُونَ مَيتَةً أَوْ دَماً مَسْفُوحاً أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقاً أُهِلَّ لِغَيرِ اللّهِ بِهِ فَمَنِ اضْطُرَّ غَيرَ بَاغٍ وَلاَ عادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ﴾ [الأنعام: ١٤٥]. وَقالَ: ﴿فَكُلُوا مِمَّا رَزَقَكُمُ اللّهُ حَلاَلاً طَيباً وَاشْكُرُوا نِعْمَةَ اللّهِ إِنْ كُنتُمْ إِيَّاهُ تَعْبُدُونَ * إِنَّمَا حَرَّمَ عَلَيكُمُ المَيتَةَ وَالدَّمَ وَلَحْمَ الخِنْزِيرِ وما أُهِلَّ لِغَيرِ اللّهِ بِهِ فَمَنِ اضْطُرَّ غَيرَ بَاغٍ وَلاَ عادٍ فَإِنَّ اللّهَ غَفُورٌ رَحِيمٌ﴾ [النحل: ١١٤ ـ ١١٥].

= ـ قوله: وقد فصل لكم ما حرّم عليكم التلاوة عندنا بالبناء للفاعل في الفعلين.

ـ قوله: مهراقا ضبط في الأصل المطبوع بسكون الهاء وهي مفتوحة نص عليه الفيومي.

(73) The Book of Sacrifices

[1] The tradition of the sacrifice

5545- Al'bara "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The first thing to be done on this day (first day of Sacrifice Feast) is to pray. After returning from the prayer we slaughter our sacrifices (in the name of Allah). Whoever does so, will have acted according to our Sunna (traditions); and whoever slaughters (his animal) before (the prayer) then it will be just mutton he presented to his family, and not considered as sacrifice." Abu'burda Ibn Niyar, who had slaughtered (before the prayer), said: "O Allah's Apostle! I have a young she-goat. Will that be sufficient as a sacrifice on my behalf (instead of that which I slaughtered before the prayer)?" The Prophet "Allah's blessing and peace be upon him" said: "Yes, it will be sufficient for you but it will not be sufficient (as a sacrifice) for anyone else after you." Al'bara narrated from The Prophet "Allah's blessing and peace be upon him": "Whoever slaughtered (his animal) after the prayer, then his sacrifice would be complete as he acted according to the tradition of Muslims."

5546- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever slaughtered (his animal) before the prayer, would be considered to have slaughtered something for himself; and whoever slaughtered (his sacrifice) after the prayer, then his sacrifice would be considered to be complete as he acted according to the tradition of Muslims."

[2] The imam's distributing the sacrifices among his companions

5547- Uqba Ibn Amer "Allah be pleased with him" reported that The Prophet "Allah's blessing and peace be upon him" had distributed sheep among his companions. A young she-goat was given to Uqba. I (Uqba) said to The Prophet "Allah's blessing and peace be upon him": "O Messenger of Allah! I got a young she-goat." He said: "Offer it as a sacrifice on your behalf."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٧٣ ـ كتاب الأضاحيِّ

١ ـ بابُ سُنَّةِ ٱلْأُضْحِيَّةِ

وقال ابْنُ عُمَرَ: هِيَ سُنَّةٌ وَمَعْرُوفٌ.

٥٥٤٥ ـ حدثنا محمَّدُ بنُ بشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنْ زُبَيدٍ الإِيَامِيِّ، عَنِ الشَّعْبِيِّ، عَنِ البَرَاءِ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «إِنَّ أَوَّلَ ما نَبْدَأُ بِهِ في يَوْمِنَا هذا نُصَلِّي، ثُمَّ نَرْجِعُ فَنَنْحَرُ مَنْ فَعَلَهُ فَقَدْ أَصابَ سُنَّتَنا، وَمَنْ ذَبَحَ قَبْلُ فَإِنَّما هُوَ لَحْمٌ قَدَّمَهُ لِأَهْلِهِ، لَيْسَ مِنَ النُّسُكِ في شَيْءٍ». فَقامَ أَبُو بُرْدَةَ بْنُ نِيَارٍ، وَقَدْ ذَبَحَ، فَقالَ: إِنَّ عِنْدِي جَذَعَةً. فَقالَ: «اذْبَحْهَا وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ». قالَ مُطَرِّفٌ، عَنْ عامِرٍ، عَنِ البَرَاءِ: قالَ النَّبِيُّ ﷺ: «مَنْ ذَبَحَ بَعْدَ الصَّلاةِ تَمَّ نُسُكُهُ، وَأَصَابَ سُنَّةَ المُسْلِمِينَ».

[طرفه في: ٩٥١].

٥٥٤٦ ـ حدثنا مُسَدَّدٌ: حَدَّثنا إِسماعِيلُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ ذَبَحَ قَبْلَ الصَّلاةِ، فَإِنَّما ذَبَحَ لِنَفْسِهِ، وَمَنْ ذَبَحَ بَعْدَ الصَّلاةِ فَقَدْ تَمَّ نُسُكُهُ، وَأَصَابَ سُنَّةَ المُسْلِمِينَ». [طرفه في: ٩٥٤]

٢ ـ بابُ قِسْمَةِ ٱلْإِمامِ ٱلْأَضاحِيَّ بَيْنَ النَّاسِ

٥٥٤٧ ـ حدثنا مُعاذُ بْنُ فَضالَةَ: حدَّثنا هِشامٌ، عَنْ يَحْيى، عَنْ بَعْجَةَ الجُهَنِيِّ، عَنْ عُقْبَةَ بْنِ عامِرٍ الجُهَنِيِّ قالَ: قَسَمَ النَّبِيُّ ﷺ بَيْنَ أَصْحابِهِ ضَحايا، فَصارَتْ لِعُقْبَةَ جَذَعَةٌ، فَقُلْتُ: يا رَسُولَ اللَّهِ، صَارَتْ جَذَعَةٌ؟ قالَ: «ضَحِّ بِهَا». [طرفه في: ٢٣٠٠].

باب ١ ـ قوله: الأضحية في تقدير أفعولة فالياء مشددة لا محالة وأغفل التشديد هنا وفيما يأتي في ثلاثة مواضع في هذه الملزمة في الأصل المطبوع وهو المتن المشكول المصريّ مصححه.

ـ قوله: نصلي بحذف أن قبل نصلي قال في الكواكب وهو نحو تسمع بالمعيديّ خير من أن تراه في تقدير أن أو تنزيل الفعل منزلة المصدر ا هـ. وفي رواية أبي ذرّ أن نصلي فلا يحتاج إلى تقدير ا هـ. شارح، ويأتي في باب الذبح بعد الصلاة إظهار أن انظر الحديث ٥٥٦٠.

٥٥٤٥ ـ قوله: الأياميّ ولأبي ذرّ وابن عساكر اليامي.

٥٥٤٧ ـ قوله: صارت جذعة ولأبي ذرّ صارت لي جذعة (شارح).

[3] The sacrifice for the one who is on journey and for women

5548- A'isha "Allah be pleased with her" narrated: "We set out with the intention of performing Hajj and when we reached Sarif, (a place six miles from Mecca) I got my menses. Allah's Apostle "Allah's blessing and peace be upon him" came to me while I was weeping. He said: "What is the matter with you? Have you got your menses?" I replied: "Yes." He said: "This is a thing, which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Circumambulation round Ka'ba." A'isha added: "When we were at Mina, some beef was brought to me. I asked: "What is this?" It was said: "Allah's Apostle "Allah's blessing and peace be upon him" sacrificed cows on behalf of his wives."

[4] On The Day of Slaughtering, one has desire for meat

5549- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever slaughtered (his sacrifice) before the prayer, should slaughter again." A man stood up and said: "This is the day on which one has desire for meat." He mentioned something about his neighbors. It seemed that the Prophet believed him. Then the same man added: "I have a young she-goat which is dearer to me than the meat of two sheep." The Prophet allowed for him to slaughter it as a sacrifice. I do not know whether that permission was valid only for him or for others as well.

Then The Prophet "Allah's blessing and peace be upon him" got up and went to two rams which he slaughtered as sacrifice. Some people got up and went to their sheep which they distributed among themselves (to offer as sacrifice on their behalf).

[5] What about calling The Day of Sacrifice The Day of Slaughtering

5550- Abu'bakra "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Time has taken its original shape which it had when Allah created the Heavens and the Earth. The year is of twelve months, four of which are sacred, and out of these (four) three are in succession: Dhul'qa'da, Dhul'hijja and Muharram, and the fourth is Rajab of the Mudar (tribe), between Jumada The Other and Sha'ban." Then The Prophet "Allah's blessing and peace be upon him" asked: "Which is this month?" We said: "Allah and His Apostle know better." On that The Prophet "Allah's blessing and peace be upon him" kept quiet so long that we thought that he might name it with another name. Then The Prophet "Allah's blessing and peace be upon him" said: "Isn't it the month of Dhul'hijja?" We replied: "Yes." Then he said: "Which town is this?" We replied: "Allah and His Apostle know better." On that he kept quiet so long that we thought that he might name it with another name. Then he said: "Isn't it the town (of Mecca)?" We replied: "Yes. " Then he said: "Which day is today?" We replied: "Allah and His Apostle know better." He kept quiet so long that we thought that he might name it with another name. Then he said: "Isn't it the day of slaughtering one's sacrifice?" We replied: "Yes." He said: "So your blood, your properties, And your honour Are as sacred to one another as this day of yours, in this city of yours, in this month of yours; and surely, you will meet your Lord, who will ask you about your deeds. Beware! Do not become infidels after me, cutting the throats of one

٣ ـ بابُ الأُضْحِيَّةِ لِلمُسَافِرِ وَالنِّسَاءِ

٥٥٤٨ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا سُفيانُ، عَنْ عَبدِ الرَّحمٰنِ بنِ القاسمِ، عَنْ أَبيهِ، عَنْ عائشةَ رَضِيَ اللّهُ عَنهَا: أَنَّ النَّبيَّ ﷺ دَخَلَ عَلَيهَا، وَحاضَتْ بِسَرِفَ، قَبْلَ أَنْ تَدْخُلَ مَكَّةَ، وَهْيَ تَبْكِي، فَقالَ: «مالَكِ أَنَفِسْتِ؟». قالَتْ: نَعَمْ، قالَ: «إِنَّ هذا أَمْرٌ كَتَبَهُ اللّهُ عَلَى بَنَاتِ آدَمَ، فَاقْضِي ما يَقْضِي الحَاجُّ، غَيرَ أَنْ لاَ تَطُوفِي بِالبَيتِ». فَلَمَّا كُنَّا بِمِنًى، أُتِيتُ بِلَحْمِ بَقَرٍ، فَقُلْتُ: ما هذا؟ قالُوا: ضَحَّى رَسُولُ اللّهِ ﷺ عَنْ أَزْوَاجِهِ بِالبَقَرِ.

[طرفه في: ٢٩٤].

٤ ـ بابُ ما يُشْتَهى مِنَ اللَّحْمِ يَوْمَ النَّحْرِ

٥٥٤٩ ـ حدّثنا صَدَقَةُ: أَخبرَنا ابنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنِ ابنِ سِيرِينَ، عَنْ أَنَسِ بنِ مالِكٍ قالَ: قالَ النَّبيُّ ﷺ يَوْمَ النَّحْرِ: «مَنْ كانَ ذَبَحَ قَبلَ الصَّلاَةِ فَلْيُعِدْ». فَقَامَ رَجُلٌ فَقالَ: يا رَسُولَ اللّهِ، إِنَّ هذا يَوْمٌ يُشْتَهى فِيهِ اللَّحْمُ ـ وَذَكَرَ جِيرَانَهُ ـ وَعِنْدِي جَذَعَةٌ خَيرٌ مِنْ شَاتَي لَحْمٍ؟ فَرَخَّصَ لَهُ في ذٰلِكَ، فَلاَ أَدْرِي بَلَغَتِ الرُّخْصَةُ مَنْ سِوَاهُ أَمْ لاَ، ثُمَّ انْكَفَأَ النَّبيُّ ﷺ إِلَى كَبْشَينِ فَذَبَحَهُمَا، وَقامَ النَّاسُ إِلَى غُنَيمَةٍ فَتَوَزَّعُوهَا، أَوْ قالَ: فَتَجَزَّعُوهَا.

[طرفه في: ٩٥٤].

٥ ـ بابُ مَنْ قالَ الأَضْحى يَوْمَ النَّحْرِ

٥٥٥٠ ـ حدّثنا محمَّدُ بْنُ سَلاَمٍ: حَدَّثَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمدٍ، عَنِ ابْنِ أَبِي بَكْرَةَ عَنْ أَبِي بَكْرَةَ رَضِيَ اللّهُ عَنهُ، عَنِ النَّبيِّ ﷺ قالَ: «الزمانُ قَدِ اسْتَدارَ كَهَيئَتِهِ يَوْمَ خَلَقَ اللّهُ السَّمَاوَاتِ وَالأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْراً، مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلاَثٌ مُتَوَالِيَاتٌ: ذُو القَعْدَةِ، وَذُو الحِجَّةِ، وَالمُحَرَّمُ، وَرَجَبُ مُضَرَ الَّذِي بَينَ جُمَادَى وَشَعْبَانَ». «أَيُّ شَهْرٍ هذا؟». قُلْنَا: اللّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيرِ اسْمِهِ، قالَ: «أَلَيسَ ذَا الحِجَّةِ؟». قُلْنَا: بَلَى، قالَ: «أَيُّ بَلَدٍ هذا؟». قُلْنَا: اللّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيرِ اسْمِهِ، قالَ: «أَلَيسَ البَلْدَةَ؟». قُلْنَا: بَلَى، قالَ: «فَأَيُّ يَوْمٍ هذا؟». قُلْنَا: اللّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيرِ اسْمِهِ، قالَ: «أَلَيسَ يَوْمَ النَّحْرِ؟». قُلْنَا: بَلَى، قالَ: «فَإِنَّ دِماءَكُمْ وَأَمْوَالَكُمْ ـ قالَ مُحَمَّدٌ: وَأَحْسِبُهُ قالَ ـ وَأَعْرَاضَكُمْ عَلَيكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هذا، في بَلَدِكُمْ هذا، في شَهْرِكُمْ، وَسَتَلْقَوْنَ رَبَّكُمْ، فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلاَ فَلاَ تَرْجِعُوا بَعْدِي ضُلاَّلاً، يَضْرِبُ بَعْضُكُمْ

٥٥٤٨ ـ قوله: أنفست بهذا الضبط وضبط بضم النون أي أحضت وأما النفاس فلا يقال فيه: إلاّ نفست بالبناء للمفعول أفاده العينيّ.

٥٥٤٩ ـ قوله: فتوزعوها وزعت المال توزيعاً قسمته أقساماً وتوزعناه اقتسمناه كذا في المصباح، وقوله: فتجزعوها أي اقتسموها حصصاً من الجزع وهو القطع كما في لسان العرب.

باب ٥ ـ قوله: يوم النحر قال الشارح: نصب على الظرفية ولأبي ذر ا هـ. مصححه.

another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed will understand it better than those who have actually heard it." Then, he (The Prophet) asked twice: "Haven't I conveyed (Allah's Message) to you?"

[6] Slaughtering one's sacrifice at the praying place

5551- Nafi narrated: Abdullah Ibn Omar "Allah be pleased with both" used to slaughter his sacrifice in the slaughtering place i.e. of The Prophet "Allah's blessing and peace be upon him". (The Prophet used to slaughter sacrifices at the praying place).

5552- Nafi narrated that Abdullah Ibn Omar "Allah be pleased with both" had told him that The Messenger of Allah "Allah's blessing and peace be upon him" used to slaughter (his sacrifices) at the praying place.

[7] The sacrifice of The Prophet was of two horned fat rams

5553- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer as sacrifice two rams; and I (also) offer two rams as sacrifice.

5554- Anas "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" went to two horned rams, white and black, which he slaughtered (as sacrifice) with his hand.

5555- Uqba Ibn Amer "Allah be pleased with him" reported that The Prophet "Allah's blessing and peace be upon him" had given him sheep to distribute among his companions. A male kid (sheep) was left (after the distribution). When he informed The Prophet "Allah's blessing and peace be upon him" of it, he said (to him): "Offer it as a sacrifice on your behalf."

رِقابَ بَعْضٍ، أَلاَ لِيُبَلِّغِ الشَّاهِدُ الغَائِبَ، فَلَعَلَّ بَعْضَ مَنْ يَبْلُغُهُ أَنْ يَكُونَ أَوْعى لَهُ مِنْ بَعْضِ مَنْ سَمِعَه». وكان مُحَمَّدٌ إِذا ذَكَرَهُ قالَ: صَدَقَ النَّبِيُّ ﷺ، ثُمَّ قالَ: «ألا هل بَلَّغْتُ، ألا هل بلَّغت».
[طرفه في: ٦٧].

٦ ـ بابُ الأَضْحَى وَالمَنْحَرِ بِالمُصَلَّى

٥٥٥١ ـ حدثنا محمَّدُ بْنُ أَبي بَكْرٍ المُقَدَّمِيُّ: حَدَّثَنا خالِدُ بْنُ الحارِثِ: حَدَّثَنا عُبيدُ اللّهِ، عَنْ نافِعٍ قالَ: كانَ عَبْدُ اللّهِ يَنْحَرُ في المَنْحَرِ، قالَ: عُبيدُ اللّهِ: يَعْني مَنْحَرَ النَّبِيِّ ﷺ. [طرفه في: ٩٨٢]

٥٥٥٢ ـ حدثنا يحيى بنُ بكيرٍ: حَدَّثَنا اللَّيثُ، عَنْ كَثِيرِ بْنِ فَرْقَدٍ، عَنْ نافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا أَخْبَرَهُ قالَ: كانَ رَسُولُ اللّهِ ﷺ يَذْبَحُ وَيَنْحَرُ بِالمُصَلَّى.
[طرفه في: ٩٨٢]

٧ ـ بابٌ في أُضْحِيَّةِ النَّبِيِّ ﷺ بِكَبْشَيْنِ أَقْرَنَيْنِ، وَيُذْكَرُ سَمِينَيْنِ

وَقالَ يَحْيَى بْنُ سَعيدٍ: سَمِعْتُ أَبا أُمامَةَ بْنَ سَهْلٍ قالَ: «كُنَّا نُسَمِّنُ الأُضْحِيَّةَ بِالمَدِينَةِ، وكانَ المُسْلِمُونَ يُسَمِّنُونَ».

٥٥٥٣ ـ حدثنا آدَمُ بْنُ أَبي إِيَاسٍ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا عَبْدُ العَزِيزِ بْنُ صُهَيْبٍ قالَ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ رَضِيَ اللّهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يُضَحِّي بِكَبْشَيْنِ، وَأَنَا أُضَحِّي بِكَبْشَيْنِ. [الحديث ٥٥٥٣ ـ أطرافه في: ٥٥٥٤، ٥٥٥٨، ٥٥٦٤، ٥٥٦٥، ٧٣٩٩].

٥٥٥٤ ـ حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنا عَبْدُ الوَهَّابِ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلابَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللّهِ ﷺ انْكَفَأَ إِلَى كَبْشَيْنِ أَقْرَنَيْنِ أَمْلَحَيْنِ، فَذَبَحَهُمَا بِيَدِهِ. تَابَعَهُ وُهَيْبٌ، عَنْ أَيُّوبَ. وقالَ إِسْماعِيلُ وَحاتِمُ بْنُ وَرْدانَ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسٍ.
[طرفه في: ٥٥٥٣]

٥٥٥٥ ـ حدثنا عَمْرُو بْنُ خالِدٍ: حَدَّثَنا اللَّيثُ، عَنْ يَزِيدَ، عَنْ أَبِي الخَيْرِ عَنْ عُقْبَةَ بْنِ عامِرٍ رَضِيَ اللّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ أَعْطاهُ غَنَماً يَقْسِمُها عَلَى صَحابَتِهِ ضَحايَا، فَبَقِيَ عَتُودٌ، فَذَكَرَهُ لِلنَّبِيِّ ﷺ، فَقالَ: «ضَحِّ أَنْتَ بِهِ». [طرفه في: ٢٣٠٠].

ـ قوله أوعى له) أرعى له نخ.

ـ قوله: (وكان محمد) فكان محمد نخ.

ـ قوله: (إذا ذكره) إذا ذكر نخ.

باب ٦ ـ الأضحى والنحر نخ.

باب ٧ ـ قوله: في أضحية النبي ولأبي ذر وابن عساكر باب ضحية النبي قاله الشارح والضحية لغة في الأضحية ولعل الصواب في تضحية النبي.

[8] The Prophet's saying to Abu'burda "Slaughter your young she-goat as a sacrifice, but it will not be sufficient (as a sacrifice) for anyone else after you"

5556- Al'bara "Allah be pleased with him" narrated: An uncle of mine called Abu'burda, slaughtered his sacrifice before the prayer. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Your (slaughtered) sheep is just mutton (presented to your family)." He said: "O Allah's Apostle! I have a young she-goat. (Will that be sufficient as a sacrifice on my behalf?)" The Prophet "Allah's blessing and peace be upon him" said: "Slaughter it, but it will not be sufficient (as a sacrifice) for anyone else after you." Then The Prophet "Allah's blessing and peace be upon him" said: "whoever slaughters (his animal) before (the prayer) then it will be just mutton he presented to his family, and not considered as sacrifice; and whoever slaughters (his sacrifice) after the prayer, then his sacrifice will be complete as he acted according to the tradition of Muslims."

5557- Al'bara "Allah be pleased with him" narrated: Abu'burda slaughtered his sacrifice before the prayer. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Slaughter again." He said: "I have but a young she-goat which is (according to Sho'ba) better in my sight than an old sheep." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Slaughter it instead, but it will not be sufficient (as a sacrifice) for anyone else after you."

[9] Slaughtering one's sacrifice with his own hand

5558- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" offered as sacrifice, two rams, black and white in color. I saw him putting his foot on their sides, mentioning Allah's name, and magnifying Allah; then he slaughtered them with his own hand.

[10] What about the person who slaughters the sacrifice of another

it was said that a man helped Ibn Omar to slaughter his sacrificial animal. Abu'moosa told his daughters to slaughter their sacrifices with their own hands.

5559- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" came to me while I was weeping. He said: "What is the matter with you? Have you got your menses?" I replied: "Yes." He said: "This is a thing, which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Circumambulation round Ka'ba." A'isha added: Allah's Apostle "Allah's blessing and peace be upon him" sacrificed cows on behalf of his wives.

٨ ـ باب قَوْلِ النَّبِيِّ ﷺ لأبِي بُرْدَةَ: «ضَحِّ بِالجَذَعِ مِنَ المَعزِ، وَلَنْ تَجْزِيَ عَنْ أحَدٍ بَعْدَكَ»

٥٥٥٦ ـ حدثنا مُسَدَّدٌ: حَدَّثَنا خالِدُ بْنُ عَبْدِ اللّه: حَدَّثَنا مُطَرِّفٌ، عَنْ عامِرٍ، عَنِ البَراءِ بْنِ عازِبٍ رَضِيَ اللّهُ عَنْهُمَا قالَ: ضَحَّى خالٌ لِي، يُقالُ لَهُ أَبُو بُرْدَةَ، قَبْلَ الصَّلاةِ، فَقالَ لَهُ رَسُولُ اللّهِ ﷺ: «شاتُكَ شاةُ لَحْمٍ». فَقالَ: يا رَسُولَ اللّه، إِنَّ عِنْدِي داجِناً جَذَعَةً مِن المعز، قال: «اذبحها، وَلَنْ تَصْلُحَ لِغَيْرِكَ». ثُمَّ قالَ: «مَنْ ذَبَحَ قَبْلَ الصَّلاةِ فَإِنَّمَا يَذْبَحُ لِنَفْسِهِ، وَمَنْ ذَبَحَ بَعْدَ الصَّلاةِ فَقَدْ تَمَّ نُسُكُهُ وأصابَ سُنَّةَ المُسْلِمِينَ». تابعه عُبَيدَةُ، عَنِ الشَّعْبِيِّ وَإِبْراهِيمَ. وَتابعه وكيعٌ، عَنْ حُرَيْثٍ، عَنِ الشَّعْبِيِّ. وَقالَ عاصِمٌ وَداوُدُ، عَنِ الشَّعْبِيِّ: عِنْدِي عَناقُ لَبَنٍ. وَقالَ زُبَيدٌ وَفِراسٌ، عَنِ الشَّعْبِيِّ: عِنْدِي جَذَعَةٌ. وقالَ أَبُو الأَحْوَصِ: حَدَّثَنا مَنْصُورٌ: عَناقٌ جَذَعَةٌ. وَقالَ ابْنُ عَوْنٍ: عَناقٌ جَذَعٌ، عَناقُ لَبَنٍ.

[طرفه في: ٩٥١].

٥٥٥٧ ـ حدثنا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنا شُعْبَةُ، عَنْ سَلَمَةَ، عَنْ أبي جُحَيْفَةَ، عَنِ البَراءِ قالَ: ذَبَحَ أَبُو بُرْدَةَ قَبْلَ الصَّلاةِ، فَقالَ لَهُ النَّبِيُّ ﷺ: «أبْدِلْها». قالَ: لَيسَ عِنْدِي إلاَّ جَذَعَةٌ. قالَ شُعْبَةُ ـ وَأَحْسِبُهُ قالَ: هِيَ خَيْرٌ مِنْ مُسِنَّةٍ ـ قالَ: «اجعلها مكانها ولَنْ تجزي عَنْ أحد بَعْدَكَ». وَقالَ حاتِمُ بْنُ وَرْدانَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أنَسٍ، عَنِ النَّبِيِّ ﷺ وَقالَ: عَناقٌ جَذَعَةٌ.

[طرفه في: ٩٥١].

٩ ـ بابُ مَنْ ذَبَحَ الأَضاحِيَّ بِيَدِهِ

٥٥٥٨ ـ حدثنا آدم بْنُ أبي إِياسٍ: حدَّثَنا شُعبةُ: حدَّثَنا قَتادَةُ، عَنْ أنَسٍ قالَ: ضَحَّى النَّبِيُّ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ، فرأيته واضعاً قدمه على صفاحهما، يُسَمِّي وَيُكَبِّرُ، فَذَبَحَهُما بِيَدِهِ.

[طرفه في: ٥٥٥٣].

١٠ ـ بابُ مَنْ ذَبَحَ ضَحِيَّةَ غَيْرِهِ

وَأَعانَ رَجُلٌ ابْنَ عُمَرَ في بَدَنَتِه. وَأَمَرَ أَبُو مُوسَى بَناتِهِ أَنْ يُضَحِّينَ بِأَيْدِيهِنَّ.

٥٥٥٩ ـ حدثنا قُتَيْبَةُ: حَدَّثَنا سُفْيانُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القاسِمِ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رضي اللّهُ عنها قالتْ: دخل عليّ رسولُ الله ﷺ بسرف وأنا أبكي، فقال: «مالكِ أنفستِ؟». قُلتُ: نَعَمْ، قالَ: «هذا أَمْرٌ كَتَبَهُ اللّهُ عَلى بَناتِ آدَمَ، اقْضِي ما يَقْضِي الحاجُّ غيرَ أَنْ لا تَطُوفي بِالبَيْتِ». وضحى رَسُولُ اللّهِ ﷺ عَنْ نِسائِهِ بِالبَقَرِ.

[طرفه في ٢٩٤].

باب ٨ ـ المعز تفتح فيه العين وتسكن قاله في المصباح.

[11] Slaughtering before offering the prayer

5560- Al'bara "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" delivering a sermon (on the day of feast) in which he said: "The first thing to be done on this day (first day of Sacrifice Feast) is to pray. After returning from the prayer we slaughter our sacrifices (in the name of Allah). Whoever does so, will have acted according to our Sunna (traditions); and whoever slaughters (his animal) before (the prayer) then it will be just mutton he presented to his family, and not considered as sacrifice." Abu'burda said: "O Allah's Apostle! I slaughtered (my animal) before offering the prayer. But I have a young she-goat which is, in my sight, better than an old sheep. (Will that be sufficient as a sacrifice on my behalf?)" The Prophet "Allah's blessing and peace be upon him" said: "Yes, but it will not be sufficient (as a sacrifice) for anyone else after you."

[12] Whoever slaughtered (his animal) before prayer should slaughter again

5561- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever slaughtered (his sacrifice) before the prayer, should slaughter again." A man stood up and said: "This is the day on which one has desire for meat." He mentioned something about his neighbors. It seemed that the Prophet believed him. Then the same man added: "I have a young she-goat which is dearer to me than the meat of two sheep." The Prophet allowed for him to slaughter it as a sacrifice. I do not know whether that permission was valid only for him or for others as well.

Then The Prophet "Allah's blessing and peace be upon him" got up and went to two rams which he slaughtered as sacrifice. Some people got up and went to their sheep which they distributed among themselves (to offer as sacrifice on their behalf).

5562- Jundub Ibn Sufyan Al'bajali narrated: I saw The Messenger of Allah "Allah's blessing and peace be upon him" on The Day of Slaughtering (one's sacrifice). He said: "He, who slaughtered (his animal) before the prayer, should slaughter another (sacrifice). He, who has not yet slaughtered, should slaughter (in the name of Allah)."

5563- Al'bara Ibn Azib "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" once led us in prayer and then said: "He, who prayed like us and faced our Qibla, should not slaughter (his sacrifice) before finishing (the prayer)." Abu'burda Ibn Niyar said: "O Allah's Apostle! I did (slaughter my sacrifice before the prayer)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You were in a hurry when you did so (before its due time)." He said: "I have a young she-goat, which is dearer to me than two sheep. Will that be sufficient as a sacrifice on my behalf? "The Prophet "Allah's blessing and peace be upon him" said: "Yes, but it will not be sufficient as sacrifice for anyone else after you."

١١ ـ بابُ الذَّبْحِ بَعْدَ الصَّلاةِ

٥٥٦٠ ـ حدثنا حجّاج بن المنهال: حدّثنا شعبةُ قال: أخبرني زُبيدٌ قال: سمعتُ الشَّعبيَّ، عن البَراء رَضيَ اللهُ عَنهُ قال: سَمعتُ النَّبيَّ ﷺ يَخطبُ فقال: «إنَّ أوَّلَ ما نَبْدأُ من يَومِنا هذا أن نُصلِّيَ، ثُمَّ نَرجِعَ فنَنْحرَ، فَمَنْ فَعلَ هذا فَقَدْ أصابَ سُنَّتَنا، وَمَنْ نَحرَ فإنَّما هُوَ لَحْمٌ يُقدِّمُهُ لأَهلِهِ، لَيس مِنَ النُّسُكِ في شيءٍ». فَقالَ أبو بُردةَ: يا رَسولَ اللّهِ، ذبحتُ قبلَ أنْ أُصلِّيَ، وعِنْدِي جَذَعةٌ خيرٌ مِن مُسِنَّةٍ؟ فقال: «اجعَلها مكانَها، ولَن تَجزيَ ـ أو توفيَ ـ عن أحدٍ بعدَكَ». [طرفه في: ٩٥١].

١٢ ـ بابُ مَن ذبحَ قبلَ الصَّلاةِ أعادَ

٥٥٦١ ـ حدثنا عليُّ بنُ عَبدِ اللّهِ: حَدَّثَنا إسماعيلُ بنُ إبْراهيمَ، عَنْ أيُّوبَ، عَنْ مُحمَّدٍ، عَنْ أنَسٍ، عَنِ النَّبيِّ ﷺ قالَ: «مَن ذَبَحَ قَبْلَ الصَّلاةِ فَلْيُعِدْ» فَقالَ رَجُلٌ: هذا يَوْمٌ يُشْتَهى فيهِ اللَّحْمُ، وذَكَرَ هَنةً مِنْ جيرانِهِ، فَكأنَّ النَّبيَّ ﷺ عَذَرَه، وعِنْدي جَذَعةٌ خيرٌ مِنْ شاتَيْنِ؟ فرَخَّصَ لَهُ النَّبيُّ ﷺ، فلا أدري بلغتِ الرُّخصةُ أمْ لا، ثُمَّ انْكفأَ إلى كَبْشَيْنِ، يَعْني فَذَبحَهُما، ثُمَّ انْكفأَ النّاسُ إلى غُنَيْمَةٍ فَذَبَحُوها. [طرفه في: ٩٥٤]

٥٥٦٢ ـ حدثنا آدمُ: حَدَّثَنا شُعبةُ: حَدَّثَنا الأسودُ بنُ قَيسٍ: سَمِعْتُ جُنْدَبَ بنَ سُفْيانَ البَجَليَّ قالَ: شَهِدتُ النَّبيَّ ﷺ يَوْمَ النَّحْرِ، فَقالَ: «مَنْ ذَبَحَ قَبْلَ أنْ يُصَلِّيَ فَلْيُعِدْ مَكانَها أُخرَى، وَمَنْ لَمْ يَذْبَحْ فَلْيَذْبَحْ».

[طرفه في: ٩٨٥].

٥٥٦٣ ـ حدثنا مُوسى بنُ إسْماعيلَ: حَدَّثَنا أبو عَوانَةَ، عَنْ فِراسٍ، عَنْ عامِرٍ، عَنِ البَراءِ قالَ: صَلَّى رَسولُ اللّهِ ﷺ ذاتَ يَومٍ، فقالَ: «مَنْ صَلَّى صَلاتَنا، واسْتَقْبَلَ قِبْلَتَنا، فَلا يَذْبَحْ حَتَّى يَنْصَرِفَ» فَقامَ أبو بُرْدَةَ بْنُ نِيارٍ فَقالَ: يَا رَسُولَ اللّهِ، فَعَلْتُ. فَقالَ: «هُوَ شَيءٌ عَجَّلْتَهُ». قالَ: فإنَّ عِنْدي جَذَعةً هِيَ خَيرٌ مِنْ مُسِنَّتَيْنِ، أذْبَحُها؟ قالَ: «نَعَمْ، ثُمَّ لا تَجْزي عَنْ أحَدٍ بَعْدَكَ». قالَ عامِرٌ: هِيَ خَيرُ نَسِيكَتَيْه.

[طرفه في: ٩٥١].

٥٥٦١ ـ قوله: وذكر هنة أي حاجة ا هـ. شارح.

ـ قوله: بلغت الرخصة أو لا وفي باب ما يشتهى من اللحم يوم النحر أبلغت الرخصة من سواه أم لا ارجع إلى باب رقم ٤.

ـ قوله: إلى غنيمة قال الجوهريّ الغنم اسم مؤنث موضوع لجنس الشاء يقع على الذكور والإناث وعلى الضأن والمعز ويصغر فتدخل الهاء ويقال: غنيمة، لأن أسماء الجموع التي لا واحد لها من لفظها إذا كانت لغير الآدميين وصغرت فالتأنيث لازم لها ا هـ. فيومي كتبه مصححه.

٥٥٦٣ ـ قوله: نسيكته بالإفراد ولأبي ذر نسيكتيه بالتثنية هـ. من الشارح.

[13] Putting one's foot over the sacrifice's side while slaughtering

5564- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to offer as sacrifice, two horned rams, black and white in color, putting his foot on their sides, and slaughtering them with his own hand.

[14] Mentioning Allah's name on slaughtering one's sacrifice

5565- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" offered as sacrifice, two horned rams, black and white in color, which he slaughtered with his own hand. I saw him mentioning Allah's name, magnifying Allah, and putting his foot on their sides.

[15] If one sent his sacrifices to Ka'ba then nothing permitted by Allah as legal would be considered as illegal for him

5566- Masruq narrated that he came to A'isha to whom he said: "O Mother of the Believers! (Give your opinion of) a man who sends a sacrifice to Ka'ba and stays in his town. He demands that his sacrificial camel be garlanded while he remains in a state of Ihram as of this day until the people finish their Ihram." Masruq added: I heard the clapping of her hands behind the curtain. She said: "I used to twist the garlands for the sacrifices of The Messenger of Allah "Allah's blessing and peace be upon him" which he used to send to Ka'ba, but nothing permitted (by Allah) as lawful for men with their wives was regarded as unlawful for him till the people returned (from the Hajj)."

[16] What man eats and saves of the sacrifice's meat

5567- Jaber Ibn Abdullah "Allah be pleased with both" narrated: During the lifetime of The Prophet "Allah's blessing and peace be upon him" we used to take with us the meat of the sacrifices (or the sacrificial animals as he often used to say) to Medina.

5568- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated that once he was absent (at the time of The Sacrifice Festival). When he came, some meat was brought to him. People said (to him): "This is the meat of our sacrifices." He said: "Take it away. I would not taste it." Then I (Abu'sa'eed) got up and went to my (maternal) brother, Abu'quatada, who was one of the warriors of the battle of Badr, to whom I mentioned that. He Said: "A new judgement was given in your absence." (That is, meat of sacrifices was allowed to be stored and eaten later on).

5569- Salama Ibn Al'akwa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever has slaughtered a sacrifice should not keep anything of its meat after three days." When it was the next year the people said: "O Allah's Apostle! Shall we do as we did last year?" He said: "Eat and feed others of it. Then, you could store of it. Indeed, last year the people had a hard time and I wanted you to help (the needy ones)."

١٣ ـ بابُ وَضْعِ القَدَمِ عَلَى صَفْحِ الذَّبِيحَةِ

٥٥٦٤ ـ حدّثنا حَجّاجُ بنُ مِنْهالٍ: حدَّثنا هَمَّامٌ: عَنْ قَتادَةَ: حَدَّثَنا أَنَسٌ رَضِيَ اللّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كانَ يُضَحِّي بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ، وَوَضَعَ رِجْلَهُ عَلَى صَفْحَتِهِمَا، وَيَذْبَحُهُمَا بِيَدِهِ [طرفه في: ٥٥٥٣].

١٤ ـ بابُ التَّكْبِيرِ عِنْدَ الذَّبْحِ

٥٥٦٥ ـ حدّثنا قُتَيبَةُ: حَدَّثَنَا أَبو عَوانَةَ، عَنْ قَتادَةَ، عَنْ أَنَسٍ قالَ: ضَحَّى النَّبِيُّ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ، ذَبَحَهُمَا بِيَدِهِ، وَسَمَّى وَكَبَّرَ، وَوَضَعَ رِجْلَهُ عَلَى صِفَاحِهِمَا.

[طرفه في: ٥٥٥٣].

١٥ ـ بابٌ إذا بَعَثَ بِهَدْيِهِ لِيُذْبَحَ لَمْ يَحْرُمْ عَلَيهِ شَيءٌ

٥٥٦٦ ـ حدّثنا أَحْمَدُ بْنُ محمَّدٍ: أَخْبَرَنَا عَبْدُ اللّهِ: أَخْبَرَنَا إِسْماعِيلُ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ: أَنَّهُ أَتَى عائِشَةَ، فَقالَ لَهَا: يا أُمَّ المُؤْمِنِينَ، إِنَّ رَجُلاً يَبعَثُ بِالهَدْيِ إِلَى الكَعْبَةِ وَيَجْلِسُ فِي المِصْرِ، فَيُوصِي أَنْ تُقَلَّدَ بَدَنَتُهُ، فَلاَ يَزالُ مِنْ ذلِكَ اليَوْمِ مُحْرِماً حَتَّى يَحِلَّ النَّاسُ، قالَ: فَسَمِعْتُ تَصْفِيقَهَا مِنْ وَرَاءِ الحِجَابِ، فَقَالَتْ: لَقَدْ كُنْتُ أَفتِلُ قَلائِدَ هَدْيِ رَسُولِ اللّهِ ﷺ، فَيَبْعَثُ هَدْيَهُ إِلَى الكَعْبَةِ، فَمَا يَحرُمُ عَلَيهِ مِمَّا حَلَّ لِلرِّجالِ مِنْ أَهْلِهِ حَتَّى يَرْجِعَ النَّاسُ. [طرفه في: ١٦٩٦].

١٦ ـ بابُ ما يُؤْكَلُ مِنْ لُحُومِ الأَضاحِيِّ وَما يُتَزَوَّدُ مِنْهَا

٥٥٦٧ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنَا سُفْيَانُ: قالَ عَمْرٌو: أَخْبَرَنِي عَطاءٌ: سَمِعَ جابِرَ ابْنَ عَبْدِ اللّهِ رَضِيَ اللّهُ عَنهُمَا قالَ: كُنَّا نَتَزَوَّدُ لُحُومَ الأَضاحِيِّ عَلَى عَهْدِ النَّبِيِّ ﷺ إِلَى المَدِينَةِ. وَقالَ غَيرَ مَرَّةٍ: لُحُومَ الهَدْيِ. [طرفه في: ١٧١٩].

٥٥٦٨ ـ حدّثنا إِسْماعِيلُ قالَ: حَدَّثَنِي سُلَيمانُ، عَنْ يَحْيى بْنِ سَعِيدٍ، عَنِ القَاسِمِ: أَنَّ ابْنَ خَبَّابٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ يُحَدِّثُ: أَنَّهُ كانَ غائِباً فَقَدِمَ، فَقُدِّمَ إِلَيهِ لَحْمٌ، قالَ: وَهذا مِنْ لَحْمِ ضَحَايَانَا، فَقالَ: أَخِّروهُ لا أَذُوقُهُ، قالَ: ثُمَّ قُمْتُ فَخَرَجْتُ، حَتَّى آتِيَ أَخِي أَبَا قَتادَةَ، وَكانَ أَخاهُ لأُمِّهِ، وَكانَ بَدْرِيّاً، فَذَكَرْتُ ذلِكَ لَهُ، فَقالَ: إِنَّهُ قَدْ حَدَثَ بَعْدَكَ أَمْرٌ.

[طرفه في: ٣٩٩٧].

٥٥٦٩ ـ حدّثنا أَبُو عاصِمٍ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ ضَحَّى مِنكُمْ فَلاَ يُصْبِحَنَّ بَعْدَ ثالِثَةٍ وَفِي بَيتِهِ مِنْهُ شَيءٌ». فَلَمَّا كانَ العَامُ المُقْبِلُ، قالوا: يا رَسُولَ اللّهِ، نَفعَلُ كما فَعَلْنَا عامَ المَاضِي؟ قالَ: «كُلُوا وَأَطْعِمُوا وَادَّخِرُوا، فَإِنَّ ذلِكَ العَامَ كانَ

٥٥٦٨ ـ قوله: أخي أبا قتادة. قال الشارح وصوابه: أخي قتادة وهو ابن النعمان الظفري ا هـ.

ـ قوله: (إنه قد حدث بعد ذلك أمر) ناقض لحرمة أكل لحوم الأضاحي بعد ثلاثة أيام ا هـ. شارح.

٥٥٦٩ ـ قوله: منه أي من لحم الضحية ولأبي ذر عن الكشميهني منها (شارح).

5570- A'isha "Allah be pleased with her" narrated: We used to salt some of the meat of sacrifice and present it to The Prophet "Allah's blessing and peace be upon him" at Medina. Once he said: "Do not eat (of that meat) for more than three days." It was not obligatory (to do so), but (that year) he wanted us to feed others from it; and Allah knows better.

5571- Az'zuhri narrated that Abu'obaid, the freed slave of Ibn Azhar had told him that he witnessed the day of The Sacrifice Festival with Omar Ibn Al'khattab "Allah be pleased with him" who offered the prayer before delivering his speech in which he said: "O people! Allah's Apostle "Allah's blessing and peace be upon him" has forbidden you to fast (on the first day of) each of these two festivals. One of them is the Day of breaking your fast, and the other is the one, on which you eat the meat of your sacrifices."

5572- Abu'obaid resumed: Then I witnessed the festival with Othman Ibn Affan, and that was on a Friday. He offered the prayer before the speech, in which he said: "O people! Today you have two festivals. Whoever of those who live at the suburbs (of Medina) has the desire to wait for the Friday prayer, might do so, and whoever has the desire to return (home) would be permitted to do so."

5573- Abu'obaida continued: Then I witnessed it with Ali Ibn Abu'talib, who offered the prayer before the speech in which he said: "The Messenger of Allah "Allah's blessing and peace be upon him" has forbidden you to eat the meat of your sacrifices for more than three days."

5574- Abdullah Ibn Omar "Allah be pleased with both" narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "Eat from the meat of sacrifices for (no more than) three days." Whenever Abdullah departed from Mina, he used to eat only the oil (with the bread) in order to avoid (eating) the meat of sacrifices (which was considered as unlawful after three days, according to this narration).

بِالنَّاسِ جَهْدٌ، فَأَرَدْتُ أَنْ تُعِينُوا فِيهَا».

٥٥٧٠ - حدثنا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: الضَّحِيَّةُ كُنَّا نُمَلِّحُ مِنْهُ، فَنُقَدِّمُ بِهِ إِلَى النَّبِيِّ ﷺ بِالْمَدِينَةِ، فَقَالَ: «لَا تَأْكُلُوا إِلَّا ثَلَاثَةَ أَيَّامٍ». وَلَيْسَتْ بِعَزِيمَةٍ، وَلَكِنْ أَرَادَ أَنْ يُطْعِمَ مِنْهُ، وَاللهُ أَعْلَمُ. [طرفه في: ٥٤٢٣].

٥٥٧١ - حدثنا حِبَّانُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ اللهِ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو عُبَيْدٍ، مَوْلَى ابْنِ أَزْهَرَ: أَنَّهُ شَهِدَ الْعِيدَ يَوْمَ الْأَضْحَى مَعَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ، فَصَلَّى قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ النَّاسَ، فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّ رَسُولَ اللهِ ﷺ قَدْ نَهَاكُمْ عَنْ صِيَامِ هَذَيْنِ الْعِيدَيْنِ، أَمَّا أَحَدُهُمَا فَيَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ، وَأَمَّا الْآخَرُ فَيَوْمٌ تَأْكُلُونَ نُسُكَكُمْ. [طرفه في: ١٩٩٠].

٥٥٧٢ - قَالَ أَبُو عُبَيْدٍ: ثُمَّ شَهِدْتُ مَعَ عُثْمَانَ بْنِ عَفَّانَ، فَكَانَ ذَلِكَ يَوْمَ الْجُمُعَةِ، فَصَلَّى قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّ هَذَا يَوْمٌ قَدِ اجْتَمَعَ لَكُمْ فِيهِ عِيدَانِ، فَمَنْ أَحَبَّ أَنْ يَنْتَظِرَ الْجُمُعَةَ مِنْ أَهْلِ الْعَوَالِي فَلْيَنْتَظِرْ، وَمَنْ أَحَبَّ أَنْ يَرْجِعَ فَقَدْ أَذِنْتُ لَهُ.

٥٥٧٣ - قَالَ أَبُو عُبَيْدٍ: ثُمَّ شَهِدْتُهُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَصَلَّى قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ النَّاسَ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ نَهَاكُمْ أَنْ تَأْكُلُوا لُحُومَ نُسُكِكُمْ فَوْقَ ثَلَاثٍ. وَعَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي عُبَيْدٍ نَحْوَهُ.

٥٥٧٤ - حدثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنِ ابْنِ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: قَالَ رَسُولُ اللهِ ﷺ: «كُلُوا مِنَ الْأَضَاحِيِّ ثَلَاثًا». وَكَانَ عَبْدُ اللهِ يَأْكُلُ بِالزَّيْتِ حِينَ يَنْفِرُ مِنْ مِنًى، مِنْ أَجْلِ لُحُومِ الْهَدْيِ.

٥٥٧٢ - قوله: ابن عفان لم يوجد في بعض النسخ.
٥٥٧٤ - قوله: يأكل بالزيت أي الخبز، وقوله: من أجل لحوم الهدي أي احترازا عنها.

(74) The Book of Drinks

[1] Allah's saying: " Ye who believe intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, of Satan's handiwork: eschew such (abomination), that ye may prosper." (The Repast 90)

5575- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever drinks wine in the world and does not repent (before death), will be prevented from it in the Hereafter."

5576- Abu'huraira "Allah be pleased with him" narrated: On The Night Journey of The Prophet "Allah's blessing and peace be upon him" to Jerusalem, he was given two cups: one of milk and the other of wine. He looked at both of them and then took the milk which he drank. Gabriel said: "Praise be to Allah. You have been guided to what is natural (true Religion of Islam); and had you taken the wine, your followers would have gone astray.""

5577- Anas "Allah be pleased with him" narrated: I will narrate to you a tradition I heard from The Messenger of Allah "Allah's blessing and peace be upon him" of which none other than me will tell you. I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "From among the signs of the Hour are the following: Religious knowledge will be taken away; General ignorance (in religion) will become widespread; adultery will prevail; Drinking wine will prevail. Men will decrease in number, and women will increase in number, to the extent that fifty women will be looked after by only one man."

5578- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "An adulterer, at the time he is committing illegal sexual intercourse is not a believer. A person, at the time of drinking wine is not a believer. a thief, at the time of stealing is not a believer. (Abu'bakr, a sub-narrator used to add to this) A person, at the time of robbing something of significant value for which people would raise their sights to him, is not a believer."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٧٤ ـ كِتَابُ الأَشْرِبَةِ

١ ـ بابُ وَقَوْلُ اللّهِ تَعَالَى: ﴿إِنَّمَا الخَمْرُ وَالمَيسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشيطانِ فاجْتَنِبُوهُ لَعَلَّكُمْ تُفلِحُونَ﴾ [المائدة: ٩٠]

٥٥٧٥ ـ حدّثنا عَبْدُ اللّهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عن نافِعٍ، عن عَبْدِ اللّهِ بْنِ عُمَرَ رَضِيَ اللّهُ عَنْهُمَا: أَنَّ رَسُولَ اللّهِ ﷺ قال: «مَنْ شَرِبَ الخَمْرَ في الدُّنْيا، ثُمَّ لَمْ يَتُبْ مِنْهَا، حُرِمَهَا في الآخِرَةِ».

٥٥٧٦ ـ حدّثنا أبو اليمانِ: أخبرَنا شُعَيبٌ، عنِ الزُّهري: أخبرَنِي سَعِيدُ بْنُ المُسَيَّبِ: أنَّه سمِعَ أَبا هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ: أنَّ رَسُولَ اللّهِ ﷺ أُتِيَ لَيلةَ أُسْرِيَ به بإيلِيَاءَ بقَدَحَينِ مِنْ خَمرٍ وَلَبَنٍ، فَنَظَرَ إلَيهِمَا، ثُمَّ أَخَذَ اللَّبَنَ، فَقالَ جِبْرِيلُ: الحَمْدُ لِلّهِ الَّذِي هَدَاكَ لِلفِطْرَةِ، وَلَوْ أَخَذْتَ الخَمْرَ غَوَتْ أُمَّتُكَ. تابَعَهُ مَعْمَرٌ، وابنُ الهادِ، وعُثْمانُ بْنُ عُمَرَ، وَالزُّبَيدِيُّ، عَنِ الزُّهْرِيِّ.

[طرفه في: ٣٣٩٤].

٥٥٧٧ ـ حدّثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ رَضِيَ اللّهُ عَنْهُ قال: سَمِعْتُ مِنْ رَسُولِ اللّهِ ﷺ حديثاً لا يُحَدِّثُكُمْ بِهِ غَيرِي، قال: «مِنْ أَشْرَاطِ السَّاعَةِ: أَنْ يَظْهَرَ الجَهْلُ، وَيَقِلَّ العِلمُ، وَيَظْهَرَ الزِّنَا، وَتُشْرَبَ الخَمْرُ، وَيَقِلَّ الرِّجالُ، وَيَكْثُرَ النِّسَاءُ، حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً قَيِّمُهُنَّ رَجُلٌ وَاحِدٌ».

[طرفه في: ٨٠].

٥٥٧٨ ـ حدّثنا أحمَدُ بن صالِحٍ: حدّثنا ابنُ وَهبٍ قال: أخبرَنِي يونُسُ، عن ابنِ شِهابٍ قال: سَمِعْتُ أبا سَلَمَةَ بنَ عَبدِ الرَّحمٰنِ وابنَ المُسَيَّبِ يَقُولانِ: قال أبو هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ: إنَّ النَّبِيَّ ﷺ قال: «لا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلا يَشْرَبُ الخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ». قالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي عَبْدُ المَلِكِ بْنُ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الحَارِثِ بْنِ هِشَامٍ: أَنَّ أَبا بَكْرٍ كانَ يُحَدِّثُهُ، عَنْ أَبِي هُرَيرَةَ، ثُمَّ يَقُولُ: كانَ أَبُو بَكْرٍ يُلحِقُ مَعَهُنَّ: «وَلا يَنْتَهِبُ نُهْبَةً ذَاتَ شَرَفٍ، يَرْفَعُ النَّاسُ إِلَيهِ أَبْصَارَهُمْ فِيهَا، حِينَ يَنْتَهِبُهَا وَهُوَ مُؤْمِنٌ».

[طرفه في: ٢٤٧٥].

[2] The wine produced from the grapes

5579- Nafi narrated from Ibn Omar "Allah be pleased with both": The wine was prohibited when there was nothing of it in Medina (produced from grapes).

5580- Anas "Allah be pleased with him" narrated: When the wine was prohibited, we would hardly find (in Medina) the wine produced from the grapes; and our major drinks were produced from ripe and unripe dates.

5581- Ibn Omar "Allah be pleased with both" narrated: Omar came up the pulpit and said: "Now then: O people! The divine order of prohibiting alcoholic drinks was revealed. However, alcoholic drinks are produced from five things: Grapes, dates, honey, wheat, and barley. (It should be known that) alcoholic drink is that which confuses and bewilders the mind."

[3] The order of prohibiting alcoholic drinks was revealed; and they were produced from ripe and unripe dates

5582- Anas Ibn Malik "Allah be pleased with him" narrated: I was serving Abu'obaida, Abu'talha, and Obai Ibn Ka'b with a drink prepared from ripe and unripe dates. Then somebody came to them and said: "The wine has been prohibited." Abu'talha said: "Get up O Anas, and spill it out!" I spilled it out.

5583- Anas "Allah be pleased with him" narrated: While I was serving my uncles with drink prepared from dates -and I was the youngest of them- it was said: "The wine has been prohibited." They said: "Throw it away." I did so. Anas was asked: "From what was their drink made?" he answered: "From ripe and unripe dates." Abu'bakr Ibn Anas said: "It was their wine." but Anas did not deny it.

٢ ـ بابُ الخَمْرُ مِنَ العِنَبِ

٥٥٧٩ ـ حدّثنا الحَسَنُ بْنُ صَبّاح: حَدَّثَنا مُحَمَّدُ بْنُ سابِقٍ: حَدَّثَنا مالِكٌ هُوَ ابْنُ مِغْوَلٍ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما قالَ: لَقَدْ حُرِّمَتِ الخَمْرُ وَما بِالمَدِينَةِ مِنْهَا شُيءٌ. [طرفه في: ٤٦١٦].

٥٥٨٠ ـ حدّثنا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنا أَبُو شِهابٍ عَبْدُ رَبِّهِ بْنُ نافِعٍ، عَنْ يُونُسَ، عَنْ ثابِتٍ البُنانِيِّ، عَنْ أَنَسٍ قالَ: حُرِّمَتْ عَلَيْنا الخَمْرُ حِينَ حُرِّمَتْ، وَما نَجِدُ ـ يَعْنِي بِالمَدِينَةِ ـ خَمْرَ الأعْنابِ إلاّ قَلِيلاً، وَعامَّةُ خَمْرِنا البُسْرُ وَالتَّمْرُ.

[طرفه في: ٢٤٦٤].

٥٥٨١ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا يَحْيى، عَنْ أَبِي حَيَّانَ، حَدَّثَنا عامِرٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما: قامَ عُمَرُ عَلَى المِنْبَرِ، فَقالَ: أَمّا بَعْدُ، نَزَلَ تَحْرِيمُ الخَمْرِ وَهِيَ مِنْ خَمْسَةٍ: العِنَبِ وَالتَّمرِ وَالعَسَلِ وَالحِنْطَةِ وَالشَّعِيرِ، وَالخَمْرُ ما خامَرَ العَقْلَ.

[طرفه في: ٤٦١٩].

٣ ـ بابٌ نَزَلَ تَحْرِيمُ الخَمْرِ وَهْيَ مِنَ البُسْرِ وَالتَّمْرِ

٥٥٨٢ ـ حدّثنا إِسْماعِيلُ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنِي مالِكُ بْنُ أَنَسٍ، عَنْ إِسْحاقَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ قالَ: كُنْتُ أَسْقِي أَبا عُبَيْدَةَ وَأَبا طَلْحَةَ وَأُبَيَّ بْنَ كَعْبٍ، مِنْ فَضِيخِ زَهْوٍ وَتَمْرٍ، فَجاءَهُمْ آتٍ فَقالَ: إِنَّ الخَمْرَ قَدْ حُرِّمَتْ، فَقالَ أَبُو طَلْحَةَ: قُمْ يا أَنَسُ فَأَهْرِقْها، فَأَهْرَقْتُها.

[طرفه في: ٢٤٦٤]

٥٥٨٣ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنا مُعْتَمِرٌ، عَنْ أَبِيهِ قالَ: سَمِعْتُ أَنَساً قالَ: كُنْتُ قائِماً عَلَى الحَيِّ أَسْقِيهِمْ ـ عُمُومَتِي وَأَنا أَصْغَرُهُمُ ـ الفَضِيخَ، فَقِيلَ: حُرِّمَتِ الخَمْرُ، فَقالُوا: أَكْفِئْها، فَكَفَأْتُها. قُلتُ لأنَسٍ: ما شَرابُهُمْ؟ قالَ: رُطَبٌ وَبُسْرٌ. فَقالَ أَبُو بَكْرِ بْنُ أَنَسٍ، وَكانَتْ خَمْرَهُمْ، فَلَمْ يُنْكِرْ أَنَسٌ. وَحَدَّثَنِي بَعْضُ أَصْحابِي: أَنَّهُ سَمِعَ أَنَساً يَقُولُ: كانَتْ خَمْرَهُمْ يَوْمَئِذٍ.

[طرفه في: ٢٤٦٤].

٥٥٨٢ ـ قوله: الفضيخ شراب يتخذ من البسر المشدوخ يصبّ عليه الماء ويترك حتى يغلي والزهو البسر الملّون الذي ظهر فيه الحمرة والصفرة اهـ. عيني

٥٥٨٣ ـ قوله: عمومتي جمع عم بدل من ضمير أسقيهم.

ـ قوله: اكفئها بكسر الهمزة والفاء بمعنى اقلبها يعني أرقها كذا في العينيّ وهو الموافق لما بعده وضبطه القسطلانيّ أوّلاً بفتح الهمزة ثمّ ذكر الكسر وفي المصباح وكفأته كفأ من باب نفع كببته وقد يكون بمعنى أملته. اهـ. فتأمل مصحح

ـ قوله: فكفأنا بحذف ضمير المفعول ولأبي ذر فكفأتها بفوقية بعد الهمزة (شارح).

5584- Anas Ibn Malik "Allah be pleased with him" narrated: When the wine was prohibited, it used to be prepared from unripe and ripe dates.

[4] What about the honey wine (named Bit)

5585- A'isha "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" was asked about Bit (the honey wine which Yemenites used to drink). He said: "All drinks that intoxicate are unlawful (to drink)."

5586- A'isha "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" was asked about Bit i.e. the honey wine which Yemenites used to drink. He said: "All drinks that intoxicate are unlawful (to drink)."

5587- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Do not make drinks in dry gourds and receptacles." Abu'huraira used to add: " green-coloured jars and hollowed stumps of palm-trees."

[5] The wine is the drink which confuses and bewilders the mind

5588- Ibn Omar "Allah be pleased with both" narrated: Omar delivered a speech on the pulpit of The Prophet "Allah's blessing and peace be upon him" in which he said: "Now then: O people! The divine order of prohibiting alcoholic drinks was revealed. However, alcoholic drinks are produced from five things: Grapes, dates, wheat, barley, and honey. (It should be known that) alcoholic drink is that which confuses and bewilders the mind." Omar added: "I wished that The Messenger of Allah "Allah's blessing and peace be upon him" had not left us before giving decisive judgements concerning three cases, i.e. how much is the inheritance of a grandfather, the inheritance of the deceased person among whose heirs there is no father or son, and many types of usury."

Ash'sha'bi was asked: "O Abu'amr! what about the drink made of rice?" he said: "This was not found during the lifetime of The Prophet "Allah's blessing and peace be upon him", or during the lifetime of Omar."

٥٥٨٤ ـ حدّثنا مُحَمَّدُ بْنُ أَبِي بكْرٍ المُقَدَّمِيُّ: حَدَّثَنا يُوسُفُ أَبُو مَعْشَرٍ البَرَّاءُ قالَ: سَمِعْتُ سَعِيدَ بْنَ عُبَيْدِ اللَّهِ قال: حَدَّثَني بَكْرُ بْنُ عَبْدِ اللَّهِ: أَنَّ أَنَسَ بْنَ مالِكٍ حَدَّثَهُمْ: أَنَّ الخَمْرَ حُرِّمَتْ، وَالخَمْرُ يَوْمَئِذٍ البُسْرُ وَالتَّمْرُ.

[طرفه في: ٢٤٦٤].

٤ ـ بابُ الخَمْرُ مِنَ العَسَلِ، وَهْوَ البِتْعُ

وَقالَ مَعْنٌ: سَأَلْتُ مالِكَ بْنَ أَنَسٍ عَنِ الفُقَّاعِ، فَقالَ: إِذَا لَمْ يُسْكِرْ فَلاَ بَأْسَ. وَقالَ ابْنُ الدَّرَاوَرْدِيِّ: سَأَلْنا عَنْهُ فَقالُوا: لاَ يُسْكِرُ، لاَ بَأْسَ بِهِ.

٥٥٨٥ ـ حدّثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخبَرَنا مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّ عائِشَةَ قالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ البِتْعِ، فَقالَ: «كُلُّ شَرَابٍ أَسْكَرَ فَهْوَ حَرَامٌ».

[طرفه في: ٢٤٢].

٥٥٨٦ ـ حدّثنا أَبُو اليَمانِ: أَخبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخبَرَني أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ عائِشَةَ رَضِيَ اللَّهُ عَنها قالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ البِتْعِ ـ وَهْوَ نَبِيذُ العَسَلِ، وَكانَ أَهْلُ اليَمَنِ يَشْرَبُونَهُ ـ فَقالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ شَرَابٍ أَسْكَرَ فَهْوَ حَرَامٌ».

[طرفه في: ٢٤٢].

٥٥٨٧ ـ وَعَنِ الزُّهْرِيِّ قالَ: حَدَّثَني أَنَسُ بْنُ مالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لاَ تَنْتَبِذُوا في الدُّبَّاءِ، وَلاَ في المُزَفَّتِ». وَكانَ أَبُو هُرَيْرَةَ يُلْحِقُ مَعَهَا: الحَنْتَمَ وَالنَّقِيرَ.

٥ ـ بابُ ما جاءَ في أَنَّ الخَمْرَ ما خامَرَ العَقْلَ مِنَ الشَّرَابِ

٥٥٨٨ ـ حدّثنا أَحْمَدُ ابْنُ أَبِي رَجاءٍ: حَدَّثَنا يَحْيى، عَنْ أَبِي حَيَّانَ التَّيْمِيِّ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنهُما، قالَ: خَطَبَ عُمَرُ عَلَى مِنْبَرِ رَسُولِ اللَّهِ ﷺ فَقالَ: إِنَّهُ قَدْ نَزَلَ تَحْرِيمُ الخَمْرِ وَهْيَ مِنْ خَمْسَةِ أَشْيَاءَ: العِنَبِ وَالتَّمْرِ وَالحِنْطَةِ وَالشَّعِيرِ وَالعَسَلِ، وَالخَمْرُ ما خامَرَ العَقْلَ، وَثَلاثٌ وَدِدْتُ أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يُفَارِقْنَا حَتَّى يَعْهَدَ إِلَيْنَا عَهْداً: الجَدُّ، وَالكَلالَةُ، وَأَبْوَابٌ مِنْ أَبْوَابِ الرِّبَا، قالَ: قُلْتُ: يا أَبَا عَمْرٍو، فَشَيْءٌ يُصْنَعُ بِالسِّنْدِ مِنَ الرُّزِّ؟ قالَ: ذاكَ لَمْ يَكُنْ عَلَى عَهْدِ النَّبِيِّ ﷺ، أَوْ قالَ: عَلَى عَهْدِ عُمَرَ. وَقالَ حَجَّاجٌ، عَنْ حَمَّادٍ، عَنْ أَبِي حَيَّانَ: مَكانَ العِنَبِ الزَّبِيبَ. [طرفه في: ٤٦١٩].

باب ٤ ـ قوله: الفقاع شراب يتخذ من الزبيب المدقوق.

٥٥٨٦ ـ قوله: الحنتم: هي الجرّة الخضراء والنقير هو الخشب المنقور (عيني).

٥٥٨٨ ـ قوله: يا أبا عمرو وفي نسخة العيني يا أبا عمرو بحذف الألف تخفيفاً قال: وهو كنية الشعبي والقائل بهذا أبو حيان التيمي اهـ.

ـ (من الرز) من الأرز نخ.

5589- Ibn Omar "Allah be pleased with both" narrated from Omar: "Alcoholic drinks are produced from five things: Grapes, dates, wheat, barley, and honey."

[6] What about those who regard (drinking) wine as lawful in view of naming it with names other than its real one

5590- Abu'amer or Abu'malik Al'ash'ari "Allah be pleased with him" narrated that he heard The Prophet "Allah's blessing and peace be upon him" saying: "From among my followers there will be some people who will consider adultery, wearing silk, drinking wine, and using musical instruments, as lawful. furthermore, there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him: “Return to us tomorrow." Allah will destroy them during the night and will let the mountain fall on them. moreover, He will transform the rest of them into monkeys and pigs. They will remain so till the Day of Judgement."

[7] Soaking in vessels and stone pots

5591- Sahl narrated: Abu'osaid As’sa’idi invited Allah's Apostle "Allah's blessing and peace be upon him" on the occasion of his wedding. His wife, who was the bride, was serving them. He said: “Do you know what drink she prepared for Allah's Apostle "Allah's blessing and peace be upon him”? She had soaked some dates in water in a stone pot overnight."

[8] The Prophet's allowance for using some containers after forbidding them

5592- Jaber "Allah be pleased with him" narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade using certain containers, but the Ansar said: “We cannot give up (using) them." The Prophet “Allah’s blessing and peace be upon him” then said: “If so, then you could use them."

٥٥٨٩ ـ حدّثنا حفصُ بنُ عُمرَ: حَدَّثَنا شُعْبةُ، عَنْ عَبْدِ اللّهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ قالَ: الخَمْرُ يُصْنَعُ مِنْ خَمْسَةٍ: مِنَ الزَّبِيبِ وَالتَّمْرِ وَالحِنْطَةِ وَالشَّعِيرِ وَالعَسَلِ. [طرفه في: ٤٦١٩]

٦ ـ بابُ ما جاءَ فِيمَنْ يَسْتَحِلُّ الخَمْرَ وَيُسَمِّيهِ بِغيرِ اسْمِهِ

٥٥٩٠ ـ وَقالَ هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنا صَدَقَةُ بْنُ خالِدٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ بْنِ جابرٍ: حَدَّثَنا عَطِيَّةُ بْنُ قَيسٍ الكِلابِيُّ: حَدَّثَنا عَبْدُ الرَّحْمٰنِ بْنُ غَنْمٍ ٱلأَشْعَرِيُّ قالَ: حَدَّثَني أَبُو عامِرٍ ـ أَوْ أَبُو مالِكٍ ـ الأَشْعَرِيُّ، واللّهِ ما كَذَبَنِي: سمعَ النَّبِيَّ ﷺ يَقُولُ: «لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوامٌ، يَسْتَحِلُّونَ الحِرَ وَالحَرِيرَ، وَالخَمْرَ وَالمَعازِفَ، وَلَيَنْزِلَنَّ أَقْوامٌ إِلى جَنْبِ عَلَمٍ، يَرُوحُ عَلَيهِمْ بِسارِحَةٍ لَهُمْ، يَأْتِيهِمْ ـ يَعْنِي الفَقِيرَ ـ لِحاجَةٍ فَيَقُولُونَ: ارْجِعْ إِلَينَا غَداً، فَيُبَيِّتُهُمُ اللّهُ، وَيَضَعُ العَلَمَ، وَيَمْسَخُ آخَرِينَ قِرَدَةً وَخَنَازِيرَ إِلى يَوْمِ القِيَامَةِ».

٧ ـ بابُ الانْتِبَاذِ في الأَوْعِيَةِ والتَّوْرِ

٥٥٩١ ـ حدّثنا قُتَيبَةُ بْنُ سَعيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبدِ الرَّحْمٰنِ، عَنْ أَبِي حازِمٍ قالَ: سَمِعْتُ سَهْلاً يَقُولُ أَتَى أَبُو أُسَيدٍ السَّاعِدِيُّ فَدَعا رَسُولَ اللّهِ ﷺ في عُرْسِهِ، فَكانَتِ امْرَأَتُهُ خادِمَهُمْ، وَهِيَ العَرُوسُ، قالَ: أَتَدْرُونَ ما سَقَيتُ رَسُولَ اللّهِ ﷺ؟ أَنْقَعْتُ لَهُ تَمَراتٍ مِنَ اللَّيلِ في تَوْرٍ. [طرفه في: ٥١٧٦]

٨ ـ بابُ تَرْخِيصِ النَّبِيِّ ﷺ في الأَوْعِيَةِ وَالظُّرُوفِ بَعْدَ النَّهْيِ

٥٥٩٢ ـ حدّثنا يُوسُفُ بْنُ مُوسى: حَدَّثَنا محمَّدُ بْنُ عَبْدِ اللّهِ أَبُو أَحْمَدَ الزُّبَيرِيُّ: حَدَّثَنا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ جابِرٍ رَضِيَ اللّهُ عَنْهُ قالَ: نَهى رَسُولُ اللّهِ ﷺ عَنِ الظُّرُوفِ، فَقالَتِ الأَنْصارُ إِنَّهُ لا بُدَّ لَنا مِنْهَا، قالَ: «فَلا إِذاً». وَقالَ خَلِيفَةُ: حَدَّثنا يَحْيى بْنُ سَعِيدٍ: حَدَّثَنا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ سالِمِ بنِ أَبِي الجَعْدِ، بهذا.

حدثنا عَبْدُ اللّهِ بنُ محمَّدٍ: حَدَّثَنا سُفْيانُ بِهذا. وَقالَ فِيهِ: لَمَّا نَهى النَّبِيُّ ﷺ عَنِ الأَوْعِيَةِ.

باب ٦ ـ قوله: ويسميه بغير اسمع ذكر الخمر باعتبار الشراب وإلاّ فالخمر مؤنث سماعيّ ويروى ويسميها بغير اسمها أفاده العيني.

٥٥٩٠ ـ قوله: فيقولوا ولأبي ذرّ: فيقولون شارح.

باب ٧ ـ قوله: والتور من عطف الخاصّ على العامّ وهو ظرف من صفر وقيل: من حجر ا هـ عيني.

٥٥٩١ ـ قوله: عرسه بضم العين والراء ا هـ شارح الأصل في الراء والإسكان وهو الزفاف وطعامه كما في المصباح

ـ قوله: أنقعت بصيغة التكلم ولغير الكشميهني أنقعت بالتأنيث أي قال سهل: أنقعت المرأة كما في الشارح والرواية الآتية في باب نقيع التمر ما لم يسكر أوضح من هذه.

5593- Abdullah Ibn Amr "Allah be pleased with both" reported: When The Prophet "Allah's blessing and peace be upon him" forbade using certain containers (that were used for preparing alcoholic drinks), somebody said to The Prophet "Allah's blessing and peace be upon him": "But not all the people can find skins." So he allowed them to use clay jars that are not covered with pitch.

5594- Ali "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade (drinking in) the dry gourds and receptacles covered with pitch.

5595- Ibrahim narrated: "I asked Al'aswad: "Did you ask A'isha, The Mother of The Believers about the containers in which it is hateful to prepare drinks?" He said: "Yes. I said to her: "O Mother of the Believers! What containers did The Prophet "Allah's blessing and peace be upon him" forbid to use for preparing drinks?" She said: "The Prophet "Allah's blessing and peace be upon him" forbade us, his family, to prepare drinks in the dry gourds and the receptacles which are covered with pitch." I asked: "Didn't you mention the jar and the green-coloured jar?" She said: "I tell what I heard. Would I tell you what I did not hear?""

5596- Abdullah Ibn Abu'awfa "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" forbade (preparing drinks or drinking in) the green-coloured jars." he was asked: "Could we drink in the white-coloured jars?" he replied: "No."

[9] The (syrup of) soaked dates (is lawful) as long as it never intoxicates

5597- Sahl narrated: Abu'osaid As'sa'idi invited Allah's Apostle "Allah's blessing and peace be upon him" on the occasion of his wedding. His wife, who was the bride, was serving them. She said: "Do you know what drink I prepared for Allah's Apostle "Allah's blessing and peace be upon him"? I had soaked some dates in water in a stone pot overnight."

٥٥٩٣ ـ حدّثنا عَليُّ بنُ عَبْدِ اللّهِ: حَدَّثَنَا سُفيَانُ، عَنْ سُلَيمانَ بن أَبِي مُسْلِم الْأَحْوَلِ، عَنْ مُجاهِدٍ، عَنْ أَبِي عِيَاضٍ، عَنْ عَبْدِ اللّهِ بْنِ عَمْرٍو رَضِيَ اللّهُ عَنْهُمَا قالَ: لَمَّا نَهى النَّبيُّ ﷺ عَنِ الْأَسْقِيَةِ، قِيلَ لِلنَّبِيِّ ﷺ: لَيس كُلُّ النَّاسِ يَجِدُ سِقَاءً، فَرَخَّصَ لَهُمْ في الجَرِّ غَيرِ المُزَفَّتِ.

٥٥٩٤ ـ حدّثنا مُسدّدٌ: حَدَّثنا يَحيى، عَنْ سُفيَانَ: حَدَّثني سُليمانُ، عَنْ إبراهيمَ التَّيميِّ، عَنِ الحَارِثِ بْنِ سُوَيدٍ، عَنْ عَليٍّ رَضيَ اللّهُ عَنْهُ: نَهى النَّبيُّ ﷺ عَنِ الدُّبَّاءِ وَالمُزَفَّتِ.

حدّثنا عُثمانُ: حدّثنا جَرِيرٌ، عَنِ الأعمَشِ بِهذا.

٥٥٩٥ ـ حدّثني عُثْمانُ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إبْرَاهِيمَ: قُلتُ لِلأَسْوَدِ: هَل سَأَلتَ عائِشَةَ أُمَّ المُؤْمِنينَ عَمَّا يُكرَهُ أَنْ يُنْتَبَذَ فيهِ؟ فَقالَ: نَعَمْ، قُلتُ: يَا أُمَّ المُؤْمِنينَ عَمَّا نَهى النَّبِيُّ ﷺ أَنْ يُنتَبَذَ فيهِ؟ قالَتْ: نَهَانَا في ذلِكَ أَهلَ البَيتِ أَنْ نَنتَبِذَ في الدُّبَّاءِ وَالمُزَفَّتِ، قُلتُ: أَمَا ذَكَرَتِ الجَرَّ وَالحَنْتَمَ؟ قال: إِنَّمَا أُحَدِّثُكَ ما سَمِعْتُ، أُحَدِّثُ ما لَمْ أَسْمَعْ؟

٥٥٩٦ ـ حدّثنا مُوسى بْنُ إسْماعِيلَ: حَدَّثَنَا عَبْدُ الوَاحِدِ: حَدَّثَنَا الشَّيبَانِيُّ قالَ: سَمِعْتُ عَبْدَ اللّهِ بْنَ أَبِي أَوْفَى رَضِيَ اللّهُ عَنهُمَا قالَ: نَهى النَّبِيُّ ﷺ عَنِ الجَرِّ الأَخْضَرِ، قُلتُ: أَنَشْرَبُ في الأَبْيَضِ؟ قالَ: «لا».

٩ ـ بابُ نَقِيعِ التَّمْرِ ما لَمْ يُسْكِرْ

٥٥٩٧ ـ حدّثنا يَحيى بْنُ بُكَيرٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ القَارِيُّ، عَنْ أَبِي حازِمٍ قالَ: سَمِعْتُ سَهلَ بْنَ سَعْدٍ: أَنَّ أَبَا أُسَيدٍ السَّاعِدِيَّ دَعا النَّبِيَّ ﷺ لِعُرْسِهِ، فَكانَتِ امْرَأَتُهُ خادِمَهُمْ يَوْمَئِذٍ، وَهِيَ العَرُوسُ، فَقالَتْ: ما تَدْرُونَ مَا أَنْقَعْتُ لِرَسُولِ اللّهِ ﷺ؟ أَنْقَعْتُ لَهُ تَمَرَاتٍ مِنَ اللَّيلِ في تَوْرٍ.

[طرفه في: ٥١٧٦].

١٠ ـ بابُ البَاذَقِ وَمَنْ نَهى عَنْ كُلِّ مُسْكِرٍ مِنَ الأَشْرِبَةِ

وَرَأَى عُمَرُ وَأَبُو عُبَيدَةَ وَمُعَاذٌ شُرْبَ الطِّلَاءِ عَلَى الثُّلُثِ، وَشَرِبَ البَرَاءُ وَأَبُو جُحَيفَةَ عَلَى النِّصْفِ. وَقالَ ابْنُ عَبَّاسٍ: اشْرَبِ العَصِيرَ ما دَامَ طَرِيًّا. وَقالَ عُمَرُ: وَجَدْتُ مِنْ عُبَيدِ اللّهِ رِيحَ شَرَابٍ، وَأَنَا سَائِلٌ عَنهُ، فَإِنْ كانَ يُسكِرُ جَلَدْتُهُ.

٥٥٩٣ ـ قوله: الجر إناء يتخذ من فخار.

٥٥٩٥ ـ قوله: عما ولأبي ذرّ عن الكشميهنيّ عمّ.

ـ قوله: أحدث ما لم أسمع استفهام إنكاري سقطت منه الأداة ولأبي ذر عن الكشميهني أفأحدث، وله عن الحموي والمستملي أفنحدث وعند الإسماعيلي أفأحدثك ما لم أسمع (شارح).

باب ١٠ ـ قوله: قال في المصباح الباذق بفتح الذال ما طبخ من عصير العنب أدنى طبخ فصار شديداً وهو مسكر، ويقال: هو معرب اهـ. والطلاء: ما طبخ منه حتى ذهب ثلثاه ووقع في كافات ابن سكرة مقصوراً اهـ مصححه.

[10] What about The Badhaq; and forbidding whatever intoxicates of drinks

5598- Abul'juwairiyya narrated: I asked Ibn Abbas about The Badhaq (an intoxicating syrup of lightly cooked grapes). He replied: "(The Prophet) Mohammad prohibited the wine before It was called Badhaq (when he said): "Any drink that intoxicates is unlawful."" I said: "What about good lawful drinks?" He said: "Except for what is lawful and good, all other things are unlawful and unclean."

5599- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to like the sweet edible things and honey.

[11] It is forbidden to mix ripe and unripe dates as long as the resulting syrup intoxicates

5600- Anas "Allah be pleased with him" narrated: While I was serving Abu'talha, Abu'dujana, and Abu'suhail Ibn Al'baida with a drink produced from unripe and ripe dates, The wine was prohibited. Then, I threw it away, though I was their butler and the youngest of them. However, we used to consider that drink as wine during those days.

5601- Jaber "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" forbade (the wine made from) raisins, dates, ripe and unripe dates.

5602- Abdullah Ibn Abu'quatada narrated from his father: The Prophet "Allah's blessing and peace be upon him" forbade mixing ripe and unripe dates and also mixing dates and raisins (for preparing a syrup) but the syrup of each kind of fruit should be prepared separately (as long as the syrup produced from such a mixture could intoxicate).

[12] Drinking the milk

and Allah's saying: " And verily in cattle (too) will ye find an instructive sign. From what is within their bodies, between excretions and blood, we produce, for your drink, milk, pure and agreeable to those who drink it." (Bees "An'nahl" 66)

5603- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was given, during his Night Journey, two cups: one of milk and the other of wine.

5604- Ommul'fadl Bint Al'harith narrated: People doubted whether The Prophet "Allah's blessing and peace be upon him" was fasting on The Day of Arafat. so, I sent to him a cup of milk, which he drank.

٥٥٩٨ ـ حدّثنا محمَّد بن كثير: أخبرنا سفيانُ، عَنْ أَبِي الجُوَيرِيَةِ قالَ: سألتُ ابنَ عبَّاس عَن البَاذَقِ فقال: سبقَ محمَّدٌ ﷺ البَاذَقَ: «فما أسكرَ فهو حرام». قالَ: الشَّرابُ الحلالُ الطَّيِّبُ، قالَ: ليس بعدَ الحلالِ الطَّيِّبِ إلاَّ الحرامُ الخَبيثُ.

٥٥٩٩ ـ حدّثنا عَبْدُ اللَّهِ بْنُ أَبِي شَيبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: كانَ النَّبِيُّ ﷺ يُحِبُّ الحَلْوَاءَ وَالعَسَلَ.

[طرفه في: ٤٩١٢].

١١ ـ بابُ مَنْ رَأَى أَنْ لا يَخْلِطَ البُسْرَ وَالتَّمْرَ إذا كانَ مُسْكِراً، وَأَنْ لا يَجْعَلَ إِدامَيْنِ في إِدامٍ

٥٦٠٠ ـ حدّثنا مُسْلِمٌ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قالَ: إِنِّي لأَسْقِي أَبَا طَلحَةَ وَأَبَا دُجانَةَ وَسُهَيلَ بْنَ البَيضَاءِ، خَلِيطَ بُسْرٍ وَتَمرٍ، إِذْ حُرِّمَتِ الخَمْرُ، فَقَذَفْتُهَا، وَأَنَا سَاقِيهِمْ وَأَصْغَرُهُمْ، وَإِنَّا نَعُدُّهَا يَوْمَئِذٍ الخَمْرَ. وَقالَ عَمْرُو بْنُ الحَارِثِ: حَدَّثَنَا قَتَادَةُ: سَمِعَ أَنساً.

[طرفه في: ٢٤٦٤].

٥٦٠١ ـ حدثنا أَبُو عاصِمٍ، عنِ ابْنِ جُرَيجٍ: أَخْبَرَنِي عَطاءٌ: أَنَّهُ سَمِعَ جابراً رضي الله عنهُ يَقُولُ: نهى النَّبيُّ ﷺ عن الزبيبِ، والتَّمرِ، والبُسْرِ، والرُّطبِ.

٥٦٠٢ ـ حدّثنا مُسْلِمٌ: حدَّثَنا هِشَامٌ: أَخْبَرنا يحيى بنُ أبي كثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أبي قَتادَةَ، عَنْ أبيهِ قالَ: نهى النَّبيُّ ﷺ أن يجمعَ بينَ التَّمرِ والزَّهوِ، والتَّمرِ والزَّبيبِ، ولِيُنْبَذْ كلُّ وَاحدٍ منهُمَا عَلى حِدَةٍ.

١٢ ـ بابُ شُرْبِ اللَّبَنِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَناً خَالِصًا سَائِغاً لِلشَّارِبِينَ﴾ [النحل: ٦٦].

٥٦٠٣ ـ حدّثنا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيرة رَضِيَ اللَّهُ عَنْهُ قالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ لَيلَةَ أُسْرِيَ بِهِ بِقَدَحِ لَبَنٍ، وقدحِ خَمرٍ.

[طرفه في: ٣٣٩٤].

٥٦٠٤ ـ حدّثنا الحُمَيدِيُّ: سَمِعَ سُفيانَ: أَخْبَرنَا سَالِمٌ أَبو النَّضرِ: أَنَّهُ سَمِعَ عُمَيراً، مَوْلَى أُمِّ الفَضْلِ يُحَدِّثُ، عَنْ أُمِّ الفَضلِ قالَتْ: شَكَّ النَّاسُ في صِيَامِ رَسُولِ اللَّهِ ﷺ يَوْمَ عَرَفَةَ، فَأَرْسَلتُ

٥٦٠٤ ـ قوله: فإذا وقف بتشديد القاف من التوقيف وروي: أوقف من الإيقاف كما في العينيّ، وقال القسطلانيّ ووقف بالواو بدل الهمزة اهـ. والمعنى أنّ سفيان ربما كان أرسل الحديث فلم يقل في الإسناد عن أم الفضل فإذا سئل عنه هل هو موصول أو مرسل قال: هو عن أم الفضل فهو في قوة هو موصول ا هـ. من العيني.

5605- Jaber "Allah be pleased with him" reported: Abu'humaid brought a cup of milk from (a place called) An'naqi. Allah's Apostle "Allah's blessing and peace be upon him" said to him: "Won't you cover it, even by placing a stick across it!"

5606- Jaber "Allah be pleased with him" reported: Abu'humaid, a man from The Ansar, brought a cup of milk to The Messenger of Allah "Allah's blessing and peace be upon him" from (a place called) An'naqi. Allah's Apostle "Allah's blessing and peace be upon him" said to him: "Won't you cover it, even by placing a stick across it!"

5607- Al'bara "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" came from Mecca with Abu'bakr. Abu'bakr said: "We passed by a shepherd and at that time The Messenger of Allah "Allah's blessing and peace be upon him" was thirsty. I (asked the shepherd for milking, and he) milked some milk in a bowl from which The Messenger of Allah "Allah's blessing and peace be upon him" drank till I was pleased. Suraqa Ibn Ju'shum came (chasing us) riding a horse. The Prophet "Allah's blessing and peace be upon him" invoked evil upon him. but Suraqa requested him not to invoke evil upon him, and he would go back. The Prophet "Allah's blessing and peace be upon him" agreed."

5608- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The best object of charity is a she-camel or a she-goat which has (newly) given birth with the result that it gives plenty of milk, and is given to somebody to utilize its milk by having one bowl in the morning and one in the evening."

5609- Ibn Abbas "Allah be pleased with both" narrated that once The Prophet "Allah's blessing and peace be upon him" drank milk. Then he rinsed his mouth and said: "It has fat."

إِلَيهِ بِإنَاءٍ فِيهِ لَبَنٌ فَشَرِبَ. فكانَ سُفيانُ رُبَّمَا قالَ: شكَّ النَّاسُ في صِيَامِ رَسُولِ اللّهِ ﷺ يَوْمَ عَرَفَةَ، فأَرسلتْ إليهِ أمُّ الفضلِ، فإذا وُقِفَ عليهِ، قال: هُوَ عَنْ أُمِّ الفضلِ.

[طرفه في: ١٦٥٨].

٥٦٠٥ ـ حدثنا قتيبة: حدَّثنا جريرٌ، عن الأعمشِ، عن أبي صالحٍ وأبي سُفيانَ، عن جابرِ ابنِ عبدِ اللّهِ قال: جاءَ أبو حُميدٍ بقَدَحٍ من لَبَنٍ من النَّقِيعِ فقالَ لَهُ رسولُ اللّهِ ﷺ: «ألاَّ خَمَّرْتَهُ: وَلَوْ أَنْ تَعْرُضَ عَلَيهِ عُوداً».

[الحديث ٥٦٠٥ ـ طرفه في: ٥٦٠٦].

٥٦٠٦ ـ حدثنا عُمَرُ بْنُ حَفصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قالَ: سَمِعْتُ أَبَا صَالِحٍ يَذْكُرُ، أُرَاهُ، عَنْ جابرٍ رَضِيَ اللّهُ عَنْهُ قالَ: جاءَ أَبُو حُمَيدٍ ـ رَجُلٌ مِنَ الْأَنْصَارِ ـ مِنَ النَّقِيعِ بِإنَاءٍ مِنْ لَبَنٍ إلَى النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ «أَلاَّ خَمَّرْتَهُ، وَلَوْ أَنْ تَعْرُضَ عَلَيهِ عُوداً». وَحَدَّثَنِي أَبُو سُفيانَ، عَنْ جابرٍ، عَنِ النَّبِيِّ ﷺ بهذا.

[طرفه في: ٥٦٠٥].

٥٦٠٧ ـ حدثني مَحْمُودٌ: أَخْبَرَنَا النَّضْرُ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي إسْحاقَ قالَ: سَمِعْتُ البَراءَ رَضِيَ اللّهُ عَنْهُ قالَ: قدم النبيُّ ﷺ من مكةَ وأبو بكرٍ معهُ، قالَ أبو بكرٍ: مرَرْنَا بِرَاعٍ وقد عَطِشَ رَسُولُ اللّهِ ﷺ، قالَ أبو بَكرٍ رَضِيَ اللّهُ عَنْهُ: فَحَلَبْتُ كُثْبَةً مِنْ لَبَنٍ فِي قَدَحٍ، فَشَرِبَ حَتَّى رَضِيتُ، وَأَتَانَا سُرَاقَةُ بْنُ جُعْشُمٍ عَلَى فَرَسٍ فدعا عليهِ، فطلبَ إليهِ سُراقةُ أَنْ لا يَدْعُوَ عَلَيهِ، وأَنْ يَرْجِعَ، فَفَعَلَ النَّبِيُّ ﷺ.

[طرفه في: ٢٤٣٩].

٥٦٠٨ ـ حدثنا أبو اليَمانِ: أخبرنا شُعيبٌ: حَدَّثَنا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عنهُ: أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «نِعْمَ الصَّدَقَةُ اللِّقْحَةُ الصَّفِيُّ مِنْحَةً، وَالشَّاةُ الصَّفِيُّ مِنْحَةً، تَغْدُو بِإنَاءٍ، وَتَرُوحُ بِآخَرَ». [طرفه في: ٢٦٢٩].

٥٦٠٩ ـ حدثنا أبو عاصِمٍ، عَنِ الْأَوْزَاعِيِّ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيدِ اللّهِ بْنِ عَبْدِ اللّهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّهُ عَنْهُمَا: أَنَّ رَسُولَ اللّهِ ﷺ شَرِبَ لَبَناً فَمَضْمَضَ، وَقالَ: «إِنَّ لَهُ دَسَماً».

٥٦٠٥ ـ قوله: النقيع: موضع بوادي العقيق.

ـ قوله: ألا خمرته الخ أي هلا غطيته ولو بنصب العود عليه عرضاً اهـ. من العيني.

٥٦٠٧ ـ قوله: فحلبت والذي تقدم فامرت الراعي فحلب فهنا مجاز كما في العينيّ

ـ قوله: كثبة أي قطعة من اللبن أو ملء القدح أو قدر حلبة ناقة كما في القسطلاني.

٥٦٠٨ ـ قوله: اللقحة بكسر اللام وتفتح الناقة الحلوب، والصفي الكثيرة اللبن، وقوله: منحة أي عطية ا هـ. من الشارح.

5610- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was raised to the Furthest Lote where there were four rivers, two of which were apparent and two were hidden. As for the two apparent rivers, they are The Nile and The Euphrates. As for the two hidden rivers, they are two rivers in Paradise. Then I was given three cups: one of milk, one of honey and the third of wine. I took and drank from the one containing milk. It was said to me: "You and your nation have been guided to the true religion (of Islam).""

[13] Asking for nice water

5611- Anas Ibn Malik "Allah be pleased with him" narrated: "Abu'talha had more property of date-palm trees gardens than any other amongst the Ansar in Medina, the most beloved of which to him was Bairuha garden, and it was in front of the Mosque of The Prophet "Allah's blessing and peace be upon him". Allah's Apostle "Allah's blessing and peace be upon him" used to go there and used to drink its nice water." Anas added: "When this verse was revealed: "By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well" (Al Imran 92) Abu'talha said to Allah's Apostle "Allah's blessing and peace be upon him": "O Allah's Apostle! Allah, the Blessed, the Superior says: "By no means shall ye attain righteousness unless ye give (freely) of that which ye love." No doubt, Bairuha garden is the most beloved of all my property to me. So I want to give it in charity in Allah's Cause. I expect its reward from Allah. O Allah's Apostle! Spend it where Allah makes you think it feasible."

On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Bravo! It is useful property. I have heard what you have said (O Abu'talha), and I think it would be proper if you gave it to your Kith and kin." Abu'talha said: "I will do so, O Allah's Apostle." Then Abu'talha distributed that garden amongst his relatives and cousins."

[14] Mixing milk with water

5612- Anas Ibn Malik "Allah be pleased with him" narrated: I saw The Messenger of Allah "Allah's blessing and peace be upon him" drinking milk. He came to my house where I milked a sheep and then mixed the milk with water from the well for The Messenger of Allah "Allah's blessing and peace be upon him". He took the bowl and drank while on his left Abu'bakr was sitting, and on his right there was a Bedouin. He then gave the remaining milk to the Bedouin and said: "The right! The right (is first)."

٥٦١٠ - وَقالَ إِبْرَهِيمُ بْنُ طَهْمَانَ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مالِكٍ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «رُفِعتُ إِلى السِّدْرَةِ، فَإِذا أَرْبَعةُ أَنْهَارٍ: نَهرانِ ظاهِرانِ، وَنَهرانِ باطِنانِ، فأَمَّا الظَّاهِرَانِ: النِّيلُ وَالفُرَاتُ، وَأَمَّا البَاطِنَانِ: فَنَهَرانِ في الجَنَّةِ، فَأُتيتُ بِثَلاثَةِ أَقداحٍ: قَدَحٌ فيهِ لَبَنٌ، وَقَدَحٌ فِيهِ عَسَلٌ، وَقَدَحٌ فِيهِ خَمْرٌ، فَأَخَذْتُ الَّذي فِيهِ اللَّبَنُ فَشَرِبْتُ، فَقِيلَ لِي: أَصَبْتَ الفِطْرَةَ أَنْتَ وَأُمَّتُكَ». قالَ هِشَامٌ وَسَعِيدٌ وَهَمَّامٌ، عَنْ قَتادَةَ، عَنْ أَنَسِ بنِ مالِكٍ، عَنْ مالِكِ بْنِ صَعْصَعَةَ، عَنِ النَّبِيِّ ﷺ: في الأَنْهَارِ نَحْوَهُ، وَلَمْ يَذْكُرُوا: ثَلاثَةَ أَقْداحٍ. [طرفه في: ٣٥٧٠].

١٣ - بابُ اسْتِعْذابِ الماءِ

٥٦١١ - حدّثنا عَبْدُ اللّهِ بْنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ إِسْحاقَ بْنِ عَبْدِ اللّهِ: أَنَّه سَمِعَ أَنَسَ بْنَ مالِكٍ يَقُولُ: كانَ أَبُو طَلحَةَ أَكْثَرَ أَنْصارِيٍّ بِالمَدِينَةِ مالاً مِنْ نَخْلٍ، وَكانَ أَحَبُّ مالِهِ إِلَيهِ بَيرُحاء٢، وَكانَتْ مُسْتَقْبِلَ المَسْجِدِ، وَكانَ رَسُولُ اللّهِ ﷺ يَدْخُلُها وَيَشْرَبُ مِنْ ماءٍ فيهَا طَيِّبٍ، قالَ أَنَسٌ، فَلَمَّا نَزَلَتْ: ﴿لَن تَنالُوا البِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبّونَ﴾ [آل عمران: ٩٢]، قامَ أَبُو طَلحَةَ فَقالَ: يَا رَسُولَ اللّهِ، إِنَّ اللّهَ يَقُولُ: ﴿لَن تَنالُوا البِرَّ حَتَّى تُنفِقُوا مِمَّا تُحِبُّونَ﴾، وَإِنَّ أَحبَّ مالِي إِلَيَّ بيرُحاءَ، وإِنَّها صدقة لله أرجو برَّها وذخرَها عند الله، فضعْها يا رَسُولَ اللهِ حيثُ أراكَ الله، فَقالَ رَسُولُ اللّهِ ﷺ: «بَخٍ، ذلِكَ مالٌ رابِحٌ، أَوْ رَايِحٌ - شَكَّ عَبْدُ اللّهِ - وَقَدْ سَمِعْتُ ما قُلتَ، وَإِنِّي أَرَى أَنْ تَجْعلَهَا في الأَقْرَبِينَ». فَقالَ أَبُو طَلحَةَ: أَفعَلُ يَا رَسُولَ اللّهِ، فَقَسَمَهَا أَبُو طَلحَةَ في أَقارِبِه وَفي ابْنِ عَمِّهِ. وَقالَ إِسْماعيلُ وَيَحيى بْنُ يَحيى: «رَايِحٌ». [طرفه في: ١٤٦١].

١٤ - بابُ شُرْبِ اللَّبَنِ بِالماءِ

٥٦١٢ - حدّثنا عَبْدانُ أَخبَرَنا عَبْدُ اللّهِ: أَخْبَرَنا يُونس، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي أَنَسُ بْنُ مالِكٍ رَضِيَ اللّهُ عَنْهُ: أَنَّهُ رَأَى رَسُولَ اللّهِ ﷺ شَرِبَ لَبَناً، وَأَتَى دارَهُ، فَحَلَبْتُ شاةً، فَشُبْتُ لِرَسُولِ اللّهِ ﷺ مِنَ البِئْرِ، فَتَناوَلَ القَدَحَ، فَشَرِبَ، وَعَنْ يَسارِه أَبُو بَكْرٍ، وَعَنْ يَمِينِه أَعْرَابِيٌّ، فَأَعْطَى الأَعْرَابِيَّ فَضْلَهُ، ثُمَّ قالَ: «الأَيْمَنَ فَالأَيْمَنَ».

٥٦١٣ - حدّثنا عَبْدُ اللّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عامِرٍ: حَدَّثَنَا فُلَيحُ بْنُ سُلَيمانَ، عَنْ سَعِيد

٥٦١٠ - قوله: رفعت إلى السدرة كذا عند الشارح والذي عند العينيّ رفعت إليّ السدرة بتأنيث الفعل، قال وفي رواية المستملي دفعت إلى السدرة بالدال موضع الراء على صيغة المجهول للمتكلم ا هـ. مصحح.

٥٦١١ - قوله: (بيرحاء) بيرحى نخ.

- قوله: (مستقبل المسجد) مستقبلة المسجد نخ.

- قوله: بخ في لغتان إسكان الخاء وكسرها منونة كلمة يقولها المتعجب من الشيء وعند المدح والرضا بالشيء وقد تكرر للمبالغة فيقال: بخ بخ (شارح)

٥٦١٢ - قوله: الأيمن فالأيمن بالنصب أي قدموا ويجوز الرفع أي الأيمن مقدم (شارح)

٥٦١٣ - قوله: في شنة أي قربة خلقة.

5613- Jaber "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" and one of his companions entered upon an Ansari man. The Prophet "Allah's blessing and peace be upon him" said to him: "If you have water kept overnight in a water skin, you might give us, otherwise we will drink water by putting our mouths in it." The man was watering his garden then. He said: "O Allah's Apostle! I have water kept overnight. Let us go to the shed." took them both there, he poured water into a bowl in which he milked one of his domestic goats. Allah's Apostle "Allah's blessing and peace be upon him" drank, followed by the man who was with him.

[15] The syrup of the sweet edible things and the honey

in this respect, Az'zuhri said that drinking people's urine is not permitted in any case even when there is necessity for it is a kind of abomination; and Allah Almighty said: "This day are (all) things good and pure made lawful unto you." (The Repast 5) concerning intoxication, Ibn Mas'ood said that Allah is not to make your recovery in something which is unlawful.

5614- A'isha "Allah be pleased with her" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was fond of sweet edible things and honey.

[16] One's drinking while standing up

5615- Ali "Allah be pleased with him" was reported to have come to the gate of the courtyard (of the Mosque) and drank (water) while he was standing and said: "Some people dislike to drink while standing, but I saw The Prophet "Allah's blessing and peace be upon him" drinking water as you have seen me doing now."

5616- Ali "Allah be pleased with him" was reported to have offered Dhuhr prayer and then sat at the courtyard of (the mosque of) Kufa in order to deal with people's needs until the (time of) Asr prayer came. Some water was brought to him, from which he drank. Then he washed his face and hands, and passed his wet hand over his head and feet. Then he stood up and drank the remaining water while standing. He commented: "Some people dislike to drink while standing, but I saw The Prophet "Allah's blessing and peace be upon him" drinking water as I did (while standing)."

ابنِ الحارث، عَنْ جابرِ بنِ عَبْدِ اللّهِ رَضِيَ اللّهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى رَجُلٍ مِنَ الأَنْصارِ وَمَعَهُ صاحِبٌ لَهُ، فَقالَ لَهُ النَّبِيُّ ﷺ: «إِنْ كانَ عِنْدَكَ ماءٌ باتَ هذهِ اللَّيْلَةَ في شَنَّةٍ وَإِلاَّ كَرَعْنا». قالَ: وَالرَّجُلُ يُحَوِّلُ الماءَ في حائِطِهِ، قالَ: فَقالَ الرَّجُلُ: يا رَسُولَ اللّهِ، عِنْدِي ماءٌ بائِتٌ، فانْطَلِقْ إِلَى العَرِيشِ، قالَ: فانْطَلَقَ بِهِما، فَسَكَبَ في قَدَحٍ، ثُمَّ حَلَبَ عَلَيهِ مِنْ داجِنٍ لَهُ، قالَ: فَشَرِبَ رَسُولُ اللّهِ ﷺ، ثُمَّ شَرِبَ الرَّجُلُ الَّذي جاءَ مَعَهُ.

[الحديث ٥٦١٣ ـ طرفه في: ٥٦٢١].

١٥ ـ بابُ شَرابِ الحَلْواءِ وَالعَسَلِ

وَقالَ الزُّهْرِيُّ: لا يَحِلُّ شُرْبُ بَوْلِ النَّاسِ لِشِدَّةٍ تَنْزِلُ، لأَنَّهُ رِجْسٌ، قالَ اللّهُ تَعالَى: ﴿أُحِلَّ لَكُمُ الطَّيِّباتُ﴾ [المائدة: ٥]، وَقالَ ابْنُ مَسْعُودٍ في السَّكَرِ: إِنَّ اللّهَ لَمْ يَجْعَلْ شِفاءَكُمْ فِيما حَرَّمَ عَلَيْكُمْ.

٥٦١٤ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنا أَبُو أُسامَةَ قالَ: أَخْبَرَنِي هِشامٌ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللّهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يُعْجِبُهُ الحَلْواءُ وَالعَسَلُ.

[طرفه في: ٤٩١٢].

١٦ ـ بابُ الشُّرْبِ قائِماً

٥٦١٥ ـ حدّثنا أَبُو نُعَيْمٍ: حَدَّثَنا مِسْعَرٌ، عَنْ عَبْدِ المَلِكِ بْنِ مَيْسَرَةَ، عَنِ النَّزَّالِ قالَ: أَتَى عَلِيٌّ رَضِيَ اللّهُ عَنْهُ عَلَى بابِ الرَّحَبَةِ فَشَرِبَ قائِماً، فَقالَ: إِنَّ ناساً يَكْرَهُ أَحَدُهُمْ أَنْ يَشْرَبَ وَهُوَ قائِمٌ، وَإِنِّي رَأَيْتُ النَّبِيَّ ﷺ فَعَلَ كَما رَأَيْتُمُونِي فَعَلْتُ.

[الحديث ٥٦١٥ ـ طرفه في: ٥٦١٦].

٥٦١٦ ـ حدّثنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا عَبْدُ المَلِكِ بْنُ مَيْسَرَةَ: سَمِعْتُ النَّزَّالَ بْنَ سَبْرَةَ يُحَدِّثُ، عَنْ عَلِيٍّ رَضِيَ اللّهُ عَنْهُ: أَنَّهُ صَلَّى الظُّهْرَ، ثُمَّ قَعَدَ في حَوائِجِ النَّاسِ في رَحَبَةِ الكُوفَةِ، حَتَّى حَضَرَتْ صَلاةُ العَصْرِ، ثُمَّ أُتِيَ بِماءٍ، فَشَرِبَ وَغَسَلَ وَجْهَهُ وَيَدَيهِ، وَذَكَرَ رَأْسَهُ وَرِجْلَيهِ، ثُمَّ قامَ، فَشَرِبَ فَضْلَهُ وَهُوَ قائِمٌ، ثُمَّ قالَ: إِنَّ ناساً يَكْرَهُونَ الشُّرْبَ قائِماً، وَإِنَّ النَّبِيَّ ﷺ صَنَعَ مِثْلَ ما صَنَعْتُ.

[طرفه في: ٥٦١٥].

= ـ قوله: كرعنا أي شربنا من هذا الماء الذي تحوله في حائطك من جانب ليعمّ الأشجار بالفم من غير إناء ولا كف (مصحح).

باب ١٥ ـ (السكر) الخمر.

٥٦١٥ ـ قوله: على باب الرحبة أي رحبة مسجد الكوفة ولأبي ذر زيادة بماء ا هـ. من الشارح باختصار والرحبة بفتحات المكان الواسع والرحب بسكون الحاء أيضاً المتسع قاله العيني.

5617- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" drank from Zamzam while he was standing up.

[17] One's drinking while being on the back of his camel

5618- Ommul'fadl Bint Al'harith "Allah be pleased with her" narrated that she had sent a cup of milk to The Messenger of Allah "Allah's blessing and peace be upon him" while he was standing (or, according to Abun'nadr, the sub-narrator) on the back of his camel on the afternoon of The Day of Arafat. He took the cup and drank the milk.

[18] You should start with the one on your right side

5619- Anas "Allah be pleased with him" narrated: (A tumbler of) milk mixed with water was brought to The Messenger of Allah "Allah's blessing and peace be upon him". On his right side there was a Bedouin while on his left side, Abu'bakr was sitting. After he had drunk, he gave (the tumbler) to the Bedouin and said: "You should start with the one on your right."

[19] Is the one who is drinking to take permission from the person sitting on his right to give (the remaining) first those old men on his left side?

5620- Sahl Ibn Sa'd "Allah be pleased with him" narrated: A drink (of milk) was brought to The Messenger of Allah "Allah's blessing and peace be upon him" from which he drank. On his right side, there was a young boy (who was Abdullah Ibn Abbas), while on his left side the old men (such as Khalid Ibn Al'walid and others) were sitting. The Messenger of Allah "Allah's blessing and peace be upon him" said to the boy: "Would you allow me to give (the tumbler) to those (old men)?" the boy said: "By Allah, O Messenger of Allah! I'm not to give anyone other than me the superiority of taking my share from you." Then he placed it (the tumbler) in his hand.

[20] Drinking by putting one's mouth in the tank

5621- Jaber "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" and one of his companions entered upon an Ansari man. The Prophet "Allah's blessing and peace be upon him" and his companion greeted the man who returned back the greeting and said: "O Messenger of Allah! Let my father and mother be sacrificed for you! It is hot." The man was watering his garden. The Prophet "Allah's blessing and peace be upon him" said to him: "If you have water kept overnight in a water skin, you might give us, otherwise we will drink water by putting our mouths in it (the basin)." The man was watering his garden then. He said: "O Allah's Apostle! I

٥٦١٧ حدّثنا أَبُو نُعيم: حَدَّثَنَا سفيانُ، عَنْ عاصِمٍ ٱلأَحْوَلِ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قالَ: شَرِبَ النَّبِيُّ ﷺ قائِماً مِنْ زَمْزَمَ.

[طرفه في: ١٦٣٧].

١٧ - بابُ مَنْ شَرِبَ وَهْوَ وَاقِفٌ عَلَى بَعِيرِهِ

٥٦١٨ - حدّثنا مالِكُ بْنُ إِسْماعِيلَ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ أَبِي سَلَمَةَ: أَخْبَرَنَا أَبُو النَّضْرِ، عَنْ عُمَيرٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُمِّ الفَضْلِ بِنْتِ الحَارِثِ: أَنَّهَا أَرْسَلَتْ إِلَى النَّبِيِّ ﷺ بِقَدَحِ لَبَنٍ، وَهُوَ وَاقِفٌ عَشِيَّةَ عَرَفَةَ، فَأَخَذَ بِيَدِهِ فَشَرِبَهُ. زادَ مالِكٌ، عَنْ أَبِي النَّضْرِ: عَلَى بَعِيرِهِ.

[طرفه في: ١٦٥٨].

١٨ - بابٌ الأَيْمَنَ فَالأَيمَنَ في الشُّرْبِ

٥٦١٩ - حدّثنا إِسْماعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِلَبَنٍ قَدْ شِيبَ بِمَاءٍ، وَعَنْ يَمِينِهِ أَعْرَابِيٌّ، وَعَنْ شِمَالِهِ أَبُو بَكْرٍ، فَشَرِبَ ثُمَّ أَعْطَى الأَعْرَابِيَّ وَقالَ: «الأَيْمَنَ الأَيْمَنَ».

[طرفه في: ٢٣٥٢].

١٩ - بابٌ هَل يَسْتَأْذِنُ الرَّجُلُ مَنْ عَنْ يَمِينِهِ في الشُّرْبِ لِيُعْطِيَ الأَكْبَرَ

٥٦٢٠ - حدّثنا إِسْماعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ أَبِي حازِمِ بْنِ دِينارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِشَرَابٍ فَشَرِبَ مِنْهُ، وَعَنْ يَمِينِهِ غُلامٌ، وَعَنْ يَسارِهِ الأَشْيَاخُ، فَقَالَ لِلغُلامِ: «أَتَأْذَنُ لِي أَنْ أُعْطِيَ هؤُلاءِ». فَقَالَ الغُلامُ: واللَّهِ يا رَسُولَ اللَّهِ، لا أُوثِرُ بِنَصِيبِي مِنْكَ أَحَداً، قالَ: فَتَلَّهُ رَسُولُ اللَّهِ ﷺ في يَدِهِ.

٢٠ - بابُ الكَرْعِ في الحَوْضِ

٥٦٢١ - حدّثنا يَحيى بْنُ صَالِحٍ: حَدَّثَنَا فُلَيحُ بْنُ سُلَيمانَ، عَنْ سَعِيدِ بْنِ الحَارِثِ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى رَجُلٍ مِنَ الأَنْصَارِ وَمَعَهُ صَاحِبٌ لَهُ، فَسَلَّمَ النَّبِيُّ ﷺ وَصَاحِبُهُ، فَرَدَّ الرَّجُلُ فَقَالَ: يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ وَأُمِّي، وَهْيَ سَاعَةٌ حَارَّةٌ، وَهْوَ يُحَوِّلُ فِي حَائِطٍ لَهُ - يَعْنِي المَاءَ - فَقَالَ النَّبِيُّ ﷺ: «إِنْ كانَ عِنْدَكَ ماءٌ بَاتَ فِي شَنَّةٍ، وَإِلاَّ كَرَعْنَا». وَالرَّجُلُ يُحَوِّلُ المَاءَ فِي حَائِطٍ، فَقَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ، عِنْدِي ماءٌ بَاتَ فِي شَنَّةٍ،

باب ١٨ - قوله: باب الأيمن في الشرب كذا بالنصب عند الشارح بفعل مقدّر نحو أعط والأيمن هو الذي على يمين الشارب وعند العيني بالرفع على تقدير الفعل أو الخبر أي يقدم الأيمن أو الأيمن أحق لفضيلة اليمين على الشمال ا هـ. مصححه.

٥٦٢٠ - قوله: غلام الأصح أنه كان عبد الله بن عباس والأشياخ خالد بن الوليد وغيره.

- قوله: فتله أي وضعه وأصله من الرمي على التل وهو المكان العالي ا هـ. من العيني.

have water kept overnight. " he went to the shed and poured water into a bowl in which he milked one of his domestic goats. Allah's Apostle "Allah's blessing and peace be upon him" drank, followed by the man who was with him.

[21] The youngest persons serve the oldest ones

5622- Anas "Allah be pleased with him" narrated: While I was serving the group of my uncles with drink prepared from dates -and I was the youngest of them- it was said: “The wine has been prohibited." They said: "Throw it away." I did so. Anas was asked: "From what was their drink made?" he answered: "From ripe and unripe dates." Abu'bakr Ibn Anas said: "It was their wine." but Anas did not deny it.

[22] Covering the utensils

5623- Jaber "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When nightfall’s (or when it is evening), then keep your children close to you, for the devil spread out then. An hour later you can let them free. Close the gates of your houses (at night), and mention Allah's Name thereupon; for Satan could not open a closed gate. Tie the mouths of your water skins and mention Allah’s name thereupon. Cover your utensils, and mention Allah's Name thereupon. (But if you have nothing to cover your utensil) you may put across it something (e.g. A piece of wood). Turn off your lamps.”

5624- Jaber “Allah be pleased with him” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When you go to bed (at night), turn off your lamps, close the gates of your houses, tie the mouths of the water skins, and cover (the utensils of) food and drink even (I thought he said) by placing a stick across them.”

[23] Bending the water skin's mouth for drinking

5625- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" forbade bending the mouths of water skins for the sake of drinking from them.

فَانْطَلَقَ إِلَى الْعَرِيشِ، فَسَكَبَ فِي قَدَحٍ مَاءً، ثُمَّ حَلَبَ عَلَيهِ مِنْ دَاجِنٍ لَهُ، فَشَرِبَ النَّبِيُّ ﷺ، ثُمَّ أعادَ فشرِبَ الرَّجُلُ الَّذِي جاءَ معَهُ. [طرفه في: ٥٦١٣].

٢١ ـ بابُ خِدْمَةِ الصِّغَارِ الكِبَارَ

٥٦٢٢ ـ حدّثنا مُسَدَّدٌ: حدَّثنا مُعْتَمِرٌ، عَنْ أَبِيهِ قالَ: سَمِعْتُ أَنَساً رَضِيَ اللَّهُ عَنْهُ قالَ: كُنْتُ قائِماً عَلَى الحَيِّ أَسْقِيهِمْ عُمُومَتِي وَأَنَا أَصْغَرُهُمُ الفَضِيخَ، فَقِيلَ: حُرِّمَتِ الخَمْرُ، فَقالَ اكْفِئْها، فكفأْنا، قلتُ لأنسٍ: ما شرابُهم؟ قالَ: رُطَبٌ وبُسْرٌ. فقالَ أبُو بَكْرِ بنُ أنسٍ: وكانَتْ خَمْرَهُمْ، فَلَمْ يُنْكِرْ أَنَسٌ. وَحَدَّثَنِي بَعْضُ أَصْحَابِي: أَنَّهُ سَمِعَ أَنَساً يَقُولُ: كانَتْ خَمْرَهُمْ يَوْمَئِذٍ.

[طرفه في: ٢٤٦٤].

٢٢ ـ بابُ تَغْطِيَةِ الإِنَاءِ

٥٦٢٣ ـ حدّثنا إِسحاقُ بنُ مَنصورٍ: أَخبرَنا رَوحُ بنُ عُبادَةَ أَخبرَنا ابنُ جُرَيجٍ قالَ: أَخْبَرَنِي عَطاءٌ: أَنَّهُ سَمِعَ جابرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «إِذا كانَ جُنْحُ اللَّيلِ، أَوْ أَمسَيتُمْ، فَكُفُّوا صِبْيانَكُم، فَإِنَّ الشَّياطِينَ تَنْتَشِرُ حِينَئِذٍ، فَإِذا ذَهَبَ ساعَةٌ مِنَ اللَّيلِ فَحَلُّوهُم، فَأَغلِقُوا الأَبوابَ واذكُروا اسمَ اللَّهِ، فَإِنَّ الشَّيطانَ لا يَفتَحُ باباً مُغْلَقاً، وَأَوْكُوا قِرَبَكُمْ وَاذْكُرُوا اسْمَ اللَّهِ، وَخَمِّرُوا آنِيَتَكُمْ وَاذْكُرُوا اسْمَ اللَّهِ، وَلَوْ أَنْ تَعْرُضُوا عَلَيهَا شَيئاً، وَأَطْفِؤُا مَصَابِيحَكُمْ».

[طرفه في: ٣٢٨٠].

٥٦٢٤ ـ حدثنا مُوسى بنُ إِسماعِيلَ: حدَّثَنا هَمَّامٌ، عَنْ عَطاءٍ، عَنْ جابرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «أَطفِؤُا المَصَابِيحَ إِذا رَقَدْتُمْ، وَغَلِّقُوا الأَبْوابَ، وَأَوْكُوا الأَسْقِيَةَ، وَخَمِّرُوا الطَّعامَ وَالشَّرَابَ ـ وَأَحْسِبُهُ قالَ ـ وَلَوْ بِعُودٍ تَعْرُضُهُ عَلَيهِ».

[طرفه في: ٣٢٨٠].

٢٣ ـ بابُ اخْتِنَاثِ الأَسْقِيَةِ

٥٦٢٥ ـ حدثنا آدَمُ: حدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيدِ اللَّهِ بنِ عَبْدِ اللَّهِ بنِ عُتْبَةَ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قالَ: نَهى رَسُولُ اللَّهِ ﷺ عَنِ اخْتِنَاثِ الأَسْقِيَةِ. يَعْنِي أَنْ تُكْسَرَ أَفواهُهَا فَيُشْرَبَ مِنْهَا.

[الحديث ٥٦٢٥ ـ طرفه في: ٧٤٢٦].

٥٦٢٢ ـ قوله: اكفئها فكفأنا هو كما تقدم في الحديث ٥٥٨٣ قال الشارح ولأبي ذر فكفأناها.

٥٦٢٣ ـ قوله: جنح الليل بكسر الجيم وتضم طائفة منه، وقوله: فحلوهم بضم الحاء المهملة ولأبي ذر فخلوهم بالخاء المعجمة المفتوحة، وقوله: وأوكوا قربكم أي شدوا رؤوسها بالوكاء وهو ما يشدّ به رأس القربة ا هـ. من الشارح بزيادة.

5626- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: I heard Allah's Apostle "Allah's blessing and peace be upon him" forbidding bending the mouths of water skins for the sake of drinking from them.

[24] Drinking from the mouth of the water skin

5627- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" forbade drinking directly from the mouth of a water skin or other leather containers. He also forbade preventing one's neighbour from fixing a peg in (the wall of) one's house.

5628- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" forbade drinking directly from the mouth of a water skin or other leather containers.

5629- Ibn Abbas "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" forbade drinking directly from the mouth of a water skin or other leather containers.

[25] Breathing in the vessel

5630- Abu'quatada "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you drink (water), do not breathe in the vessel; when you urinate, do not touch your penis with your right hand; and when you cleanse yourself after excretion, do not use your right hand."

[26] Drinking with two or three breaths

5631- Thumama Ibn Abdullah reported that Anas "Allah be pleased with him" used to take two or three breaths in the vessel. He (Anas) reported that The Prophet "Allah's blessing and peace be upon him" had used to take three breaths in the vessel.

[27] Drinking in the golden utensils

5632- Ibn Abu'laila narrated: While Hudhaifa was at Mada'in, he asked for water. The chief of the village brought him a silver utensil which Hudhaifa threw away and said: "I threw it away because I told him not to use it, but he has not stopped using it. The Prophet "Allah's blessing and peace be upon him" forbade us to wear clothes of silk or Dibaj, and to drink in gold or silver utensils, saying: "These things are for them (unbelievers) in this world and for you (Muslims) in the Hereafter.""

٥٦٢٦ ـ حدّثنا مُحَمَّدُ بْنُ مُقاتِلٍ: أَخْبَرَنَا عَبْدُ اللّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: حَدَّثَني عُبَيدُ اللّهِ بْنُ عَبْدِ اللّهِ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الخُدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللّهِ ﷺ يَنْهى عَنِ اخْتِنَاثِ الأَسْقِيَةِ. قالَ عَبْدُ اللّهِ: قالَ مَعْمَرٌ أَوْ غَيرُهُ: هُوَ الشُّرْبُ مِنْ أَفْوَاهِهَا.

[طرفه في: ٥٦٢٥].

٢٤ ـ بابُ الشُّرْبِ مِنْ فَمِ السِّقَاءِ

٥٦٢٧ ـ حدّثنا عَلِيُّ بْنُ عَبْدِ اللّهِ: حَدَّثَنَا سُفيَانُ: حَدَّثَنَا أَيُّوبُ: قالَ لَنا عِكْرِمَةُ: أَلاَ أُخْبِرُكُمْ بِأَشْيَاءَ قِصَارٍ حَدَّثَنَا بِهَا أَبُو هُرَيرَةَ؟ نَهى رَسُولُ اللّهِ ﷺ عَنِ الشُّرْبِ مِنْ فَمِ القِرْبَةِ أَوِ السِّقَاءِ، وَأَنْ يَمْنَعَ جارَهُ أَنْ يَغْرِزَ خَشَبَهُ في دَارِهِ.

[طرفه في: ٢٤٦٣].

٥٦٢٨ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا إِسْماعِيلُ: أَخْبَرَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّهُ عَنْهُ: نَهى النَّبِيُّ ﷺ أَنْ يُشْرَبَ مِنْ في السِّقَاءِ.

[طرفه في: ٢٤٦٣].

٥٦٢٩ ـ حدّثنا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيعٍ: حَدَّثَنَا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّهُ عَنْهُمَا قالَ: نَهى النَّبِيُّ ﷺ عَنِ الشُّرْبِ مِنْ فِي السِّقَاءِ.

٢٥ ـ بابُ التَّنَفُّسِ في الإِنَاءِ

٥٦٣٠ ـ حدّثنا أَبُو نُعَيمٍ: حَدَّثَنَا شَيبَانُ، عَنْ يَحْيى، عَنْ عَبْدِ اللّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «إِذَا شَرِبَ أَحَدُكُمْ فَلاَ يَتَنَفَّسْ في الإِنَاءِ، وَإِذَا بَالَ أَحَدُكُمْ فَلاَ يَمْسَحْ ذَكَرَهُ بِيَمِينِهِ، وَإِذَا تَمَسَّحَ أَحَدُكُمْ فَلاَ يَتَمَسَّحْ بِيَمِينِهِ».

[طرفه في: ١٥٣].

٢٦ ـ بابُ الشُّرْبِ بِنَفَسَينِ أَوْ ثَلاَثَةٍ

٥٦٣١ ـ حدّثنا أَبُو عاصِمٍ وَأَبُو نُعَيمٍ قالاَ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ قالَ: أَخْبَرَنِي ثُمَامَةُ بْنُ عَبْدِ اللّهِ قالَ: كانَ أَنَسٌ يَتَنَفَّسُ في الإِنَاءِ مَرَّتَينِ أَوْ ثَلاَثاً، وَزَعَمَ أَنَّ النَّبِيَّ ﷺ كانَ يَتَنَفَّسُ ثَلاَثاً.

٢٧ ـ بابُ الشُّرْبِ في آنِيَةِ الذَّهَبِ

٥٦٣٢ ـ حدّثنا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنِ الحَكَمِ، عَنِ ابْنِ أَبِي لَيلَى قالَ: كانَ حُذَيفَةُ بِالمَدَايِنِ، فَاسْتَسْقى، فَأَتَاهُ دُهْقَانٌ بِقَدَحِ فِضَّةٍ فَرَمَاهُ بِهِ، فَقَالَ: إِنِّي لَمْ أَرْمِهِ إِلاَّ أَنِّي نَهَيتُهُ فَلَمْ يَنْتَهِ، وَإِنَّ النَّبِيَّ ﷺ نَهَانَا عَنِ الحَرِيرِ وَالدِّيبَاجِ، وَالشُّرْبِ في آنِيَةِ الذَّهَبِ وَالفِضَّةِ، وَقالَ: «هُنَّ لَهُمْ في الدُّنْيَا، وَهْيَ لَكُمْ في الآخِرَةِ». [طرفه في: ٥٤٢٦]

٥٦٢٧ ـ قوله: خشبة بالهاء على الجمع ولأبي ذر خشبة بالفوقية على الإفراد (شارح)

[28] What about silver utensils

5633- Ibn Abu'laila narrated: We set out with Hudhaifa who said: The Prophet "Allah's blessing and peace be upon him" said: "Do not drink in the utensils of gold and silver; and do not wear the clothes of silk and Dibaj. Those (things) are for them (unbelievers) in this world, and for you (Muslims) in the Hereafter."

5634- Ommu'salama "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "He who drinks in silver utensils is only filling his Abdomen with Hell Fire."

5635- Al'bara Ibn Azib "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" ordered us to do seven (things) and prevented us from seven. He ordered us to visit the patients, to follow the funeral procession, to reply to the sneezer (by saying: May Allah bestow His Mercy upon you, if he says: Praise be to Allah), to accept the invitation (to the wedding banquet), to greet (whomever one meets), to help the oppressed, and to help others to fulfill their oaths. He forbade us to wear golden rings, to use silver utensils, to use the cushions of silk stuffed with cotton (placed under the rider on the saddle), the linen clothes containing silk (brought from an Egyptian town), and to wear the clothes of the silk, the thick silk, and the Dibaj (another kind of silk).

[29] Drinking in bowls

5636- Ommul'fadl Ibn Al'harith "Allah be pleased with her" narrated that they were in doubt whether The Messenger of Allah "Allah's blessing and peace be upon him" was fasting on The Day of Arafat. So they sent to him a bowl of milk which he drank.

[30] Drinking in the bowls and the utensils of The Prophet

5637- Sahl Ibn Sa'd "Allah be pleased with him" reported: An Arab lady was mentioned to The Prophet "Allah's blessing and peace be upon him" who asked Abu'osaid As'sa'idi to send for her. He sent for her; and she came and stayed in the castle of Banu'sa'ida. The Prophet "Allah's blessing and peace be upon him" came out. He went and entered upon her. Behold! It was a lady sitting,

٢٨ ـ بابُ آنِيَةِ الفِضَّةِ

٥٦٣٣ ـ حدثنا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيلى قالَ: خَرَجْنَا مَعَ حُذَيفَةَ ذَكَرَ النَّبِيَّ ﷺ قالَ: «لا تَشْرَبُوا في آنِيَةِ الذَّهَبِ وَالفِضَّةِ، وَلا تَلبَسُوا الحَرِيرَ وَالدِّيبَاجَ، فَإِنَّهَا لَهُمْ في الدُّنْيَا وَلَكُمْ في الآخِرَةِ». [طرفه في: ٥٤٢٦].

٥٦٣٤ ـ حدثنا إِسْماعِيلُ قالَ: حَدَّثَنِي مالِكُ بْنُ أَنَسٍ، عَنْ نَافِعٍ، عَنْ زَيدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي بَكْرٍ الصِّدِّيقِ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «الَّذِي يَشْرَبُ في إِنَاءِ الفِضَّةِ إِنَّمَا يُجَرْجِرُ في بَطْنِهِ نَارَ جَهَنَّمَ».

٥٦٣٥ ـ حدثنا مُوسَى بْنُ إِسْماعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَشْعَثِ بْنِ سُلَيمٍ، عَنْ مُعَاوِيَةَ ابْنِ سُوَيدِ بْنِ مُقَرِّنٍ، عَنِ البَرَاءِ بْنِ عازِبٍ قالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ: أَمَرَنَا بِعِيَادَةِ المَرِيضِ، وَاتِّبَاعِ الجَنَازَةِ، وَتَشْمِيتِ العَاطِسِ، وَإِجَابَةِ الدَّاعِي، وَإِفْشَاءِ السَّلَامِ، وَنَصْرِ المَظْلُومِ، وَإِبْرَارِ المُقْسِمِ. وَنَهَانَا عَنْ خَوَاتِيمِ الذَّهَبِ، وَعَنِ الشُّرْبِ في الفِضَّةِ، أَوْ قالَ: آنِيَةِ الفِضَّةِ، وَعَنِ المَيَاثِرِ وَالقَسِّيِّ، وَعَنْ لُبْسِ الحَرِيرِ وَالدِّيبَاجِ وَالإِسْتَبْرَقِ.

[طرفه في: ١٢٣٩].

٢٩ ـ بابُ الشُّرْبِ في الأَقْدَاحِ

٥٦٣٦ ـ حدثني عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ، عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ عُمَيرٍ مَوْلَى أُمِّ الفَضْلِ، عَنْ أُمِّ الفَضْلِ: أَنَّهُمْ شَكُّوا في صَوْمِ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ، فَبُعِثَ إِلَيهِ بِقَدَحٍ مِنْ لَبَنٍ فَشَرِبَهُ.

[طرفه في: ١٦٥٨].

٣٠ ـ بابُ الشُّرْبِ مِنْ قَدَحِ النَّبِيِّ ﷺ وَآنِيَتِهِ

وَقالَ أَبُو بُرْدَةَ: قالَ لِي عَبْدُ اللَّهِ بْنُ سَلَامٍ: أَلا أَسْقِيكَ في قَدَحٍ شَرِبَ النَّبِيُّ ﷺ فِيهِ.

٥٦٣٧ ـ حدثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو غَسَّانَ قالَ: حَدَّثَنِي أَبُو حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قالَ: ذُكِرَ لِلنَّبِيِّ ﷺ امْرَأَةٌ مِنَ العَرَبِ، فَأَمَرَ أَبَا أُسَيدٍ السَّاعِدِيَّ أَنْ يُرْسِلَ إِلَيهَا، فَأَرْسَلَ إِلَيهَا فَقَدِمَتْ، فَنَزَلَتْ في أُجُمِ بَنِي سَاعِدَةَ، فَخَرَجَ النَّبِيُّ ﷺ حَتَّى جَاءَهَا، فَدَخَلَ عَلَيهَا

٥٦٣٤ ـ قوله: إنما يجرجر الخ كذا بصيغة المضارع المعلوم من الجرجرة ونصب نار جهنم أي يجرعها جرعاً متواتراً له صوت كجرجرة البعير وجاء الرفع في إعراب النار. انظر العيني.

٥٦٣٥ ـ المياثر: جمع مثيرة من الوثار وهو الفراش الوطيء كانت النساء تصنعه لأزواجهن على السروج وأكثرها من الحرير والقسيّ نسبة إلى قرية كانت على ساحل بحر مصر قريبة من دمياط يعمل بها ثياب من كتان مخلوط بحرير وقد خربت واندرست ا هـ. من العيني بتصرف

٥٦٣٧ ـ قوله: الأجم بناء يشبه القصر وهو من حصون المدينة والجمع آجام مثل أطم وآطام ا هـ. عيني.

With her head drooping. When The Prophet “Allah’s blessing and peace be upon him” talked to her, she said: “I seek refuge with Allah from you." He said: “I gave you refuge from me." They said to her: "Do you know who this is?" She said: “No." They said: “This is The Messenger of Allah “Allah’s blessing and peace be upon him” who came to ask for your hand in marriage." She said: “What a very unlucky I was (to lose this chance)!" Then The Prophet "Allah's blessing and peace be upon him" and his companions went towards the shed of Banu'sa'ida where they sat. Then he said: "Give us water, O Sahl!" So I took out this drinking bowl in which I gave them water. (The sub narrator added): Sahl took out for us that very drinking bowl from which we all drank. Later on Omar Ibn Abdul'aziz requested Sahl to give it to him as a present. He did so.

5638- Asim Al’ahwal narrated: I saw with Anas Ibn Malik "Allah be pleased with him" the bowl in which he gave water to The Prophet “Allah’s blessing and peace be upon him”. It had been broken, and later mended by Anas with silver plates. That drinking bowl was fairly wide and made of Nadar wood. Anas said: "I gave water to The Prophet "Allah's blessing and peace be upon him" in that bowl for a long period." Ibn Sirin said: Around that bowl there was an iron ring, which Anas wanted to replace with a silver or gold one. But Abu’talha said to him: "Do not change a thing that Allah's Apostle "Allah's blessing and peace be upon him" has made." So Anas left it as it was.

[31] Drinking with blessing the blessed water

5639- Jaber Ibn Abdullah “Allah be pleased with both” narrated: I was with The Prophet “Allah’s blessing and peace be upon him” when the time of the Asr prayer became due. We had no water with us but a little which was put in a vessel and was brought to The Prophet “Allah’s blessing and peace be upon him”, into which He put his hand, spread out his fingers, and then said: “Come along! Hurry up! All those who want to perform ablution! The blessing is from Allah!” I saw the water flowing from among his fingers. All of the people performed the ablution and drank. I tried my best to drink more of that water, since I knew that it was a blessing. (The sub-narrator said): I asked Jaber: “How many persons were you then?" He replied: “We were fourteen hundred men." Salim told that Jaber had said: “(We were) fifteen hundred.”

فَإِذَا امْرَأَةٌ مُنَكِّسَةٌ رَأْسَهَا، فَلَمَّا كَلَّمَهَا النَّبِيُّ ﷺ قالَتْ: أَعُوذُ بِاللّهِ مِنْكَ، فَقَالَ: «قَدْ أَعَذْتُكِ مِنِّي». فَقَالُوا لَهَا: أَتَدْرِينَ مَنْ هذا؟ قالَتْ: لاَ، قالُوا: هذا رَسُولُ اللّهِ ﷺ جاءَ لِيَخْطُبَكِ، قالَتْ: كُنْتُ أَنَا أَشْقى مِنْ ذلِكَ، فَأَقْبَلَ النَّبِيُّ ﷺ يَوْمَئِذٍ حَتَّى جَلَسَ في سَقِيفَةِ بَنِي سَاعِدَةَ هُوَ وَأَصْحابُهُ، ثُمَّ قالَ: «اسْقِنَا يَا سَهْلُ». فَخَرَجْتُ لَهُمْ بِهذا القَدَحِ فَأَسْقَيْتُهُمْ فِيهِ، فَأَخْرَجَ لَنَا سَهْلٌ ذلِكَ القَدَحَ فَشَرِبْنَا مِنْهُ. قالَ: ثُمَّ اسْتَوْهَبَهُ عُمَرُ بْنُ عَبْدِ العَزِيزِ بَعْدَ ذلِكَ فَوَهَبَهُ لَهُ. [طرفه في: ٥٢٥٦].

٥٦٣٨ ـ حدّثنا الحَسَنُ بْنُ مُدْرِكٍ قالَ: حَدَّثَنِي يَحْيى بْنُ حَمَّادٍ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ عاصِمٍ الأَحْوَلِ قالَ: رَأَيتُ قَدَحَ النَّبِيِّ ﷺ عِنْدَ أَنَسِ بْنِ مالِكٍ، وَكانَ قَدِ انْصَدَعَ فَسَلْسَلَهُ بِفِضَّةٍ، قالَ: وَهُوَ قَدَحٌ جَيِّدٌ عَرِيضٌ مِنْ نُضَارٍ، قالَ: قالَ أَنَسٌ: لَقَدْ سَقَيتُ رَسُولَ اللّهِ ﷺ في هذا القَدَحِ أَكْثَرَ مِنْ كَذَا وَكَذَا. قالَ: وَقالَ ابْنُ سِيرِينَ: إِنَّهُ كانَ فِيهِ حَلْقَةٌ مِنْ حَدِيدٍ، فَأَرَادَ أَنَسٌ أَنْ يَجْعَلَ مَكَانَهَا حَلْقَةً مِنْ ذَهَبٍ أَوْ فِضَّةٍ، فَقالَ لَهُ أَبُو طَلْحَةَ: لاَ تُغَيِّرَنَّ شَيئاً صَنَعَهُ رَسُولُ اللّهِ ﷺ، فَتَرَكَهُ.

[طرفه في: ٣١٠٩].

٣١ ـ بابُ شُرْبِ البَرَكَةِ وَالمَاءِ المُبَارَكِ

٥٦٣٩ ـ حدّثنا قُتَيبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ قالَ: حَدَّثَنِي سَالِمُ بْنُ أَبِي الجَعْدِ، عَنْ جابِرِ بْنِ عَبْدِ اللّهِ رَضِيَ اللّهُ عَنْهُمَا هذا الحَدِيثَ قالَ: قَدْ رَأَيتُنِي مَعَ النَّبِيِّ ﷺ وَقَدْ حَضَرَتِ العَصْرُ، وَلَيسَ مَعَنَا ماءٌ غَيرَ فَضْلَةٍ، فَجُعِلَ في إِنَاءٍ فَأُتِيَ النَّبِيُّ ﷺ بِهِ، فَأَدْخَلَ يَدَهُ فِيهِ وَفَرَّجَ أَصَابِعَهُ، ثُمَّ قالَ: «حَيَّ عَلَى أَهْلِ الوُضُوءِ، البَرَكَةُ مِنَ اللّهِ». فَلَقَدْ رَأَيتُ المَاءَ يَتَفَجَّرُ مِنْ بَينِ أَصَابِعِهِ، فَتَوَضَّأَ النَّاسُ وَشَرِبُوا، فَجَعَلْتُ لاَ آلُوا ما جَعَلْتُ في بَطْنِي مِنْهُ، فَعَلِمْتُ أَنَّهُ بَرَكَةٌ. قُلْتُ لِجَابِرٍ: كَمْ كُنْتُمْ يَوْمَئِذٍ؟ قالَ: أَلْفاً وَأَرْبَعَ مِئَةٍ. تَابَعَهُ عَمْرٌو، عَنْ جابِرٍ. وَقالَ حُصَينٌ وَعَمْرُو ابْنُ مُرَّةَ، عَنْ سَالِمٍ، عَنْ جابِرٍ: خَمْسَ عَشْرَةَ مِئَةً، وَتَابَعَهُ سَعِيدُ بْنُ المُسَيَّبِ، عَنْ جابِرٍ.

[طرفه في: ٣٥٧٦].

ـ **قوله**: منكسة على صيغة اسم الفاعل من الإنكاس والتنكيس قاله العينيّ واقتصر القسطلانيّ على الثاني ا هـ. مصحح.

ـ **قوله**: كنت أشقى من ذلك ليس أفعل التفضيل هنا على بابه، وإنما مرادها إثبات الشقاء لها لما فاتها من التزوج برسول الله صلى الله تعالى عليه وسلم ا هـ. عيني.

ـ **قوله**: فخرجت لهم بهذا القدح وروي: فأخرجت لهم هذا القدح كما في العينيّ.

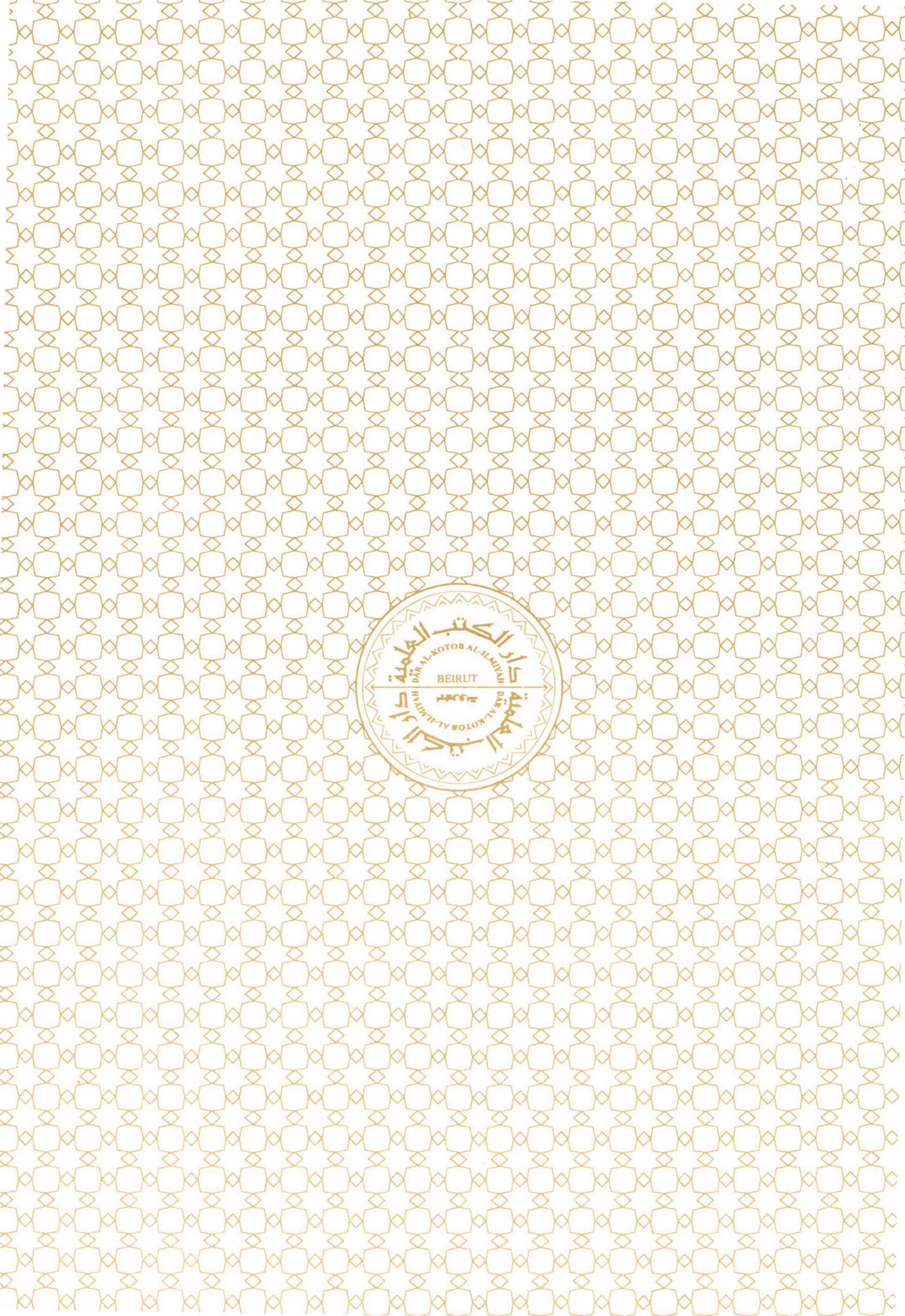
٥٦٣٩ ـ **قوله**: حيّ على أهل الوضوء قيل: الصواب إسقاط الأهل وقيل: الصواب حيّ هلاً على الوضوء فتحرفت لفظه أهل وحوّلت عن مكانها كما في الشارح وأقرب من ذلك أن يقال: إن الصواب حيّ عليّ أهل الوضوء أي أسرعوا إليّ يا أهل الوضوء وهو بفتح الواو اسم لما يتوضأ به، وقوله: البركة من الله كلام مستأنف ا هـ. مصحح.

ـ **قوله**: لا آلو أي لا أقصر في الاستكثار من شربه ولا أفتر فيما أقدر أن أجعله في بطني من ذلك الماء ا هـ. عيني وشرب البركة يغتفر فيه الإكثار ا هـ. قسطلاني.

ـ **قوله**: (لا آلو ما جعلت) لا آلو مما جعلت نخ.

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